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THE

FOREIGN MISSIONARY CHRONICLE:

CONTAINING

A PARTICULAR ACCOUNT OF THE PROCEEDINGS

OF THE

BOARD OF FOREIGN MISSIONS

OF THE

Presbyterian Church;

AND A GENERAL VIEW OF THE TRANSACTIONS

Of Other Similar Institutions.

VOLUME VIII.

PUBLISHED MONTHLY UNDER THE DIRECTION OF THE EXECUTIVE COMMITTEE.

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TO THE READERS OF THE MISSIONARY CHRONICLE.

We cannot too strongly bring before our readers the object for which this Magazine is published. It is not for any purposes of gain, nor of distinction among our fellow-men, but solely to promote the cause of Christian Missions. We regard the Missionary Chronicle, primarily, as an Agent of the Board—little expensive, when compared either with most other Magazines, or with other kinds of agency; regular in its visits, calling at stated times alike on the rich and the poor, going to the most remote and feeble churches not less than to our larger and more favored congregations; giving a large amount of varied and valuable information, making known the wants of the heathen world and the progress of Christian effort to supply them, setting forth particularly the proceedings of the Missionaries of our own church, and endeavoring to awaken and encourage larger desires of usefulness among the people of God. Such is the design of this work, and in so far as the spirit of missions is advanced by it among our churches our labor is not in vain.

The circulation of the Chronicle continues to increase; nearly 5000 copies are now distributed every month. For this we are thankful, and not less for the cordial recommendations which it has received from many, whose good opinion is no small praise. It is probable, however, that this work is not taken by more than one family in every thirty connected with our denomination, so that there is room for a large increase of patronage; a wide field for its usefulness is still unoccupied.

Periodicals abound on every hand, many of them valuable, and having strong claims on the public support. And amongst so many claimants for favor, it is no easy matter to extend the circulation of any Magazine. Our work, however, is a rival to no other. It occupies a sphere of its own. It is the property of the church. It has its being only that it may serve the best interests of the missionary cause amongst the members of our communion. We cannot but regard it as a most useful servant, but we are content that it should receive favor or be treated with neglect, according to the estimate set on the value of its services. And we close the labors of another year, as connected with this Magazine, by commending them to the blessing of God. May He grant indulgence to what has been imperfect in these labors, pardon to what may have been wrong, and a gracious acceptance to whatever has been adapted to give light and encouragement to his people, in sending the bread of life to the famishing heathen!

New-York, December, 1840.

INDEX.

Abyssinia, mission stations in, 42
Africa:—a field for missions, 139—probable opening for missionaries in Eastern A., 136
South, mission stations in, 12, 41, 65, 67, 68, 74, 97, 98, 99
Western:—mission stations in, 2, 7, 12, 38, 39, 41, 65,—Presbyterian mission, 2, 117, 155, 180, 187, 212
Allahabad, Presb. mission at, 4, 54, 146, 247, 268, 275, 303, 338
Alward, Mr. J. P., communication from, 180, 212
Ambala, recommended as a mission station, 344
American Bible Society, 40
Board of Foreign Missions, stations of, 10— 33
Seamen's Friend Society, 40,—Chaplain at Sydney, 368
Sunday School Union, 41
Tract Society, 40
Press abroad, 62
Arrakan, mission stations in, 9
Ashantees, opening for missions among the, 166
Assam, mission stations in, 9

Baptist missions:—American, 6—British, 67—General, 72
Bibles, low price of, 359
Biography:—Rev. J. Penney, 74—Rev. J. C. G. Knorpp and Mrs. Knorpp, 161—Rev. W. H. Pearce, 353
Borneo, mission stations in, 35
Breckinridge, Rev. John, D. D., resignation of the General Agency, 285
Buell, Rev. W. P.—Instructions to, 119, 152,—sails for Siam, 127—news from, 350
Burmah:—mission stations in, 8—account of an earthquake, 110

Calcutta, Presb. mission proposed at, 5
Caldwell, Mrs. J., death of, 126
Campbell, Rev. J. R., communications from, 344, 348
Canfield, Rev. O. K., communications from, 117, 180, 212
Ceylon, mission stations in, 34,44, 66, 68
China:—mission stations among the Chinese, 3, 8, 33, 39, 42, 70—Presb. mission, 3, 150, 155—printer wanted, 127—nominal christians in, 95—opium sold by christians, 95
Church Missionary Society, missions of the, 41

Dehra, recommended as a mission station, 345
Deobund, recommended as a mission station, 346
Departure of missionaries, 127, 284
Donations, 32, 64, 96, 128, 160, 191, 222, 256, 288, 320, 351, 383
Dougherty, Rev. P., communication from, 348
Douglass, James, of Cavers, on religious missions, 257, 289

Engravings:—Temple of Siva at Nassuck, 30—native Hindu school, 94—Hindu mission school house, 159—pagoda and temple at Gya, 220—Avatars of Vishnu, 286—Hindu triad, 325
Episcopal missions, 38—at Cape Palmas, 222
Egypt:—mission stations in, 42—history of the English Episcopal mission in, 47
Executive Committee, Mr. W. Steele elected a member, 380

Feejee Islands, mission stations in the, 67
Firozpur:—description of, 87,—recommended as a mission station, 88, 346
France:—Baptist mission in, 7—circulation of the Scriptures in, 19—grants for public worship by the government, 31—state of the Jews in, 46—

French Protestant missions, 98—distribution of the scriptures by Colporteurs in, 362
Freeman, Rev. J. E., communication from, 312
Friendly Islands, mission stations in, 67
Futtehgurh, Presb. mission at, 4, 59, 115, 117, 210, 244, 271, 312, 378

General Agent, office of, resigned by Rev. Dr. Breckinridge, 285
Germany:—Baptist missions in, 8—Evangelical German missions, 98—German Missionary Society, 99
Glasgow Missionary Society, 74
Gospel Propagation Society, 73
Greece, mission stations in, 8, 12, 39, 41, 70

Hamilton, Rev. W., communication from, 185, 250, 371

Idolatry, illustrations of, 29, 285
India:—mission stations in, 3, 9, 33, 42, 66, 67, 70, 72, 73, 98, 99—Presb. miss., 26, 54, 86, 110, 145, 175, 188, 207, 243, 269, 303, 334, 376—places recommended as new stations, 344—Hindu temple, 29—idolatry wrought in the habits of children, 52—austerities of a fakir, 53—new order of murderers, 84—native Hindu school, 93—Hindu mission school, 158—names of Presb. missions, 188—pagoda and temple at Gya, 219—awakenings at Krisnaghur, 232—Avatars of Krishnu, 285—Hindu triad, 324—methods of preaching at Benares, 333—Hindu shastras, 321 — government schools, 380
Indians, American:—Rev. H. Gregory's account of, 78, 102—mission stations among the, 1, 2, 6, 10, 36, 38, 45, 98—Presb. missions:—Iowas, 1, 185, 250, 316, 371; Ottawas, 2, 348—in Texas, 266
Indian Archipelago, mission stations in the, 35, 68, 70, 99
Instructions to missionaries, 119, 152, 277
Irvin, Mr. S. M., communications from, 316, 373
Italy, destitution of the Scriptures in, 20

Jagadri, recommended as a mission station, 347
Jagraon, an eligible mission station, 114, 347
Jamieson, Rev. J. M., communications from, 26, 180, 242
Java, mission stations in, 68, 70
Jews:—state of in France, 46—in north Africa, 330—persecution of at Damascus, 326—London Jew's Society, 100—Letters from the Scottish Deputation concerning the, 22

Kalpi, as a mission station, 334
Karnal, an eligible mission station, 346
Knorpp, Rev. J. C. G., and Mrs. Knorpp, memoirs of, 161

Labrador and Greenland, missions in, 98
Letter, from missionaries, acknowledgment of, 320, 351, 386
Lodiana, Presb. mission at, 3, 28, 56, 86, 110, 145, 175, 313, 344, 376
London Jews' Society, 100
London Missionary Society, 68

Madagascar and Mauritius, missions, 70
Malçom's Travels:—review of, 14—extract from, 193
Malta, mission stations at, 41, 66
McAuley, Rev. W. H., 255—instructions to, 277—sails for India, 284
McBryde, Rev. T. L.—instructions to, 119, 152—sails for China, 127—news from, 350
Methodist missions, 36—in Oregon, 382
Miscellanies, 31, 62, 93, 156, 189, 380
Missionary Chronicle, notice of, 29
Missionary Hymns, 63, 95
Missionaries murdered, 189
Missionary, letter from a, 350
Missions:—Progress made in the work of, 193—Mr. Douglas' paper on, 257, 289—Have we done what we could? 318
Morrison, Rev. J. H., communications from, 146, 247, 275, 307, 334
Mythology, Hindu, 322

Navigators' Islands, triumphs of the gospel in the, 200
Netherlands' Missionary Society, 99
New South Wales, instructions to Chaplain at Sydney, 368
Newton, Rev. J., communications from, 28, 56, 86, 110, 156, 313, 376
New Zealand:—mission stations in, 45, 67—important missionary field, 155—assaults of Romanism, 172

Oriesa:—mission stations in, 72—extent of the missionary field in, 298
Orr, Rev. R. W., communications from, 150, 350
Owen, Rev. J., 255—instructions to, 277—sails for India, 284

Palestine, description of various places in, 129
Panjabi tract, translation of, 156
Pearce, Rev. W. H., death of, 287—memoir of, 353
Penang:—mission station at, 70—inquiry among the Mohammedans at, 169
Penney, Rev. J., memoir of, 74
Persia, mission stations in, 14
Pinney, Rev. J. B., communications from, 180, 212
Polynesian Islands, mission stations in, 72
Postage overland to India, 219

Presbyterian Boards:—of Domestic Missions, 239—of Education, 264—of Publication, 296—of Foreign Missions,—survey of the missions of the Board, 1—need of more missionaries and larger funds, 61—instructions to the Rev. Messrs. Buell and McBryde, 119, 152; to the Rev. Messrs. Owen, Rankin, and McAuley, 277—new missions proposed, 127—annual meeting, 217—anniversary before the General Assembly, 218—resolutions of the G. A., 218—abstract of the Annual Report between pp. 224 and 225—sermon before the Board by the Rev. Dr. Wilson, 225—Circular Letter of the G. A., 253—urgent need of larger funds, 283—names of the India Missions, 188—first Sabbath in January, 1841, recommended as a day of special religious services, 379

Rankin, Rev. J. C., 255—instructions to, 277—sails for India, 284
Rhenish Missionary Society, 99
Rogers, Rev. W. S., communications from, 28, 56, 86, 110, 114, 145

Sabathu, Presb. mission at, 3, 26, 180, 242
Saharunpur Presb., mission at, 3, 126, 207
Sandwich Islands:—mission stations in, 35—laws enacted, 104—French support of Romanism, 141—letter from Rev. W. P. Alexander, 205
Scott, Rev. J. L. communications from, 117, 313
Scott, Mrs. J. L. letter from, 378
Scotland, Church of, missions of the, 73
Scottish Missionary Society, 74
Shastras, the Hindu, 321
Siam, mission stations, 3, 8, 33
Siberia, mission stations in, 70
Singapore, mission stations at, 33, 70
Society Islands:—missions in the, 72—influence of the gospel, 222
South America, mission stations, 38
Steele, Mr. W., elected a member of the Executive Committee, 380
Sunday School Union,—American, 41—London, 359
Survey of Protestant Missions, 1, 33, 65, 97, 124
Syria, and the Holy Land, mission stations in, 13

Tahiti:— influence of the gospel, 108—French support of Romanism, 142
Tan Kwang, a Chinese, hopeful conversion of, 150
Texas:—missions in, 2, 38, 39—Indian tribes in, 266
Tract Society—American, 40—London, 359
Truths to be remembered, 90
Turkey, mission stations in, 13, 39, 42

Vanderveer, Miss, 255—sails for India, 284

United Brethren, missions of, 97

Waterboer, an African chief, speech of, 82
Wesleyan Missions, 65
West Indies, missions in the, 45, 67, 68, 72, 73, 74, 98—Romanists, hopeful and superstitious, 174
Williams and Harris, Rev. Messrs., murder of, 189
Wilson, Rev. Dr., sermon of, 225
Wilson, Rev. J., communications from, 250, 338
Wilson, Rev. H. R. jr., communications from, 59, 210, 242, 271, 313
Wilson, Mrs. H. R., letter of, 115

THE

FOREIGN MISSIONARY CHRONICLE.

VOL. VIII. JANUARY, 1840. No. 1.

A General Survey of Protestant Missions.

INTRODUCTORY REMARKS.

IN our former Surveys of Protestant Missions we followed a geographical arrangement; in this one, we shall adopt the plan of looking at missionary operations in connexion with the Institutions which support them. American missionary labors will naturally come first under our review, and then European. Under each Board or Society will be found an abstract, usually a very brief one, of its proceedings among the heathen or antichristian nations; each separate mission being viewed by itself.

There are many among our readers, who wish to acquire systematic information concerning the missionary cause, who desire to view the yearly progress of the Saviour's kingdom among the heathen nations, who are not satisfied with mere "missionary addresses," nor with "affecting anecdotes," however good in themselves and appropriate in their place, but who, having in their several stations devoted themselves for life to the promotion of this enterprise, are therefore anxious to obtain clear and comprehensive views, with accurate and digested statistical knowledge, concerning the actual condition of missionary labors in different countries. Readers of this kind, and we hope their number is increasing, will appreciate every attempt to furnish them with the requisite information. It is to such readers that we would particularly commend the following survey; though far from being as complete as we should be glad to make it if better data were available, it will yet be found to contain much valuable and connected information, obtained in most cases from the Reports and other official publications of the different missionary Institutions.

*** *The references to pages are always to those of our last volume, when not otherwise specified.*

SURVEY.

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

INDIAN MISSIONS.

IOWAS AND SACS: on the Great Nemahaw River, bounded on the north and east by the Missouri River; in 1837 numbering 1500 of the former and 500 of the latter—1835—Rev. William Hamilton; Mr. S. M. Irvin, Mr. Henry Bradley; and their wives.—P. 108.

Mrs. Irvin's health having received but little benefit, she remained with her relations while Mr. I. returned to his station. Recently, on account of impaired health,

he has again visited his friends to spend the winter. Mrs. Rosetta Hardey has received an honorable dismission, at her own request, from the service of the Board.

A small school is conducted by the missionaries at this station; two little Indian girls have been taken into the family of Mr. and Mrs. Irvin, whose conduct and progress have been satisfactory; and Mr. Hamilton preaches to a number of the Indians through an interpreter. The prospects of the mission are considered more encouraging than formerly.

OTTAWAS AND CHIPPEWAS: in Michigan; in 1837 numbering 6500—1838—Rev. Peter Dougherty.—P. 108.

Mrs. Fleming was called to her rest after a short illness, on the 22d of May. The Rev. John Fleming afterwards applied for and received a dismission from the service of the Board.

Mr. Dougherty made a short visit at the end of the summer, for the purpose of receiving ordination, and after being ordained by the Presbytery of New York in September, returned to his station. He has succeeded in building a log cabin in the woods, in forming a small school of Indian children, and in persuading some of the natives to receive instruction through a pious interpreter, whose services he has been able to obtain; and he considers the prospects of the mission favorable, though, as in nearly all the missions among Indian tribes, there are serious difficulties to be overcome. A Presbyterian minister is still greatly needed to be stationed at Mackinac, and a Teacher to assist Mr. Dougherty in his labors among the Indians on Grand Traverse Bay.

TEXAS MISSION.

The Board has two missionaries in this young and rising Republic, the Rev. William C. Blair, at *Victoria*, near the river Guadaloupe; and the Rev. Daniel Baker, who has accepted an appointment for six months, to be employed at *Houston* and other places.

WEST AFRICAN MISSION.

LIBERIA. *Green;* formerly *Boblee*, on the river John, 30 miles from Bassa Cove. —1835—Mr. E. Titler, a colored man, licentiate of the Presbytery of Philadelphia. —P. 4.

On their way to this Mission; the Rev. John B. Pinney, the Rev. Oren K. Canfield, and Mr. J. P. Alward; who embarked in the Saluda at Norfolk, on the 6th August: see instructions, and notice of their departure, at pp. 278, 279.

These brethren were instructed to select a station for the central transactions of the mission; other stations are to be afterwards chosen, at which colored assistant missionaries may be settled.

In the last Annual Report the Board speak of this Mission as follows:—

The decision of the Board in relation to Western Africa is, to send those only who may offer themselves for that specific service. As the responsibility of choosing and going to this field is thus, in the first instance, assumed by the missionary himself, it has been deemed proper that he should have the liberty of returning, if in his judgment his health should require his doing so, for a longer or shorter time. These two brethren, [Messrs. Canfield and Alward: Mr. Pinney afterwards decided to accompany them,] will be provided, as far as information exists, with all things necessary for their health and usefulness there; and the Board would most affectionately commit their mission and themselves to the prayers of the church, that their health and lives may be spared, and that they may be enabled to establish and long conduct such missionary labors as will be of the greatest benefit to the benighted inhabitants of that much injured land.

The Board have not given up the expectation of obtaining suitable colored men, to supply in a measure the wants of Africa.

CHINA MISSION.

Singapore—1837—Rev. Robert W. Orr, and his wife.—The Rev. John A. Mitchell departed this life in the faith and hope of the Gospel, on the 2d October, 1838.—P. 68, 118.

Mr. Orr had made a visit to Malacca, in company with Mr. Mitchell; and after Mr. M's lamented death, he spent two months on a visit to the kingdom of Siam; and had thus obtained, according to the directions of the Executive Committee, much valuable information—of which a large part has been given to the readers of the Chronicle—see Mr. Orr's communications in the last volume. From this information, the Committee consider it expedient that he should remain at Singapore, where it is hoped that another missionary will soon be found to join him in his labors; and that a new mission be formed in Siam.

Mr. Orr, after acquiring some knowledge of the Malay language for colloquial purposes, was applying himself diligently to the study of the Ta-o-chew dialect of the Chinese language.

SIAM MISSION.

As mentioned under the preceding mission, the Executive Committee have decided to establish a new mission in the Kingdom of Siam. Two missionaries and a physician have been accepted for this field, the former of whom will embark, it is expected, by the first opportunity. One of them will give his chief attention to the Siamese people; the other to the Chinese, of whom there are probably from 300,000 to 500,000 now living in Siam, and their number is constantly increasing.

NORTH INDIA MISSIONS.

The stations of the Board in this country are arranged for the present under two missions.

I. THE NORTH WESTERN MISSION.

Lodiana; near the Sutlej, 1170 miles northwest from Calcutta; inhabitants, 30,000 to 40,000; consisting of Hindus, Sikhs, Cashmerians, and Affghans—1833—Rev. Messrs. John Newton, William S. Rogers, Joseph Porter, and Mr. Reese Morris, printer; and their wives; two native assistants.—P. 79.

Subathu; in the Protected Hill States, 110 miles northeast from Lodiana: inhabitants of the Hill States under British control or influence, between Nepal and the river Sutlej, 250,000—1836—Rev. Jesse M. Jamieson, and his wife.—P. 80.

Saharunpur; near the Jumna, 130 miles south east from Lodiana; inhabitants, about 40,000—1836—Rev. Messrs. James R. Campbell and Joseph Caldwell; and Mr. James Craig, teacher; and their wives; one Indo-British assistant.—P. 80.

At *Lodiana*, there are two Printing Presses, from which during the year, twenty-four works, in the Persian, Hindustani, Hindui, Gurmukhi and English languages, were issued. The number of consecutive pages was 516; of copies, 70,493; of pages 1,355,030. Another Printing Press has been sent to this station.—In the English and Roman-Hindustani school are 100 scholars, of whom 50 are learning the English language, and the others the native language; in the Boarding school, 6 boys and 5 girls; in a day school, 90 boys; in a Panjabi school, 20 boys; in a school for Drummers connected with the army, 12 Roman Catholics; in three Sabbath schools, the children of most of the other schools.—The church contains the missionaries and two native members. Some have been inquiring, but have not given such evidence of piety as to be admitted into the church.—The missionaries spend much time in tours among neighboring villages for the purpose of preaching the Gospel and distributing religious books. A considerable number of the religious publications of the Lodiana Press have found their way across the Indus, into Affghanistan.—Two new dwelling-houses were nearly erected by the last accounts, an addition had been made to the Printing office, and a Church was building—

moneys having been liberally furnished towards this object by the Presbyterian churches of Steubenville, Ohio.

At *Subathu*, in 12 boys' schools are about 300 scholars, supported from a fund contributed by English gentlemen at the station; in the girls' school, between 30 and 40.—Mr. Jamieson is still engaged in the study of the language of the Hill people, and is also giving some attention to the language of Thibet. The Thibet people and the people of the Hill States dwell on opposite sides of the Himalaya snowy mountains, and some intercourse is carried on between them.—Mr. J. also enjoys many opportunities of distributing religious publications, particularly during the tours which he occasionally makes into the interior of the Hills.—Another dwelling house is to be erected at this station, being required for the use of those of our missionary brethren who find it necessary to repair to the Hills on account of their health.—Another missionary is greatly needed at Subathu.

At *Saharunpur*, in the English school are 30 scholars; in the Boarding school, 25 boys and one girl, all children that had been left orphans during the severe famine, which prevailed in the Upper Provinces of India two years ago; in a day school in the Bazar, there are a few scholars.—Religious services in Hindustani are regularly performed, the usual number in attendance being about 50.—Many excellent opportunities are enjoyed of making known religious truth not only at the station, but during the tours made for this purpose, and especially at the great annual Fair held at Hurdwar, a few miles distant.—Another dwelling house was nearly completed by the last accounts.

II. THE EASTERN MISSION.

Allahabad; at the junction of the Ganges and Jumna, 475 miles northwest from Calcutta—1836—Rev. Messrs. James Wilson, John H. Morrison, Joseph Warren, and John E. Freeman; and their wives.—P. 81.

Futtegurh; on the Ganges, about equally distant from Allahabad and Saharunpur, and about 750 miles northwest from Calcutta—1838—Rev. Messrs. Henry R. Wilson, and James L. Scott; and their wives; Gopenath Nundi, native assistant. —P. 148.

These stations are for the present classed together, but it is expected that they will at an early period be arranged, perhaps as central stations, under distinct missions; the latter station will then belong to a Central Mission, between the Northwestern and the Eastern Missions.

At *Allahabad*, there is a Printing Press, under the superintendence of Mr. Warren.—In the Boarding school are 28 boys and girls; in the day school, 24 boys; and 40 scholars in a village school, supported by G. Fraser, Esq.—The mission church has been more distinctly organized by ordaining two ruling elders, and is in a prospering condition; there is an acknowledgment of Monthly Concert contributions from this church among the "Donations" in our last volume.—Frequent opportunities of spreading abroad religious truth are enjoyed by the missionaries, especially at the great annual Fair, and the communications of the brethren show that these opportunities are well improved.

For the circumstances under which a station was formed at *Futtegurh*, see the last Annual Report, or the last volume of the Missionary Chronicle, p. 148. There are now about 90 orphan children in the Boarding school, supported chiefly by the generous and unsolicited contributions of English friends.—Mr. Wilson is engaged studying the language, and having the care of so large a family, cannot yet make tours among the neighboring towns to make known the Gospel, but visits occasionally the large city of Furrukhabad, supposed to contain 100,000 inhabitants, from which the station is but three miles distant. Gopenath Nundi is a most valuable assistant, being well educated both in English and native learning, and as there is reason to hope, being also a

decidedly pious man.—Mr. Scott was at Allahabad by the last advices, but has probably before this time arrived at Futtegurh.

The extent of the field in which these missions have been established, its wants, the efforts now in progress, and the sending out of additional missionaries, are thus mentioned in the last Annual Report of the Board:—

From Benares to Lodiana, and from the Himalaya mountains to the southern side of the Province of Allahabad, is a territory sufficiently large for at least three separate missions. Two of these have been established, one on the northwest and the other on the east. The occupation of Futtegurh by Mr. Wilson is a commencement of the central mission; although for the present, this station is attached to the eastern mission. The General Assembly have directed all foreign missionaries in connection with them, whenever it is practicable, to form themselves into Presbyteries, and when the central part is occupied as a mission, the way will be open for the formation of a Synod.

Three additional missionaries, who before they go out will be ordained ministers of the Gospel, are designated to reinforce the India missions. Two missionaries are greatly needed at Calcutta. This is an important point for missionary labor on account of its own population, its being the political and commercial capital of India, and its general connection with other eastern countries; but it is especially important to consider its claims with reference to the existing missions of the Board, and their extension in the upper provinces of India. The want of mission families there, to receive the brethren on their arrival in India, and to attend to various interests of the Board in that country, is becoming every year more apparent, and cannot, without injury, be longer neglected.

The general aspect of the missions in India is encouraging. The earlier missionaries have acquired such a knowledge of the language, that they can preach the Gospel to the natives in their own tongue. The Board notice with thankfulness that four native assistants, pious and qualified men, are engaged at different stations; two of them brought to the knowledge of the truth by the blessing of God upon the labors of our brethren. The demand for the Scriptures, and for religious tracts and school books, is very great and the presses will do much to supply the neighborhoods around the stations. But to meet the demand for missionary laborers in these large and populous regions, many more must be sent out by the churches. Twelve ministers of the Gospel, one teacher, and one printer, the number now there, are placed among a population of 40,000,000. What are these among so many? Still, a beginning has been made, and much preparatory work has been done, and the door is wide open for four or five times the present number, who are even now required to occupy the prominent places among these perishing millions; to carry to them, as it were, the seed of the word of life; relying on the blessing of God upon their efforts to raise up a supply of aborers from among themselves, to erect the standard of the cross in all their cities and villages, and to carry the Gospel to the nations around them, who are now equally benighted with themselves.

CALCUTTA.

The Executive Committee have decided to establish a mission at Calcutta, as soon as qualified and experienced men can be obtained for that purpose.

Calcutta contains a very large population, and is the chief seat of Eastern political power, commercial enterprise, general intelligence, and Protestant influence. There is, therefore, a vast sphere of missionary labor and influence in this great city. Besides, its connection with the missions of the Board in the Upper Provinces,

make this mission of high importance to their efficiency and success.

Other missions are contemplated by the Board in Assam, in New South Wales, and at Paris.

BAPTIST BOARD OF MISSIONS.

NORTH AMERICAN INDIAN MISSIONS.

OJIBWAS: near Lake Superior; number in 1837, between 3000 and 4000.

Sault de St. Marie;—Rev. A. Bingham, Rev. J. D. Cameron; A. J. Bingham, teacher, Mrs. Bingham, Miss Rice, assistants; one native assistant: two Out-stations; church members, 29; scholars in boarding-school from 10 to 12; in day-school, from 35 to 50.—P. 103.

The prospects of this mission continue favorable. [*Report*, 1839.

OTTAWAS: in Michigan; see under Presbyterian missions.

Richland; 60 miles south east of Grand River Rapids.—Rev. L. Slater and wife; scholars 25.—P. 103.

The number of Ottawas connected with the station in July last, was 135—who are located on their lots, of 20 acres each, many of them in comfortable log dwellings, and appear cheerful and happy in prosecuting their daily labors. During the last year they constructed several buildings, fences, &c., planted about 50 acres of corn and 15 of potatoes, and were preparing to sow wheat in the fall. [*From the Report*, 1839.

ONEIDAS AND TUSCARORAS: in New York; number in 1837, 4176.

Tonawanda; near Niagara—Rev. J. B. Rollin and wife; two female assistants; one native preacher; church members, 25; scholars, part of the time, 45.—P. 103.

At the request of the council of the Tuscaroras, a boarding school will soon be established among this tribe. [*Report*, 1839.

SHAWANOES: in the Indian territory; number in 1837, 1272.

Shawanoe, Rev. J. Lykins, Rev. D. B. Rollin; J. G. Pratt preacher and printer; and their wives; Miss E. F. Churchill, assistant; church members 20, of whom 6 are natives; printing at the Shawanoe press, 66,400 pages.—P. 104.

This mission had suffered greatly during the last year, in the sickness of several of its members, especially of Mr. Rollin. [*Report*, 1839.

DELAWARES: in the Indian Territory; number in 1837, 826.

Delaware—Rev. I. D. Blanchard, teacher, and wife; Miss Case, teacher; congregation on the Sabbath, from 10 to 100—of whom 20 or 30 are so much impressed as to kneel in prayer; scholars in the English school, 12.—P. 104.

Of the Harmony, 128 pages were in circulation prior to December last; and 39 or 40 additional were ready for the press. A second form has been added to the Hymns, making in all 44 hymns, of 48 pages, 24mo. [*Report*, 1839.

PUTAWATOMIES: in the Indian Territory.

Station 50 miles south of Mawanoe—R. Simmerwell, teacher, and wife.—P. 104.

The Church is in a low condition. [The last Report mentioned 26 members.] [*Report*, 1839.

OTTAWAS: in the Indian Territory.

Ottawa—Rev. J. Meeker and wife; scholars in an English school, 17—average attendance, 9 or 10; one young man has been baptized.—P. 104.

The Ottawas live in substantial log cabins, have fields enclosed with rail fences, raise wheat, corn, and garden vegetables, and keep cattle and swine. During the last year they authorized Mr. Meeker to purchase for them a grist-mill, for which they furnished him with the requisite funds, from two to three hundred dollars. [*Report*, 1839.

OTOES: west of the Mississippi.

Otoe village—Rev. M. Merrill and wife; scholars, from 15 to 20; congregation, often from 40 to 50.—P. 104.

A Temperance Society has been re-

cently formed among them, consisting of 25 members, including six chiefs.

[*Report*, 1839.

OMAHAWS: west of the Mississippi; number in 1837, 1600.—P. 104.

The station is now vacant, Mr. Curtis having found it necessary to remove on account of the turbulence of the Indians.

[*Report*, 1839.

CHEROKEES: in the Indian Territory.

Rev. E. Jones and wife; Jesse Bushyhead and five other native preachers.—P. 103.

Throughout the deeply afflictive period of the removal of these Indians, the conduct of the native brethren, of whom 500 members of the churches were embodied in two of the detachments, has been in the highest degree exemplary. Humility, patience and forbearance, and a devotional reference of every event to the wise guidance of their heavenly Father's hand, have marked their behavior on every side. The whole number of baptisms during the present year, as stated by Mr. Bushyhead, was over one hundred and seventy.

[*Report*, 1839.

CREEKS: west of the Mississippi.

Ebenezer—Rev. J. O. Mason, teacher, and wife.—*Canadian River*, 32 miles from Ebenezer—Rev. C. R. Kellam and wife; Miss Boynton, assistant; one native preacher—P. 105.

The affairs of this mission have been much embarrassed during the year.—Meetings at Ebenezer were well attended while Mr. Kellam was there.—He has received an appointment as government teacher, to be stationed at Canadian river, but owing to some opposition he is now at Little Rock. [*From the Report*, 1837.

CHOCTAWS: in the Indian Territory; number in 1837, 15,000.

Providence, near Fort Towson—Rev. R. D. Potts, teacher, and wife.—*Bethel*; near the Choctaw agency—A. Bell, M. D., teacher; church members at Providence, 11.—P. 105.

WEST AFRICAN MISSION.

LIBERIA. *Edina*; and *Madebli*, (*Sante Will's*), 20 miles from Edina—Rev. W. G. Crocker, Rev. I. Clarke and wife, Rev. J. Day, teacher. *On a visit to this country*; Rev. W. Mylne.—P. 4.

The school is increasingly prosperous; three conversions are mentioned, besides seven baptisms in the colony.—The missionaries mention Cettra Kroo, among the Kroo people, on the sea-coast, a few miles south of Edina; a location among the Pessey tribe, 80 or 100 miles from the sea-coast; and Grand Cape Mount, 50 or 60 miles south of Monrovia, among the Veys, as stations that should be occupied at the earliest opportunity.

[*From the Report*, 1839.

MISSIONS IN FRANCE.

Stations at Paris, Douay, Bertry, Lanwy, and Baiseux, Orchies, Villequier, and Manicamp, with three Out-stations; at which are stationed Rev. E. Millard and wife, Rev. D. N. Sheldon, (both at Douay,) assisted by six native preachers, and two colporteurs.

During the past year there has been a gradual but decided improvement in the affairs of this mission. At Paris, besides the French service, Mr. Sheldon for several months conducted two services in English—one in the English chapel, in the absence of the pastor, Mr. Wilks, and the other in the American chapel, in the *rue St. Anne*. The latter service was well attended, but Mr. S. was constrained to join Mr. Willard at Douay, by the urgent wants of the latter station.—At Douay, a Church was organized on the 1st of September last, which now contains 12 members.—Eleven cases of conversion are mentioned in connection with different churches, and cases of religious inquiry are said to be numerous. The colporteurs (native assistants) had been very industrious in distributing bibles, testaments, and religious tracts. One of them had visited more than 100 villages, and

had distributedin them 417 bibles and testaments.—On account of Mrs. Willard's ill health, Mr. W. will have to return to this country. [*From the Report*, 1839.

MISSIONS IN GERMANY.

Stations at Hamburg, Berlin, Oldenburgh, and Jever; at which are employed the Rev. J. G. Oncken, and two other native preachers; and five native assistants.

Table of Churches and Baptisms.

Hamburg church, 25 baptisms reported, present number, 75; Berlin present no., 6; Oldenburgh, present no., 13; Stuttgart, baptized, 27, present no., 27.

[*Report*, 1839.

Later accounts show a small increase in these numbers; and mention that—

Upwards of 1000 copies of the bible had left the depot, out of 5000 copies purchased with funds from the Baptist Bible Society of this country, and as many had been distributed for the Edinburgh Bible Society; copies had been distributed among the seamen of several different nations; 13 German and 3 Danish tracts, amounting to 193,000 copies, had been issued, besides 70,000 copies received from other societies—240,000 having been distributed in 1837, 1838; other tracts had been published, and 5000 of them circulated; a considerable number of good books used for the loan-tract system; the memoir of Mrs. Judson translated, and an edition of 5000 copies published.

[*Bapt. Mag. June*, 1839.

MISSION IN GREECE.

Patras—1838—Rev. C. Pasco, Rev. H. T. Love, and their wives—P. 42.

The missionaries have distributed 2521 copies of the New and Old Testaments, chiefly of the former; and about 60,000 pages of Tracts.—A new station was to be formed on the Island of Zante, to which Mr. Love expected to remove about the end of December.

[*Report—Bapt. Mag.* 1839.

MISSIONS IN INDIA BEYOND THE GANGES.

China and Siam. *Bangkok*, in Siam—Siamese department; Rev. J. T. Jones, Rev. R. D. Davenport, printer, and his wife; Mrs. J. G. E. Reed. *On their way to the mission;* Rev. C. H. Slafter, and wife.—Chinese department; Rev. W. Dean, Rev. J. L. Shuck, temporarily at Macou, Rev. J. Goddard, temporarily at Singapore, and their wives.—P. 45.

The usual attendance at Siamese worship was from 30 to 50, and at Chinese, about 20; members of the Chinese church, 9; scholars 15, taught by Mr. Davenport, all of whom learn English and most of them Siamese; about 500,000 pp. of tracts were distributed in 1837; a Summary of the Christian Religion, Matthew, Parables, Acts, Luke, the Golden Balance, a short treatise on Astronomy, Stories of Joseph and Moses, had been prepared for the press prior to January 1, 1838.

[*From the Report*, 1839.

Burmah. The missionaries to Burmah and the Karens are now arranged under four missions—the Maulmain, Tavoy, Rangoon, and Ava missions.

Maulmain including *Amherst*, with five Karen Out-stations—1827—Burman department; Rev. Messrs. A. Judson, H. Howard, E. A. Stevens, S. M. Osgood, who is also a printer, and their wives; six native preachers; two native translators; one native teacher, and three other assistants. Temporarily at this station, Rev. Messrs. L. Ingalls, G. S. Comstock, L. Stilson, and their wives.—Karen department; Rev. J. H. Vinton, Rev. D. L. Brayton, and their wives; Miss Macomber, teacher; four native preachers; several other native assistants.—Peguan department; Rev. J. M. Haswell, and wife; one native preacher.—P. 65.

Church members, exclusive of English church, 333—of whom 205 are Karens; the number of inquirers at the Out-stations had been greater than ever before, though the labors of the native assistants had been embarrassed by the state of the country; the seminary for native preach-

ers has been transferred from Tavoy to Maulmain, in order to give more attention to Burmese students; the Burmese boarding school contains 50 scholars, of whom 13 are girls, and 10 day scholars; there are several Burman day-schools; two Karen schools, containing about 120 pupils, besides Karen schools at the Out-stations; in 1837, 251,000 copies of different publications, making 17,526,000 pages, were printed; and 107,805 copies, or 5,263,568 pages, issued—the number issued being only about one half as great as during 1836, owing to the disturbed state of public affairs.

[*From the Report*, 1839.

Rangoon, including *Bassein*, with two Out-stations.—1828—Karen department; Rev. E L. Abbott and wife; two native preachers, and other native assistants.—Burman department; Rev. T. Simons and wife, temporarily resident at Rangoon. —P. 65.

Number baptized from Nov. 1837 to Sept. 10, 1838, 117; several schools have been taught in the jungles, and one for native teachers at Rangoon, at one time containing 25 pupils. As this station is in Burmah proper, the missionaries have been obliged to use great circumspection in their labors, the Burman authorities being very unfriendly to any efforts for the conversion of the people.—Persecution had been waged to some extent against the native christians, especially the Karens, of whom several had been fined and imprisoned.—Mr. Abbott had made several visits to the Out-stations, baptizing on one tour 43 persons, and on another, 67—some of whom had been brought to a knowledge of the Saviour by religious tracts. [*Report*, 1839.

Ava—1822—Missionary labors at this ancient capital of Burmah have been suspended, probably in consequence of the unfriendliness of the rulers and the unsettled state of the country.—P. 65.

The members of the native church have removed from Ava, with the exception of a deacon. [*Report*, 1839.

Tavoy, including *Mergui*—1828—Rev. Messrs. J. Wade, F. Mason; C. Bennet, preacher and printer, and their wives; temporarily at Mergui, Rev. E. Kincaid, R. B. Hancock, preacher and printer, and their wives; 14 native preachers; 4 native preachers and teachers; 20 native teachers. —P. 65.

In the year previous to June, 1838, there had been baptized 113 persons in connection with 12 native churches; whole number of church members, 490; schools, 29; printed, from April 17, 1837, to Dec. 31, 35,000 copies, or 3,276,000 pages; issued during the same period, 12,530—chiefly sent to Maulmain and Rangoon. [*Report*, 1839.

Arrakan. The mission at *Kyouk Phyoo* in this province has been relinquished on account of its unhealthiness, and Mr. Comstock has since been laboring in Maulmain.—It is proposed to occupy a position at *Bassein*, from which Arrakan could be visited, and to employ native assistants at Akyab, where there is a church of 30 or 40 members, recently under the care of the Serampore mission, and at Ramree, and Sandoway in this province.—P. 66.

Assam. *Sadiya*—1835—Rev. N. Brown, O. T. Cutter, printer; and their wives. —*Jaipur*, on the river Buri Dihing, three days' journey S. E. from Sadiya—1838—Rev. M. Bronson and wife.—P. 66.

From the commencement of the mission to June 20, 1838, there have been printed 4,850 copies of religious and educational works, or 135,850 pages, exclusive of the first 13 chapters of Matthew. —Preaching and tract distribution have been regularly continued.—Five schools are mentioned, in two of which there are 90 scholars.—Additional missionaries are greatly wanted. [*From the Report* 1839.

MISSION IN INDIA WITHIN THE GANGES.

Madras—1837—Rev. S. S. Day, and wife; in 3 schools, about 70 scholars.—P. 98.

Two missionaries at least ought to be immediately sent to Madras.—Mr. Day implores the Board to send not less than six or eight, with a press, and adds "I can refer to more than thirty places demanding each a missionary, though more than half the country is scarcely known to me." [*From the Report*, 1839.

AMERICAN BOARD OF FOREIGN MISSIONS.

INDIAN MISSIONS.

CHEROKEES. During the year the rest of the Cherokees were removed from North Carolina and Tennessee to the country west of the Mississippi. There was great mortality among the Indians on the journey—it is stated that from 3000 to 4000 died. This lamentable loss of life is not ascribed to neglect or bad treatment, though probably aggravated by the measure itself of removal. There are now probably about 20,000 of this tribe in the Indian country, who are said to be in a very unsettled state.

The stations in the former country of these Indians have been necessarily abandoned.—P. 105.

Dwight; Rev. C. Washburn, J. Orr, farmer and superintendent of secular affairs; J. Hitchcock, steward; A. Hitchcock, teacher; R. L. Dodge, physician; H. K. Copeland, mechanic, and their wives; Ellen Stetson, Esther Smith, and Maria Theresa Bissell, teachers and assistants.—*Fairfield;* Rev. M. Palmer, physician, and wife.—*Park Hill;* Rev. S. A. Worcester, and wife; J. F. Wheeler, printer; Nancy Thompson, assistant.—*Honey Creek;* J. Huss, native preacher.—Rev. D. S. Butrick, Rev. W. Potter, Rev. E. Butler, physician, and their wives; Stephen Foreman, native preacher; Sophia Sawyer and Erminia Nash, are not yet permanently located.—P. 105.

Messrs. Butrick and Potter and Dr. Butler, with their families, together with Miss Nash and Messrs. Foreman and Huss, native preachers, have removed with the Cherokees, with the purpose of prosecuting their labors in the new country. Mr. Chamberlin will wait the further indications of Providence before deciding whether he shall resume his missionary labors. Messrs. Vail and Blunt, though earnestly requested by the Cherokees to accompany them, and still feeling strongly attached to them and to the missionary work, have felt compelled to request to be discharged from further connection with the Board, on account of the ill health of their families. This request has been granted.

The agitated and divided state of the people has seriously interfered with the operations of the mission during the year, and very little has been accomplished. A church of ten members has been organized at Honey Creek, under the pastoral care of Mr. Huss.

The schools at Dwight have been large and encouraging. That at Fairfield has had twenty or thirty pupils. No information respecting any other has been received.

From the press at Park Hill have been issued the gospel of John, Cherokee Almanac, and Cherokee Primer, all in the Cherokee language,—amounting to 5,000 copies and 247,000 pages.

[*Report*, 1839.

CHOCTAWS: number in 1837, 15,000; in the Indian country, on a reservation of 15,000,000 acres.

Wheelock; Rev. A. Wright, and wife; J. Olmstead, teacher.—*Stockbridge;* Rev. C. Byington, and wife; Mrs. Barnes, teacher.—*Mountain Fork;* A. D. Jones, teacher, and wife.—*White Clay;* Eunice Clough, teacher.—*Pine Ridge;* Rev. C. Kingsbury, and wife; Anna Burnham, teacher.—*Good Water;* E Hotchkin, licensed preacher and wife.—P. 105.

Mr. and Mrs. Wood have been compelled by loss of health to retire from the mission. The present number of church members is about 285. The congregations remain much the same as heretofore. At four preaching places Mr. Kingsbury has an aggregate of two hundred or three hundred hearers.

Seven schools have been taught most of the year, and the whole number of pupils attending them all was 213, and the average 114.

The Acts of the Apostles, translated by Mr. Byington, is ready for the press. Three small books have just been printed at the mission press, Park Hill. Other portions of the New Testament are in a state of forwardness. [*Report*, 1839.

PAWNEES: number in 1837, 12,500.

Rev. J. Dunbar, S. Allis, farmer; and their wives.—P. 106.

The missionaries are prevented by the wandering habits of the natives from exerting a steady influence on them. There is a prospect that they will adopt a more settled manner of life, in which case the mission ought to be strengthened.

[*From the Report*, 1839.

SIOUX: number in 1837, 21,600.

Lac qui Parle; Rev. T. S. Williamson, physician, Rev. S. R. Riggs; A. G. Huggins, farmer; and their wives.—*Lake Harriet;* Rev. S. W. Pond; G. H. Pond, farmer; and their wives.—P. 106.

Number of scholars at Lac qui Parle, 95; average attendance, much less; of these 45 could read; their ages were from seven to thirty-seven. Ten have been admitted to the church, and eighteen children dedicated to God in baptism.

Three books have been printed during the year in the Dakota language, embracing the gospel by Luke; selections from the Old Testament; and selections from the New Testament, making 109,000 pages in all. [*Report*, 1832.

OJIBWAS: near Lake Superior; number, between 3000 and 4000.

La Pointe; Rev. S. Hall; G. T. Sproat, teacher and catechist; and their wives.—*Fon du Lac;* E. F. Ely, teacher and catechist; Mrs. Ely.—*Pokeguma;* Rev. W. T. Boutwell: F. Ayer, catechist; J. L. Seymour, mechanic and teacher; and their wives; Sabrina Stevens.—P. 106.

Only three Indians have been added to the churches in connection with this mission, and those at Pokeguma. The station at Fon du Lac has been abandoned during the past summer, and Mr. Ely removed to Pokeguma. [*Report*, 1839.

STOCKBRIDGE INDIANS: near Green Bay; number, 250.

Rev. C. Marsh, and his wife; Sophia Mudgett, teacher.—P. 106.

Scholars in two schools, 35 to 45; added to the church last winter, 4; 5 or 6 were hopefully converted; meetings are still well attended. [*Report*, 1839.

NEW YORK INDIANS: number, 4176.

Tuscarora; Rev. G. Rockwood, teacher, and wife Hannah; T. Whiteco.nb, teacher.—*Seneca;* Rev. A. Wright and wife; Asenath Bishop, teacher.—*Cattaraugus;* Rev. A. Bliss and wife; Fidelia Adams, teacher.—*Alleghany;* W. Hall, licensed preacher and teacher, and wife.—P. 106.

In 9 schools, 100 to 120 pupils; 16 Indians added to the church at Tuscarora.

[*From the Report*, 1839.

ABERNAQUIS: in lower Canada.

P. P. Osunkherhine, native preacher; Caroline Rankin, teacher.—P. 106.

Congregation, more than 60; the reformation as to morals and industry is great; scholars, 20; church members, 24 Indians and 4 whites, 15 having been added during the year; papal opposition is still continued.

[*From the Report*, 1839.

NEZ PERCES, KAYUSES: in Oregon Territory.

KAYUSES; M. Whitman, physician and catechist; Rev. A. B. Smith; and their wives.—NEZ PERCES; Rev. H. R. Spaulding; W. H. Gray, mechanic and teacher; and their wives; C. Rogers, mechanic.—*Colville*, Rev. C. Eells, Rev. E. Walker; and their wives.—P. 106.

Messrs. Eells, Smith, Walker, Gray, and their wives, with Mr. Rogers, arrived at Wallawalla 29th of August, having spent four months on the journey from the western frontier of Missouri.

The missionaries continue to receive the most earnest and affecting applications from the surrounding tribes for missionaries and teachers to reside among them; and almost every where the same inquisitiveness and docility respecting religious truth and duty which met them on their first arrival among these remote tribes, are manifested still. Around the station of Mr. Spalding seventy or eighty Indian families have located themselves; and by their industry in tilling the soil, are contributing much towards the comfortable support of their families. A similar change has been effected at the station of Dr. Whitman; and multitudes more of the Indians seem disposed to adopt a similar course, whenever they can be furnished with the instruction and the other facilities which are requisite.

A year ago a church was organized in the mission to which one Indian and his wife have been admitted. Two children who had resided in the family of Mr. Spalding have died, leaving evidence that they had been born of the Spirit. Congregations are large and increasing, and remarkably attentive and solemn. The Nez Perces school seemed likely to embrace 150 pupils. [*Report*, 1839.

WEST AFRICAN MISSION.

Cape Palmas. *Fair Hope*—Rev. J. L. Wilson; Rev. A. E. Wilson, M. D.; B. V. R. James, printer; and their wives; three native helpers.—P. 4.

The results of the press since the commencement of its operations, are as follows: in the year 1837, 2,900 copies; in 1838, 4,112 copies; and in 1839 till March 1st, 3,860,—in all, 10,872, containing 180,532 pages. Mr. James is aided in the printing office by two apprentices.

The mission church contains 20 members, eight of whom were received the past year. There was one excommunication. Four schoolmasters and seven boarding scholars are church members. The average congregation on the Sabbath is from 50 to 100. There are three free schools, with 50 pupils. The boarding-school, or seminary, contains 35 scholars, of whom 25 are males. They are generally moral and docile, and make good progress in their studies. Dr. A. E. Wilson, formerly connected with the South African mission, sailed for the Cape Palmas mission from New York city, with his wife, on the 27th of July.

[*Report*, 1839.

SOUTH AFRICAN MISSION.

Zulus—1836—Rev. D. Lindley; N. Adams, M. D.; and their wives. *On a visit to this country;* Rev. G. Champion, Rev. A. Grout, and Mrs. Champion.—P. 35.

The war between Dingaan and the Dutch farmers has greatly interrupted the labors of this mission. Recently peace has been restored by the colonial government's taking military possession of Port Natal, and by the farmers' gaining a decisive victory over Dingaan. It is expected that the mission will be resumed.—While the troubles continued, Dr. Wilson returned to this country, and has since gone to Cape Palmas; Mr. and Mrs. Venable returned, and have received an honorable release from the service of the Board; Mr. and Mrs. Champion and Mr. Grout, are expecting to resume their missionary labors in this field.

[*From the Report*, 1839.

MISSIONS ADJACENT TO THE MEDITERRANEAN AND OTHER INLAND SEAS.

Greece. *Athens*—1831—Rev. J. King, D. D., Rev. N. Benjamin; and their wives. —*Ariopolis*—1837—Rev. S. R. Houston, Rev. G. W. Leyburn; and their wives; one native helper.—P. 37.

The station in Argos has been discontinued. The books sold and distributed at Athens by Dr. King during last year, were 32,410.

At Ariopolis the brethren have erected a commodious Lancasterian school-house, but, owing to the unfriendliness of the go-

vernment officer at Athens who has charge of education in the kingdom, they have not been able to get a master. Their high school was doing much good. They appeared to have the confidence of the Maniotes, and had reason to think they were not laboring in vain among that peculiar and remarkable people. The Committee have heard with much regret that Mrs. Houston's health had so far failed, that, as the only means of saving her valuable life, her husband had gone with her to Alexandria in Egypt, where they were in June.

Dr. King has nearly translated Baxter's Saint's Rest into the language of Greece. He has a class in Hebrew, and a regular preaching service on the Sabbath.

TURKEY. *Smyrna.*—1837—Rev. Messrs. D. Temple, E. Riggs, J. B. Adger; H. Hallock, printer; and their wives; four native helpers.—*Broosa*—1834—Rev. H. Schneider, Rev. P. O. Powers; and their wives; one native helper.—*Constantinople*—1831—Rev. Messrs. W. Goodell, H. G. O. Dwight, W. G. Schauffler, C. Hamlin; and their wives; Rev. H. A. Homes; four native helpers.—*Trebizond*—1834—Rev. T. P. Johnston, Rev. W. C. Jackson; and their wives.—P. 37, 38.

Mr. Riggs has been transferred from the Greek mission to Smyrna, to be associated with Mr. Temple in the superintendence of the Greek department in the printing establishment. Mrs. Adger visited this country with the approbation of the Committee, for the restoration of her health. Mr. Dwight has also visited this country, with permission from the Committee, and lately returned to Constantinople with his wife.

At Smyrna the printing during the year amounted to 51,060 copies, and 2,247,600 pages.

It is found that Mr. Hallock's success in cutting the punches for the new and improved Arabic fount, was complete.

There are signs of progress among the Turks. But that principle in the administration of Turkish government which makes the ecclesiastical head of each Christian sect accountable for the good behavior of his whole community, is exceedingly unfavorable to the progress of free inquiry and pure religion among the nominal Christians. It gives the opposers of the truth a power in Turkey, which they cannot have in Greece; especially by entrusting that terrible instrument, *banishment*, to the ecclesiastical courts. Every nominal Christian, if not under foreign protection, must belong to some one of the sects acknowledged by the government. Of course there is no escape for the conscientiously evangelical native Christian from the inquisitorial fury of his ecclesiastical superiors, if they choose to make him an object of persecution. The Turkish power lends itself to them in such cases, and promptly executes their will.

This has been illustrated of late among the Armenians, in the violent outbreaking of persecution against those among that people who are converts to the evangelical faith. Hohannes, Boghos Physica, and two bishops have been sent into exile, and others have been imprisoned to await their sentence. [*Report*, 1839.

CYPRUS. *Larnica*—1835—Rev. Messrs. L. W. Pease, D. Ladd; and their wives; Rev. J. L. Thompson; one native helper.—P. 39.

It is not found to be best to relinquish this mission at present, as it was proposed to do in the last report. More than 3,000 books and tracts were distributed during the year 1838.

A regular preaching service has been commenced in Greek, which a few Greeks attend. [*Report*, 1839.

SYRIA AND THE HOLY LAND. *Beyroot*—1823—Rev. W. M. Thomson, Rev. S. Hebard; and their wives; Miss B. Tilden, teacher; two native helpers.—*Jerusalem*—1834—Rev. J. F. Lanneau; one native helper. *On a visit to the United States;* Rev. Messrs. I. Bird, G. B. Whiting, and

their wives; Rev. E. Smith. *On their way;* Rev. E R. Beadle, Rev. C. S. Sherman, and their wives.—P. 39.

Mr. and Mrs. Bird are still detained by the ill health of Mrs. Bird. Mr. and Mrs. Whiting have visited this country with the approbation of the committee, in consequence of the impaired health of Mrs. Whiting. The committee also thought it expedient for Mr. Smith to return from Germany to Syria by way of the United States. Mr. and Mrs. Beadle embarked on the 14th of June, and Mr. and Mrs. Sherman on the 17th of July. The printing during the year 1838, was 9,500 copies, or 1,044,000 pages.

The Arabic congregation on the Sabbath is from 50 to 100. Four adult Druzes and ten Druze children, and three other children have been baptized, making seventeen baptisms in all. There have been seven admissions to the church. Others give some evidence of piety, and have applied for admission.

The past year has been signalized by an extraordinary religious excitement among the Druzes, a sort of heretical Mohammedans, numbering sixty or seventy thousand souls. Their religion appears to be a compound of Mohammedanism, Christianity, and Paganism. For many months these people have been applying to our brethren for religious instruction from all parts of Lebanon. [*Report*, 1839.

Nestorians in Persia. *Ooroomiah*.—Rev. J. Perkins, Rev. A. L. Holladay; W. R. Stocking, teacher, and their wives; A. Grant, M. D.; eight native helpers.—P. 40.

Mrs. Grant was called away by death Jan. 14th. On the 17th of July, Mr. and Mrs. Jones sailed from Boston. The seminary contains 50 scholars, and there is a boarding-school of 16 girls. Three free schools contain 70 pupils. The average congregation on the Sabbath is 65. [*Report*, 1839.

Mohammedans in Persia. Rev. J. L. Merrick, and wife. P. 40.

It is an interesting fact, that Tabreez contains a printing office, in which the presses and type were made by a self-taught Persian, and which is wrought, patronized, and sustained wholly by native Persians. [*Report*, 1839.

(*Survey to be continued.*)

Review.

MALCOM'S TRAVELS IN SOUTH-EASTERN ASIA.

Travels in South-Eastern Asia, embracing Hindustan, Malaya, Siam, and China, with notices of numerous Missionary Stations, and a full account of the Burman Empire, with Dissertations, Tables, &c. by Howard Malcom. In 2 vols.

It is no easy matter to review a book of missionary travels, especially when it contains the principles on which the Foreign Missionary work ought to be conducted. This enterprise is most extensive; it embraces many historical facts, and is intimately connected with all the vital principles on which the church itself is founded. Hence the difficulty of reviewing a work in which many of these facts and principles are embodied. Our limits do not admit of extensive reviews in any case; we can only notice, therefore, the leading historical facts, and some of the

principles contained in these volumes.

Mr. Malcom, in company with a number of Missionaries, sailed from Boston in September, 1835, and landed at Maulmain in February, 1836. He states his object to be "to examine into, and with the missionaries adjust, many points not easily settled by correspondence; to compare the various modes of operation in different missions; to survey the field; to compare the claims of proposed new stations; to comfort, encourage, and strengthen the missionaries in their arduous work; and to gather details on every point where the Board lacked information."

Nothing in the whole circle of human agency, as it appears to us, is better calculated to cheer the hearts, and strengthen the hands of the brethren and sisters stationed and laboring far off among the heathen, than a mission such as that entrusted to Mr. Malcom. He goes as a messenger from the Board itself, acquainted with all their plans; knowing the points on which information is wanted; intimate with the state of the churches, and all the other interests of their dear native land. He appears among them as the common friend of all. If difficulties exist, his counsels and his friendly interviews have the best tendency to heal and remove them. When he has finished his errand, he returns to his fathers and brethren at home, with the most valuable information, obtained from the best sources.

From Maulmain Mr. M. visited Tavoy. Two days' journey distant are the Karens, whose condition and prospects he describes. Returning to Maulmain, he had a conference with the missionaries, which must have been a meeting of deep interest to him and to them. The state of the missions, of the country, and its inhabitants are described. He next proceeded to Rangoon, and from thence to Ava, where he remained four weeks. The description of these two cities, the native priesthood, the Burman princes, the nobility, the missions, inhabitants, &c., will richly repay an attentive perusal. On his return, he visited and described Chittagong and other places on the Eastern side of the Bay of Bengal.

On leaving Burmah Mr. Malcom remarks,—"Leaving the shores of Burmah, probably for ever, inflicted on me no small pain. The dear list of names who compose our band of laborers there, seemed before me as the shore receded. Personal intercourse had been rendered endearing by intimacy, by mutual prayers, by official ties, by the kindest attentions, by a common object of life, and by similarity of hopes for the world to come. To part forever could not but wring my heart."

The remaining part of the first volume is taken up with an account of Burmah, and the religion of Buhd. After a short history of the empire, a notice is taken of the face of the country, climate, agriculture, and zoology; the manners and customs, character and conditions of the inhabitants; the government, magistrates, commerce, and language. Had we space we could enrich our pages with many extracts from this part of the work.

The delusion of Budhism is so extensive, and prevails in so many countries, differing in their manners and customs from each other, that it is not to be expected that either the priesthood, or the superstition itself will be the same in all. We are aware of the advantages possessed by the author of these volumes for obtaining correct information concerning the religion of Burmah; yet we think he has given a representation too favorable to this system of Atheism. When he speaks of its "practical piety," he uses a phrase that has no meaning in this heartless delusion. It is true that many of the commands and precepts of Gaudama are good; but the great body of the people refer these to their priests; and where it is otherwise, nothing like practical piety can exist in a system of religion, founded on Atheism, which is literally without God, without a Saviour, and whose only hope of immortality, even to the most cultivated minds, is blank and cheerless annihilation.

Our limits compel us to omit for the

present all notice of Mr. Malcom's travels in Hindustan, Malaya, Siam, and China, which take up above two hundred pages of the second volume. The two chapters on the measure of success which has attended, and on the mode of conducting modern missions, are perhaps the most important of the whole work. On both these some difference of opinion exists among the friends of foreign missions; both are fair subjects of inquiry; and every temperate and judicious discussion of them must be of service. In bringing them distinctly to the notice of the public, we think Mr. Malcom has rendered the Missionary cause a service. On this subject the truth has nothing to fear from the most rigid examination.

In a late review of these volumes, published in one of our best periodicals, some views are presented which we propose to notice, in connection with the remarks we have to make on the work itself. In that review a description is given of heathenism, from which we entirely dissent. It is there contended "that the worst features of heathenism, the system of Thuggee itself, and even its horrid licentiousness, might nearly be matched by similar scenes of cruelty and infamy in Christian lands; that the heathen are a sober, civil, rational, and often kind and generous set of men and women, just like other people."

Now we think it can be shown, in the words of truth and soberness, that these assertions and positions give a coloring to this subject, which the truth does not justify.

We refer to the description of the condition of the heathen given by the Apostle Paul, in the first chapter of the Epistle to the Romans. This dreadful picture has a very different shading from the one we are examining; and it is a fact, as true as it is melancholy, that it describes faithfully the heathen of the present day.

One universal mark of heathenism, is the degradation of woman. This is not an insulated fact, or confined to a few exaggerated cases. It is a plague-spot, reaching to the one half of the whole community, entering into every relation of life. It mingles its bitter waters in the cup of every domestic blessing. As it respects the poor heathen female, it is not true that she is just like other people. The difference between her condition, and that of woman, in countries under the blessed influences of the Gospel, cannot be fully described.

No one will contend that the Brahmans in India, the priests of Buhd in China and the adjacent countries, the Gregree men and witchfinders in Africa, and the teachers in other heathen countries, are just like Christian Ministers among ourselves. How then can the mass of the heathen people, under such teachers, be "just like the people" here?

The heathen have no Sabbaths,—they are without the bible,—without a Saviour, and without God in the world. It would be strange, indeed, if these heavenly influences had no effect on the face of society where they are enjoyed. The Psalmist thought differently when he exclaimed, "Blessed are the people who know the joyful sound."

The religion of the bible requires holiness, purity, and truth. The religion of the heathen is sin personified, licentiousness and falsehood. That there are many crimes committed amongst us, many secret scenes of licentious infamy, and many individuals void of truth and honesty, does not in the least affect the question. The murders of Thuggee are preceded by *acts of religious worship;* impurity and licentiousness are often a part of the *religious services* of the heathen; their *religious temples* are often filled with massy sculpture and pictures which cannot be described; and even their *sacred books* also, in many instances, teach and authorize falsehood for the basest purposes.

But it is said, the Chinese have many good maxims; and Confucius laid down the golden rule, almost in the words of the bible. It was the boast of Gibbon, that he had read this rule in a moral treatise of Isocrates, four hundred years before the publication of the Gospel. This precept, however, was recorded in the bible a thousand years before either the Grecian or the Chinese sage was born. Whatever

of good be in some of the maxims of Confucius, the tendency of the most important is to unmixed evil. He taught that there was not evidence sufficient to determine that the gods had any existence; nor did he think it was a question of any importance. He has left nothing to show his belief in the immortality of the soul; he and his followers insisted that woman is not a moral agent, that she is incapable of good or evil, and was formed for the pleasure and service of man.—

It were easy to enlarge on the sad and melancholy condition of the heathen, but we forbear.

On the subject of schools, we think the author of this work and the reviewer go to opposite extremes. Mr. M. states that the proportion of time and money bestowed on schools should be much less; and the reviewer contends that to furnish and train up a native ministry is the grand object of missions. The objection to both these views is, the dividing what ought not to be divided, and considering separately what ought to be considered together. If any one point has been settled by the experience of modern missions, it is the necessity and importance of raising up an educated, and with the blessing of God a pious native ministry. Whilst he objects to the amount of labor devoted to schools, Mr. Malcom admits the importance of a native agency, and proposes a system of education for native converts. But many of the converts, from age, family incumbrances, want of capacity, and other impediments, could not be qualified to become teachers by any education they could receive. It is to the youth in the schools we must look for the future ministry. If among them in every case a proper religious influence be exerted, the system cannot well be too extensive. On the other hand, we think the reviewer in error when he contends for this as the grand object of missions. This is one object certainly, and one of great importance; but the preaching of the gospel is also a great object, and we object strongly to any view of the subject, that places it secondary to the employment of any other agency. These ought both to go together, and we see not, in the present state of the heathen world, how the one can be separated from the other, without serious injury to missionary operations.

Mr. Malcom's account of the translations made by the Serampore missionaries, page 45, ought to be read in connection with his remarks on the mistakes of translators, page 255. It has been contended by some persons that very few of these translations are sufficiently correct for distribution; and that a considerable portion cannot be even viewed as a basis for new translations. We are unwilling to yield a full assent to these charges, although to some extent they may not be without foundation. Twenty-nine different translations are named; and it is now ascertained that all are not equally good. Indiscriminate praise, such as may be inferred at least from Mr. Malcom's enumeration of them, and indiscriminate censure, are to be avoided. The terms "a very few," "a considerable portion," are too indefinite to be of much service. If a translation be unfaithful, let us know the name of the language at least, and the history of the translation. Until this be done, we have a right to conclude that the objector is not well informed on the subject. For a long time it was contended that there was no such language in India as the Kunkun, into which the New Testament had been translated by Dr. Corey. Four years ago, however, it was ascertained that the Kunkun is the proper dialect for an extensive district south of Goa, and the translation, after being long on hand, was sent there for distribution. This subject is stated at large in the 'Friend of India,' Vol. I. page 154. That the Serampore missionaries were highly qualified by their knowledge of many of these languages, will not be disputed. That they were men honest and faithful is admitted by all. They most probably undertook too much; and hence the translations into languages remote from their residence, would be less accurate than the others. Some of these languages are very difficult to master, particularly the Chinese. A

translation of the bible, that will embody the idioms of that singular language, without being a paraphrase, rather than a translation, is a most difficult matter. Those of Morrison and Marshman are found to be too literal, while the new translation by Medhurst and others is charged with the opposite extreme. We understand from Chinese scholars that these will all be of service in a correct translation; and we presume that it will also be the case in regard to the translations into other languages. We are surprised to see it stated that Dr. Marshman's translation cost $100,000. We are led to believe that Mr. Malcom has been misinformed. It is difficult to conceive how it was possible to expend so large a sum on one translation.

We consider the views contained in these volumes, on the subject of economy in conducting the Missionary work, to be sound and judicious; although we are aware they have been strongly objected to. Even the cause of most of the lamented deaths of the missionaries, and their return home with broken constitutions, have been referred to the stinted allowance assigned for their personal support. It would be misapplied economy, indeed, if this were true. Their support should be sufficient to permit them to devote themselves entirely to their missionary work; and with American missionaries we believe this is generally the case, although their salaries are much lower than those of most European missionaries. Amongst so many, there will be differences in their habits of economy, care, foresight, tact, and prudence; and what is in general amply sufficient, may prove a rather inadequate support for some individuals. Hence the existence of cases where complaints are made. Extreme representations doubtless exist on both sides. We heard not long since of a missionary who wrote to his friends, that there was no more hardship to be borne by a female in missionary life, than she had to meet with in the refined circles of her native land.

In the last chapter, besides his remarks on schools, and on unnecessary expenses, Mr. Malcom endeavors to prove the following propositions:—At some stations, at least, less time should be devoted to translations and tracts:—There should be less preaching in English:—Less effort should be spent, for the present at least, on periodicals:—In reducing languages to writing, the Roman letters only should be used:—The recent plan of sending missionary physicians should be very sparingly prosecuted:—There should be more direct preaching of the word publicly and from house to house.

In discussing these propositions and others which accompany them, we think Mr. M. has overlooked some considerations of the first importance. He has omitted to take into view the different circumstances of the different heathen nations, and of the different missions. Take almost any of these items and let its justness be granted as it respects one country, that does not prove it right in another. If there be too many physicians in India, it may nevertheless be proper to send them to Siam, Borneo, or Africa. So of the use of the Roman alphabet: this question has at least three distinct aspects —its application to languages when first reduced to writing; to the languages of the Hindus and other nations, who have already alphabets of their own; and to the Chinese language. These are different propositions, and require to be considered separately.—However earnest, and even positive Mr. M. is in sustaining his propositions, we have been forced to the conclusion, that there is too much of theory, and too little that is practical in this part of the examination. Still we have read his remarks with interest; they fully merit a more extended examination; and it is only because we have not room to notice the various propositions, item by item, that we have given these general remarks.

We shall be glad if our notice of these interesting volumes should be the means of making known more widely their merit, and of calling forth greater interest on the part of our readers in the numerous millions of heathen people, whose spiritual wants they describe.

Proceedings and Intelligence.

France.

BRITISH AND FOREIGN BIBLE SOCIETY.

Circulation and Effects of the Scriptures in France.

The Report has just mentioned that, through the instrumentality of this Society, upward of 105,000 Bibles and Testaments have been circulated in France during the past year. In addition to this number, I must state, that, through the instrumentality of the Societe Biblique of Bordeaux, 5,833 copies of the Bible and Testament have been also circulated; and besides that, 37,540 Bibles and Testaments have been circulated by the Societe Biblique Frangoise et Etrangere; which makes, altogether, a total number of 148,373 copies of the Holy Scriptures, which have been circulated in France during the past year.

Through the blessing of God, this vast circulation of the Gospel in France has produced a great deal of good, not only among our Protestant Churches, but also among the whole population belonging to the Roman-Catholic Church. Popery is losing its ground in France: the more the glorious Gospel of our Blessed Lord is read among the Roman Catholics in France, the more quickly do they know the errors and superstitions of Popery, and are inclined to become Protestants. But what is Protestantism? Nothing else than Christianity itself. It is Christianity restored to its primitive simplicity and fidelity; and whosoever believes in our Lord Jesus Christ—whoever accepts the truth as it is in the Gospel—he becomes a Protestant indeed.

We are very happy to possess, in France, a translation of the Bible by Monsieur De Sacy, which is a Catholic Bible. Were it not for this precious work, we could not induce the Roman Catholics of France to read the Bible. De Sacy's Bible is received as an approved book among the Roman Catholics: the present government of France has permitted De Sacy's translation of the New Testament to be put into the hands of our rising generation; and in many of our schools—our public and private schools in France—the New Testament of De Sacy's translation is now read. We find a number of Roman-Catholic Priests who are favorable to the circulation of De Sacy's Bible and New Testament.—[*Rev. F. Martin, of Bordeaux, —at B. F. B. Soc. Ann. May*, 1839.

Having lately visited some parts of the Continent, I feel myself called on to offer a few remarks, as to the blessings which the Bible Society has conferred on France, and the call which there is for it in the different kingdoms of Italy.

In respect to France, as it was ten years ago, when I had an opportunity of ascertaining its religious state, and what it is at the present time, I would remark, that I never saw so great a moral change. Many voices bear their testimony to the Bible, as the originating cause of that moral and spiritual movement which is taking place in that country. Where, ten years ago, I saw schools in their infancy, I found, on visiting them only a week since, that they comprised no less a number of scholars than eight hundred! —800, the majority of them belonging to Roman Catholic families, who were taught, not according to the wisdom of man, but from the lively oracles of God: making answers which I should have rejoiced to hear in our own Sunday schools. Scriptural knowledge is made the foundation of scriptural piety; and God's blessing crowns those labors with success.

I proceeded to another part of France —the district of the Saone and the Loire. I never saw, in any tract of country, such blessings as those which have been conferred by the Bible Society on that portion of France. Wherever the waters of the Saone and the Loire roll their fertilizing streams, there goes the stream of Divine truth—there your Bibles and

Testaments are scattered—there they are read. First comes the Colporteur: afterwards comes the Evangelist: then the Church and the Pastor; and then, joy among the angels that are in Heaven, over many a repenting sinner. I might point out more particularly the cities of Louhans, Macon, and Chalons. At Chalons, they are erecting two churches. I visited the Minister; and I never saw a man actuated by a better spirit, or giving marks of more enlightened piety and zeal. I said to him, "Pray, Sir, what has been the origin of your church? for I understood it is recent in its establishment." He said, "The circulation of the Bible and of the New Testament. It has been assisted, likewise, by the distribution of Tracts. This has given rise to the conversion of seventy Roman Catholics; and these Roman Catholics have given occasion to the church that we are erecting, which is sufficient to hold 400 persons: and we have built it so large, because we are persuaded that God's blessing on the perusal of the New Testament is so signal, that we shall soon require even an additional church, and fill it with worshippers." And that will be the fruit of the circulation of the Bible!

At Lyons, there is a very remarkable work going forward. It began under the ministry of the Rev. Adolphus Monod; but the circulation of the Bible contributed largely to strengthen that work, and to establish it. In the Sunday which I spent there, I saw the worship conducted with most visible tokens of piety and decorum. I heard the minister, the Rev. M. Cordes, preaching like a man of God—pointing to the cross of Christ—proclaiming the great doctrine of man's lost and perishing state, and directing his people to the only hope of refuge and salvation; and afterward, when the sacred communion was celebrated, out of 500 persons who generally formed the amount of worshippers, 250 were communicants: and when I asked the minister the question, "Pray, Sir, do you exercise proper discretion? do you take care to assure yourself of the principles, and the life and practice, of the communicants? are you assured of their piety, so far as it is in the power of man to judge by the external life and conversation?" he said: "I am deeply impressed with the importance and the solemnity of that duty; and there is not a single individual among those 250, but I believe him to be under the genuine influence of religious principle." Afterward, a man came forward, with a most respectable gravity of appearance and address, and begged to see the minister: he said he had a message to deliver to him. The message proved to be this:—"I attend your place of worship, Sir, every Sabbath day; I come three leagues [which is about seven miles, or seven miles and a half]: several of my neighbors come, in like manner. I am commissioned this day to say, that if you will send a Protestant minister, there are two or three hundred persons, at this very moment, prepared to receive him."

In short, wherever the Bible is circulated, God appears to bear his testimony to it; and I have no doubt, that if you could yourselves witness the progress of your cause, in that part of the continent, it would rejoice your hearts, and call forth one common feeling of acclamation to the praise and glory of God.

[*Rev. T. S. Grimshawe—at the same.*

Italy.

Destitution of the Scriptures.

I now turn to Italy; and I beg more particularly to urge the exertions of this Society in that country. If there is any place under heaven which needs the Bible, it seems to be that country—a country set against its admission; and yet there is, even in Italy, a kind of universal demand for the Bible. The Bible is not known by many: but there is a general impression that it OUGHT to be known—that it ought to be free as the air which we breathe, and as the light which shines from heaven—that it is the common charter of salvation for all mankind—and that what God has given, no man, and no church, has a right to intercept in its progress.

In order to shew how little the Bible

is known, even by some who ought to be the interpreters of it, I may state, that a Priest one day challenged me to enter on the points of controversy between us. I told him I had no particular wish to do so; but if he challenged me, I was Protestant enough to accept the challenge; provided that the basis of our argument might be a reference to the Bible. Having accepted this as the basis, he said, "Now, Sir, what is your objection to us?" I said, "My objection is this—You exclude the Bible." "We do NOT exclude the Bible: you Protestants are constantly casting that imputation on us: we do not exclude the Bible." I said, "Sir, pardon me: I can find the Bible nowhere here; or else it is in such a form, as almost to prevent the possibility of its purchase. I went into one of the principal booksellers' shops in Rome the other day, and said, 'I want a Bible.' 'Very well, Sir: here is one.' 'Why,' I said, 'this is a series of volumes: do you call this the Bible?' 'Yes, Sir,'—'Pray how many volumes are there? it looks more like a library than the Bible.' 'Sir,' he said, 'there are seventy-seven volumes.'" Seventy-seven volumes! I counted them one after the other, and the number was seventy-seven. In fact, the work was so overladen with notes, that it was like the Tarpeian Maid sinking under the weight of her ornaments: you could scarcely recognise the text, owing to the mass of note and comment with which it was encompassed. The priest replied to all this: "Well, we HAVE the Bible." I said, "Pray, Sir, have you one in your possession at this moment?" "I have."—"Will you have the kindness to produce it." He produced what he called his Bible; but what was my astonishment, when I found it to be a Roman breviary! I immediately said, "Pray, Sir, do you call this the Bible?" "Yes, look at it: here is a reference to the Psalms: here are extracts from Isaiah and Jeremiah, and from one sacred writer and another: surely it is the same thing." I said, "No, Sir, extracts from a book can by no argument of logic ever be considered to be the book itself." But all that I could get from him was the common phrase, "C'est la meme chose!" ("It is the same thing: it makes no difference.")

Now, in order to shew what a call there is on this Society to distribute the Bible, allow me to mention the encouraging fact, that, during the time I was in Rome, but a few months ago, there were two Augustine friars who had received Bibles, I believe from the beneficence of this Society; and the effect had been, that their minds were enlightened—the character of their preaching was immediately changed—and (on the principle, that when a man once perceives the value of Divine truth himself, he feels a desire to communicate that blessing to others) these Augustine friars went through different parts of the country, as we should say, preaching the Gospel, and producing a powerful effect. At length they were checked by the authority of the Church of Rome, and were imprisoned for that great crime of reading the Bible, and preaching according to its divine contents. And, further to shew what the degree of persecution is, I would beg briefly to mention, that a Swiss minister, distributing the Bible in a part of Italy, the name of which, perhaps, it may be more prudent not to disclose, was, in consequence, visited by the police, and commanded to leave the country in forty-eight hours: I may also state, that though he had distributed only a small portion of his books—I think about twenty-three Bibles and Testaments—those who had received them were actually imprisoned, some for six weeks, some for seven, and one for ten weeks, in consequence of having a copy in their possession. Another individual, who was assisting in the circulation of Tracts, was taken in Savoy: a legal process was instituted against him, for acting contrary to the laws of the country, and circulating bad books, as they are called: he was condemned to twelve months' imprisonment, and to a fine of 300 francs: it was only by the most earnest entreaty that the period of his imprisonment was abridged, and that, at the expiration of eight months, he was once more permitted to enjoy that liberty which is our birthright here, and which

we can associate with a more glorious liberty—the liberty of the sons of God.*

I will not prolong these statements. I will just add, however, one remark; because I think it may be well to know what is the thermometer of public opinion in Rome, and what the estimate which they form of our position at this moment in Great Britain, and how we are regarded in what is emphatically called "the Capital of the Christian World." It is the prevailing impression, then, at this time, in Rome, among the priests—indeed among all classes that are well informed there—that we are on the very eve of abandoning the principles of Protestantism, and going over to the Roman Catholic Church. I pledge myself to the truth of that fact: it is no secret: it is the usual congratulation with which they approach you. There is a kind of fraternal embrace which they are willing to give; and the foundation of this regard is, a supposed assimilation of feeling and principle, and that we are on the verge of embracing the Roman Catholic faith. I asked the question, and a friend of mine asked the same, "Pray, on what evidence do you ground this supposition?" "We ground it," they replied, "on facts which are too obvious and too well known to require being stated." We requested that they would state those facts. Among the causes which they assigned for this supposition that we are on the point of joining the Roman Catholics, some were political, of which their admission into Parliament was a leading feature: another was, the multiplication of their places of worship, by means of Protestant money, and with Protestant attendance, and with Protestant concurrence: and then, last of all, they appealed—and, I am sure, with a feeling of triumph on their part, which, on mine, I felt as an insult—they appealed to the state of one of our Universities. I lament to say it—I truly lament to re-echo the remark; but the cause of truth requires me to be faithful. I impeach no man: I do not impeach that body of men whom I allude to. I candidly acknowledge their claims to piety, and to zeal, probably far superior to my own; though I must as candidly acknowledge, that I do not concur in their interpretation of truth. But I feel it necessary to state, that our friends at Rome said, "Go to Oxford—go to your seat of learning—not a place in a corner—not a place marked by ignorance, but where science has established her banner—the place where your youth are educated for all your professions—and from whence your ministers are to be supplied: go, and look there! they are doing our work so effectually, that we have no need to do it for ourselves!" It was with profound grief that I heard such an imputation; and I am convinced, that the authors of the writings referred to would repel the charge with indignation. But I would say, in conclusion, If these are the sentiments which they form in Rome, what ought we to be doing in Great Britain? I trust that we shall remember that there once were men called by the honored names of Cranmer, Latimer, and Ridley; and that one of them said, "Brother Ridley, we are this day lighting a flame, that, by God's grace, shall never, never go out." If Rome thinks that that flame is now approaching the moment of its extinction, I pray that we may add fresh fuel and fresh materials to it; and while, in France, the Roman Catholic Prelates have met (in those parts of the country to which I have alluded) to inquire what can be done to check the progress of Protestantism, let it be our resolution to inquire what we can do, as Protestants, to resist the progress of Romanism.

[*Rev. T. S. Grimshawe—at the same.*

* The Scripture thus distributed, and with such powerful effect, were the accredited Roman Catholic Versions of the country.

The Jews.

SCOTTISH SOCIETY FOR THE CONVERSION OF THE JEWS.

In the October number of the last volume we inserted various communications from the Deputation appointed by the Church of Scotland to visit Pal-

estine. Writing from Jerusalem, the Rev. Mr. McCheyne, one of this deputation, gives the interesting information which follows:

"The accounts we received at home, as to the state of the Jews in this land, are far from being accurate. The exact number of Jews in Palestine it is very difficult to ascertain. The largest estimate reckons them to be about 15,000; some state the number so low as 10,000. They reside chiefly in the four holy cities, as the Jews call them. In Jerusalem, about 7,000; in Hebron, 700 to 800; in Tiberias, 1,200; in Saffet, 1,500 to 2000. In the towns along the coast there may be—in Jaffa, sixty; in Kiaffa, 150 to 200; in Acre, 200; in Tyre, 150; in Sidon, 300; in Nablous (the ancient Sychar) we found about 200, and 150 Samaritans. In the villages of Gallilee there may be 400 or 500. The increase in the number of Jews has been very decided since 1832, when the Pasha of Egypt took possession of Syria. For two years past the increase has not been so great, owing to the ravages of the plague, the increased price of provisions, the embarrassed finances of the Jewish community, and the oppression of the rabbies. In my last I mentioned that in Europe collections are made at the door of the synagogue, for the support of the Jews in the Holy Land. These collections amount annually, upon an average, to 2,800*l*. Every Jew in the land, rich or poor, after he has been a year in the country, has a share appointed to him if he chooses to take it. The chief cause of their returning to this land seems certainly to be attachment to the inheritance of their fathers. They also believe that their rabbies here are actually inspired—that to die in this land is, to a Jew, certain salvation—and that, if they die out of it, they must make their way under ground, to rise in the Valley of Jehosaphat. They are very different from the Jews we have seen in France and Italy; they are far from being infidel; on the contrary, they are superstitious Jews. They have a real expectation of Messiah's coming; and this feeling is waxing stronger and stronger. They are far kinder and gentler in their dealings with us: they seem to look on us as friends. This is not wonderful, when you remember that they are counted as dogs by all the Moslems. They maintain the beautiful dress of their fathers, and are a noble-looking race, when compared with the wretched Arabs who are scattered over this land. Almost all the male Jews spend their time in reading. There are six synagogues in Jerusalem, and thirty-six reading places. These latter are established by individuals, that they may attain some merit to their souls! Five or six readers are appointed to each, having a small salary, one or two of whom are expected to be always there, reading the Talmud.

"The English mission, in the hands of Mr. Nicolayson and his Jewish fellow-laborers, with the blessing of the God of Israel, appears to be prospering admirably. There are three rabbies at present inquiring the way of life, and determined openly to profess their faith in Jesus. What encouragement does this hold out to the Church of Scotland to go and do likewise.

"The only other thing to be mentioned now, is as to the qualifications of a missionary to this country. Hebrew is plainly the most necessary language, read and spoken in the Spanish way. Arabic is next in importance, the language of the country. The elements should be learned in Europe—the more perfectly the better; the pronunciation and use must be learned here. Spanish, German, and Italian are also useful; the two first, in direct intercourse with the Jew; the last as being the language of all Europeans in this country. He should be acquainted with Hebrew literature, so as to be able to set aside the Talmud in argument. He should know the Cabalistic *Commentaries*, such as Zohars, that he may know the sources of Jewish ideas. Chaldee and Syriac are useful. Controversial talents are, perhaps, of greater importance than splendid preaching talents; at the same time it is hoped the time is at hand when both will be required. He should be well grounded in prophecy; in the words of Mr.

Nicolayson, 'he should fully and thoroughly adopt the principle of grammatical interpretation, both that he may be encouraged to persevere in his work, and also that he may be able to deal with the Jews.' There ought to be both Jewish and Gentile laborers—the latter to form the nucleus, the former to be the effective laborers. I mention these things thus early, in case God should be raising up young men, full of an ardent desire to labor in the cause of Israel, that you and the Committee may be able to show them the needful preparatives. And now, my dear sir, farewell. .... If a day of trial is near it will be happy for us, as ministers and as a Church, to be found doing the Lord's work, and seeking the good of Jerusalem. Pray for us, that we may be kept humble, believing, faithful, joyful unto death."

Mr. Bonar confirms Mr. M'Cheyne's account of the Jews, in a letter from Jerusalem, dated 17th June:—

"The real state of the Jews in Palestine is very interesting. The varying accounts we used to hear of their condition are at once realized by inquiry on the spot. We find them to be far less numerous than is usually reported, and there have been fewer resorting to the land during these three last years than during the three preceding. Yet still it is true, that there is a constant influx of them, however small. But they die very rapidly. The prevalance of plague, the price of provisions, owing to the state of the country, and their internal state of division in Jerusalem (see Micah vii. 4, 5) have discouraged Jews from Europe from coming here of late. They carry on no trade except the few who are at Tyre, Sidon, and Kiaffa. Hence poverty is a general feature of all the Jews here. There are few rich men among them, and these few conceal their wealth. As to their feelings towards Christianity, these too are peculiar. Of course, those that come to Jerusalem are the devout and strict Jews, who reckon it a merit to go to the Holy City. Yet these very men are on good terms with the missionaries, treat them as friends, often apply to them for advice, and one of their brethren, a convert, goes in and out among them, not only undisturbed, but respected. There is much hope of good being done among them. We had opportunity of again and again seeing how accessible the people of Israel are to kindness, and how they have come to understand the broad difference between both Popery and other corrupt forms of Christianity, and the truth as professed by Protestants."

India.

FEMALE ORPHAN REFUGE.

This Institution was founded by the lady who superintends it, Mrs. Wilson. She was among the first to commence schools for the education of Hindu females, and obtained the confidence of the Christian community in India, and in England so far as she was known, by her unwearied and successful efforts in that department of benevolent labor. Having relinquished her connection with the "Central School" in Calcutta, for the purpose of devoting herself exclusively to the care of female orphan children, the Lord has raised up friends who have enabled her to provide a suitable and pleasant Asylum for her important charge, and to give the advantages of a Christian home, with all its instruction and almost parental influence to many who, nurtured among the evil influences of a heathen orphan's lot, might have been devoted to a life of miserable infamy.

Progress and Prospects of the Refuge.

The children now in the Institution are from three to fourteen years of age: they are nearly all in good health, and steadily making progress. They are admitted from three, to eleven or twelve years old. Mrs. Wilson wishes it to be generally known, that she is prepared to receive as many destitute Native Orphan Girls as may be sent her, requiring a home.

The children have morning and evening

worship in Bengali, and the school occupies six hours a-day. Those who come in young learn Bengali and English, with plain and fancy needlework (the fancy-work is sold to assist the funds); otherwise, only Bengali and plain needlework. The girls are also made useful in the Institution the elder bring in all the water required—alternately clean the house—chiefly cook their own food—wait on the sick—and take care of the little-ones. Their food and clothing are according to their native habits, which are suitable and economical.

Fourteen Orphans have married away. Of course they marry only to Christians, who bring with them a good character from their Ministers. These young couples are poor as to this world's riches but if God the Holy Spirit convert their hearts, they may be rich in faith, and heirs of eternal glory they may be blessed themselves, and may be made a blessing to others. For these highest, best results we labor, watch, and pray continually.

Mrs. Wilson entered the Refuge, Oct. 21, 1836, with 96 Orphans, and 59 have been since received: of these 155, there are now in the Refuge 130; and of the remainder, 11 have died, and 14 have married.

It is sometimes asked, and it is a most important question—How many of these Orphans are REAL Christians The reply however must be, We do not know. At all times we rejoice with trembling: we have many pleasing indications; but this is the day of training; and they are under restraints, and are greatly sheltered from temptations. But when they leave these walls, their day of trials will begin, poor children! Let us pray that they may be found faithful THEN.

Above 50 of them have been admitted into the Church by Baptism, after the form for "such as are of riper years," answering for themselves the questions proposed: "Do you wish to be a Christian?" and, "Why?" and then according to the form in the Book of Common Prayer

In reference to the state of Orphans in India, Mrs. Wilson writes:—

It is only within the last few years that we have been able to collect Orphans; although local distresses among the poor half starved Natives are almost periodical, and doubtless thousands of their children perish annually From 600 to 700 girls, and from 800 to 900 boys, all Orphans, or equally destitute, are now collected in about twenty Asylums, under various Societies; and that these poor helpless little-ones are suitable objects for Christian benevolence probably none will dispute; and I trust Christian families will be increasingly prepared to shelter such poor children, at least till they can be placed in the nearest Asylum; they are generally too weak and ill to travel far.

A new system of horrid crime has just been discovered in the Upper Provinces. It seems to have sprung up recently. Robbers murder the parents, with the chief purpose of stealing and selling the female children. When questioned about the children they can easily say that their parents "were too poor to support them, and therefore gave or sold them to us." Some of them, who have turned Queen's evidence, have confessed that they find it more profitable thus to possess themselves of the children, than to rob and murder in the usual way.

With the blessing of God on the teaching of these Orphans, they will be of the greatest use, as teachers among the heathen, in a very short time: indeed, many of them have been so engaged for years past.

It is a subject of heartfelt satisfaction, that, by means of these Institutions, considerable numbers of destitute starving Orphans have been brought under Christian care and teaching and although the number thus benefited is confessedly small, compared with those who must have perished, yet something has been done, for which we would be thankful; and let us hope that Christians will become increasingly anxious to save these poor little-ones from the manifold miseries of Pagan superstition.

At the end of March last, Mrs. Wilson thus speaks of the enlarging influence of the Institution:—

I have now 139 Orphans—all doing

well, I trust, in all respects. I reside in a retired heathen village, nine miles from Calcutta, on the banks of the River Hooghly, with four friends who assist me. The place is well suited for the Orphans, and also for missionary efforts among the native population. Three or four Native Christian readers go daily to the markets and villages near, to read and speak with the men; and as many Christian women are daily engaged among the heathen females; and about twelve or fifteen little girls assemble in two small schools near this place, for reading.

I am anxiously looking for a clergyman and his wife from England, for this neighborhood: a house has been built for their reception, near the Refuge; and a School-room is erecting, in which 300 Native boys may be educated both in Bengali and English. It is hoped that a School-master will accompany the clergyman's family: here is abundance of work for two: the district contains 10,000 inhabitants.

I have in contemplation the building of a Church, as soon as the necessary funds can be raised. Special contributions toward this very important object will be most welcome.

Presbyterian Board of Foreign Missions.

COMMUNICATIONS FROM THE MISSIONS.

India Missions.

SUBATHU. EXTRACTS FROM THE JOURNAL OF THE REV. J. M. JAMIESON.

In the Autumn of 1838, Mr. J. made an interesting journey to Rampur, the capital of Busehur, one of the Hill States, on the river Sutlej, in the interior of the Hills. The first part of his journal, which has but recently come to hand, describes the journey, and is substantially similar to that of Messrs. J. Wilson and Rogers; see Miss. Chr. Vol. VI. p. 339.

At Rampur, Mr. J. describes—

The indifference of a native to the remains of his deceased wife.

Nov. 8. While walking out this morning, I saw a man washing pebbles on the bank of the river, and as I supposed he was searching for gold-dust, I went and asked him if this was what he was doing. He replied he was washing the ashes of his wife, who had been burned there three or four days before, in hopes of finding her jewels, which had been burnt with her. I asked him why he did not take them off the body before, that the fire might not spoil them. He answered, that would have been a great sin. Why then, said I, do you search for them now? They are for the Brahmans who burnt her, he replied, and it is the custom for them to get all the clothes and jewels of those they burn. This was confirmed by some greedy Brahmans, who were in waiting for the jewels. I asked the bereaved husband if he was sorry on account of his wife's death. He said, Yes, but he had three more. Poor man! he manifested no sorrow, either in his speech or countenance, and he scattered her ashes about and handled the sundered bones with as much unconcern, as if they had been the pebbles or sand of the river.

Lamas from Thibet—Hindui language in the Hill States.

I saw Lamas to-day, from Ludak and Thibet, or Both, as it is called by the natives. They were mostly dressed after the Hill fashion, in red worsted cloth; viz., a frock, often double, reaching to the knees, and a pair of trowsers and girdle of the same material. Many of them, having very long hair, go bare-headed, and are extremely filthy in their habits. They usually carry about with them, wherever they go, large quantities of sacred books,

and a cylinder or little wheel 3 or 4 inches in diameter, which they constantly turn round in the hand, and at the same time mutter the sacred sentence, "Oom Maee paimee hoong." This they do in imitation of the Deity, who, as they suppose, is with a thousand hands continually turning all things, living and dying, round in a great circle. Hence they have numbers of these cylinders, placed about their houses, to be burned by the wind, and along the foot-paths to be turned by travellers, and in many places they have them propelled by water. The religion of the Lamas is Bhoodism, but the chief object of worship is the Grand Lama, who, they believe, is inhabited successively by the Deity. Their literature is abundant, but full of superstition and vain imaginings. So far as I have been able to learn from Lamas and others, the same written language is common to all Thibet, Ludak, and the upper parts of Kanaur, [far up the Sutlej river; see Miss. Chr. Vol. IV. pp. 195, 196.] These countries will, therefore, afford a wide field for the distribution of the Scriptures when translated into the Thibetan language, and as hundreds of wandering Lamas, almost all of whom can read, annually visit Rampur, Hurdwar, and other places near the plains, they might carry back with them the word of God to the very seat of the Grand Lama, and thus the way of the Lord might be prepared through all these benighted regions.

9. Learned from the Raja's munshi to-day that all the court business at Rampur is transacted in the Hindui language and Tankra character, and that this character is much more extensively used in Busehur and Kooloo than the Deva Nagari. He also united with many others of whom I inquired, in saying, that from Hurdwar to Rampur, on all the lower ranges of the Himmalayas, the Hindui is chiefly spoken, but so very imperfectly by the lower classes, that the people of the plains can scarcely comprehend what they say.

10. This morning the Rajah's chief Nuzeer called on me again. With him I had also a long conversation about the languages of Kanaur, his native place, and also those of Busehur and other adjacent states. The language of lower Kanaur, he said, is called Milchon, and differs much from Hindui. He thinks it is a mixture of Hindui and Thibetian, but it has never been reduced to writing. He informed me that the Thibetian language is chiefly used in upper Kanaur, while in Busehur and Kooloo, the Hindui in the Tankra character is most common.

Fair at Rampur.

11. This morning the fair commenced and will continue four or five days. Five or six thousand persons have assembled, some from Thibet, upper and lower Kanaur, and the adjoining countries, and others from the lower ranges of the hills and from the plains; each having brought the products of his own country to exchange for those of others. Those from Kanaur and Thibet brought large quantities of fine wool, pushm (the shawl-goats hair,) blankets, borax, and small horses. From the adjacent states rock salt, ghee, iron, cooking utensils, and hatchets were exhibited for sale. And from the plains tobacco, sugar, swords, &c., were the chief articles of trade. In the evening I took a few Hindui gospels and tracts in my hand, and went amongst the crowd to distribute them and preach, but I found very few except those from the plains and the lower hills who could read Hindui in the Deva Nagari character. I found but few who could understand either the Urdu or Hindui languages, and those who did were so much engaged in merchandizing that they had no time to hear the Gospel. Oh! when will these people learn that which concerns them most of all to know,—the way of salvation through Christ? When will the darkness that has so long brooded over their mountains be dispelled by the rays of the sun of righteousness, and the song of redemption re-echo through their valleys.

12. I went out this morning again to the Bazar with a few tracts, but found the people so much engaged in trading, that I concluded to set out on my journey home this afternoon. So after having

made a few purchases, I returned to Nirt in the evening, and am now on my way back to Subathu. I trust my journey has not been altogether useless. I have satisfied myself at least to some degree concerning the languages of the interior of the Hills, and I hope the little seed I have sown by the way side, and in stony places, will in due time yield fruit to the glory of God.

LODIANA. JOURNAL OF THE REV. J. NEWTON AND THE REV. W. S. ROGERS.

Notes of a Tour from Lodiana to Firozpur.

Messrs. Newton and Rogers made a journey, in March and April of last year, to Firozpur, an important town on the Sutlej, about 70 miles lower down the river than Lodiana.

The reader of their Journal on this tour will be struck with the number of the towns and villages visited by our brethren; with the opportunities they enjoyed for preaching the gospel; with the different degree of interest awakened in different places by this novel but all-important communication, and yet with the general neglect and rejection of the message delivered to them by the servants of Christ.

It was thus that the Gospel was at first preached, even from town to town, by men of like passions, and subject to similar infirmities, and to nearly the same disadvantages; and the word of the Lord had free course and was glorified. Is it because the people of God fail in prayer and in faith, that we do not witness the same results attending the modern preaching of the same ever-living truths?

Leave Lodiana—Visit several villages.

March 18. Left home this morning at an early hour, our tents having previously been sent on one march. Immediately after leaving the cantonments, situated at the west side of the city, we descended into a low tract of land running parallel with the river Sutlej all the way from the hills to its junction with the Indus. The width of this valley here is from 4 to 6 miles, and cannot be much less any where between this and the mountains. Its depression below the plains, in many places, is about 20 feet. It has every appearance of having been once the bed of the Sutlej; and in fact it is known that the river did run close under Lodiana, not much more than 50 years ago, whereas it is now more than 5 miles distant.

Passed several villages at a little distance from the road, but too far to be visited with convenience. The first on the road is *Malikpur*, (Mullickpoor) distant from Lodiana 5 miles; population probably 200, all professing the Mohammedan faith. The village contains one Masjid (mosque) in which we found a school of 12 boys learning to read the Koran in Arabic. They were sitting on the ground with the book placed on a little stool before them. They are taught to chant, rather than read their lessons, always accompanying the voice with a swinging motion of the body. They merely learn to repeat the words, without the least knowledge of their meaning. Even the teacher is seldom acquainted with any thing more than the characters and sounds of the words. About 15 or 20 of the villagers collected around us at the door of the Masjid, to whom we preached on the necessity and means of obtaining pardon for sin. They objected to the idea of eternal punishments, alleging that when the sinner had suffered the punishment which his crimes deserved, he would be released and admitted to heaven. This notion is not in exact accordance with the Koran, which teaches that only believers in the *Prophet* will be thus released, while infidels will suffer eternal punishment.

Proceeding from thence three miles, we ascended again to the high ground, where we found our tents pitched for the day. After breakfast we walked half a mile to *Ghauspur* (Ghauspoor) a Mohammedan

village of about 250 inhabitants. We took tracts with us, but found no readers. Leaving this village, we crossed a Nala, (nullah) or branch of the river which runs close under the town, and proceeded to *Nurpur*, distant one mile and a half. This is a large village under the government of Ranjit Singh; it contains a fort built partly of brick and partly of mud. The population is from 1000 to 1500, chiefly Mohammedans. We read to them the story of Nicodemus, and endeavored to show the necessity of the new birth, in order to a preparation for heaven. As soon as we began to apply the truth too closely to their consciences to be quite comfortable, they interrupted us, saying it was time for prayer. We of course desisted, as we were occupying the place where their "prayers were wont to be made." Adjoining to this village is a large garden belonging to a Sirdar, or chief, to whom is entrusted the government of the village. It contains a variety of fruit trees, among which are the Mulberry and Pomegranate, also a stoned fruit called ber, (biar), in appearance like a plum, but in form not unlike an apple.

19. Being prevented from marching today on account of a heavy fall of rain, we embraced the opportunity of visiting two other villages in this neighborhood. The first called *Hambar* (Humber) is distant from our encampment about a mile and a half. The population is Mohammedan, and numbers probably 500 souls. Among these we found but one man who was able to read, besides a few small boys whom he was instructing in Arabic. But neither he nor they could be prevailed upon to receive any of our books. We had, however, an opportunity of addressing a crowd of people, who listened with respectful attention, and readily assented to every thing that was advanced. The other village, a mile and a half further, is called *Patha Thua* (Puthah Thooah), and has a population of 300, Mohammedans, except a few Hindui shopkeepers, and Sikh devotees. The latter would not even condescend to notice us, but to the others we distributed a few Panjabi tracts, and addressed some words of exhortation.

[*To be continued.*]

DOMESTIC.

Missionary Chronicle Notice.

The Chronicle is now mailed at Philadelphia to all subscribers within 100 miles of that city. A considerable reduction in Postage is thus obtained.

☞ As the Accounts of the Chronicle are kept in this city, (N. Y.) remittances, names of new subscribers, discontinuances, &c. should be forwarded to Mr. Carter, as heretofore.

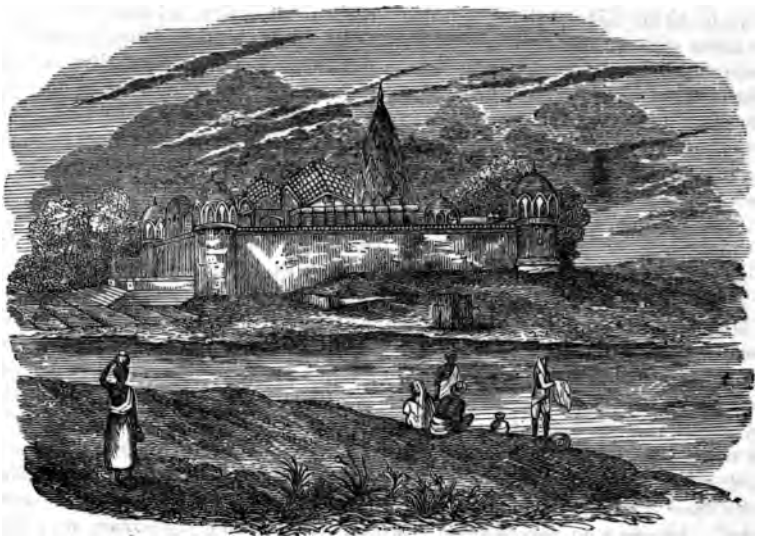
Illustrations of Idolatry.

TEMPLE AT NASSUCK—HINDU TEMPLES.

Nassuck is a large town and place of pilgrimage on the river Godavery in Western India. Its inhabitants were estimated a few years ago at 30,000, who are chiefly Brahmans; indeed Nassuck may be regarded as the seat of Brahmanism in that part of India.

The Engraving on the next page represents a Temple dedicated to Siva, a god who is considered by the Hindus as the destroyer or the re-producer of things. He is one of the three gods (we do not now include the goddesses,) chiefly worshipped by that people. Religious service is paid to him under a variety of names and modifications of character, in some of which there is such a shocking degree of impurity, that common decency requires those who would otherwise describe the imagery and the ritual, to refrain entirely from giving particulars.

The temples of the Hindus, even those dedicated to the same god, differ greatly in regard to their size, their style of building,



TEMPLE OF SIVA AT NASSUCK.

embellishment, &c. Temples like the one represented in this Engraving are not common in North India, although often in that part of the country several buildings are grouped together, and form one establishment, like the different buildings or parts of this temple at Nassuck. A similar collection of several buildings, forming one temple, is seen in the Engraving contained in the Chronicle of January last.

These temples are rarely places of instruction; sermons, expositions of their Scriptures, lectures, instructions to children, are never heard within their walls by the people who resort to them. They are commonly "houses of idols," in which the miserable objects of Hindu worship are kept, with a larger or smaller attendance of Brahmans, servants, and in some instances even of prostitutes, according to the resources of the temple. These resources are very various—such as pecuniary endowments, rent from landed property, and, in perhaps the great majority of cases, the offerings of the people who visit them to offer their prayers and to perform their various ceremonial rites. The two former sources of support have their origin sometimes in the devout feelings of deluded persons, but far more commonly in the vanity of the wealthy, or the fears of the consciously wicked.

Mrs. Farrar, one of the missionary ladies at Nassuck, by whom this drawing of the temple was made, observes, on sending it, "The Missionaries have often stood upon the flight of steps leading to it, to preach Christ and salvation to its deluded frequenters." What a change for the better would be made to the millions of India by their reception of this blessed Reedemer, and his pure worship, and the elevating influences and glorious hopes of his salvation! For this let Christians pray without ceasing, and labor without being weary or discouraged? The time shall assuredly come when the only Temples in India will be Churches dedicated to the one living and true God. In so densely populous a country, what a multitude of Churches will then adorn the land! And those Churches shall be filled with devout worshippers, offering not only prayers but praise, and listening with serious and delighted interest to the instructions of the word of God. The poor man shall come on the day of rest unknown to his forefathers, and the bowed-down in heart shall come to call upon him, who "has a fellow feeling with our infirmities," whose name and grace were alike unknown in former days,—they and all shall come, no longer uncertain as to the object of their worship, no longer afraid both of their gods and their priests, no longer destined to spend their

"money for that which is not bread;" but to receive the most invaluable blessings, to receive them freely "without money and without price," to receive them in the Church of God below, and to go on their way rejoicing in them as an earnest of the blessed worship and enjoyment forever of God in his Temple on high. May the Lord hasten the time when the Hindus and all heathen people shall rejoice in "the light of the knowledge of the glory of God in the face of Jesus Christ!"

Miscellaneous Intelligence.

GREAT BRITAIN.

Wesleyan Missionary Society.—The Missionary ship "Triton," purchased by the Centenary fund, sailed from Bristol on the 14th of September, having on board two missionaries for South Africa; six for New Zealand; three for the Friendly and Fejee Islands—seven of the missionaries being married. It is mentioned that—

The "Triton" is entirely freighted with stores and presents for the various Missions which she will visit: indeed, the liberality of our friends has so far exceeded the capacity of the vessel, that many packages, intended to be sent by her, will have to be forwarded by some other conveyance. It deserves especial mention, that the crew are chiefly pious men, who have engaged in the service especially from love to the Cause of Missions.

The Secretaries of the Society and other friends accompanied the "Triton" in another vessel, a considerable distance down the Channel; and it is stated that—

The occasion will not readily be forgotten: nor will any one of the party who returned in the Steamer cease to recur with emotion to the moment when they received the last parting cheer from their friends on board the "Triton;" and saw that beautiful vessel hasten away from them, on her voyage of mercy, with sails set, and with two large flags floating in the breeze—one having a union jack in the corner, and for a motto, *Glory to God in the highest;* and the second bearing the inscription, "The Wesleyan Missionary Society's Centenary Ship, A. D. 1839." beneath which was written the triumphant exclamation of the dying Founder of Methodism—"The best of all is—God is with us."

Colonial Grants for Ecclesiastical Purposes.—From a Parliamentary Paper of last Session, it appears that the Grants made by Government for the support of Religion in the Colonies and Dependencies of the United Kingdom have been as follows:—Church-of-England, 134,450*l.* 10*s.* 11*d.*; Church-of-Scotland, 9967*l.* 6*s.* 8*d.*; Dutch Church, 6886*l.* 4*s.* 6*d.*; Church of Rome, 14,763. 11*s.* 4*d.*; Wesleyan Minister at the Cape of Good Hope, 75; Wesleyan Chapel in Jamaica, 500*l.*; Baptist Chapel in Jamaica, 600*l.*; Jews' Synagogue in Jamaica, 1000*l.*— *Total:* 168,242*l.* 13*s.* 5*d.*

FRANCE.

Grants for Public worship.—It appears from the Budget, that the appropriation for 1840 in support of Public Worship amount to 34,491,300 francs to the Roman Catholics, 959,000 to the Protestant Communions, and 90,000 to the Jews. The Roman Catholics have 35,271 Ecclesiastics in active service; among whom are 3 Cardinal Archbishops, 11 Archbishops, 66 Bishops, and 174 Vicars General. The Protestants have 397 Pastors of the Reformed Communion, and 232 of the Lutheran. The Jews have 103 Rabbis.

It is remarked, in reference to the Protestant Churches, in the "Archives du Christianisme"—

The appropriation for Protestant Worship in 1825 was 575,000 francs; 850,000, in 1834; and will be 959,000, in 1840. We acknowledge with pleasure these successive augmentations; and see in them the pledge of future. We have not yet reached our due proportion; and the Chambers are so sensible of this, that they have never made any objection to the successive augmentations requested. Let the Consistories shew the necessities of the Churches, and the Administration provide for them in the Budget, the Chamber will not refuse their concurrence. The population amounted, at the census in 1836, to 33,540,910 souls; in placing the Protestants at 1,200,000, we are below the mark; and in this proportion, if the Roman Catholic Worship receives 34,491,300 francs, that of the Protestants ought to receive about 1,280,000, that is, 321,000 more than it now receives.

No Sabbath at Paris.—A member of the Deputation from the Church of Scotland to Palestine makes a melancholy remark on Paris:—

We spent the Sabbath at Paris. But poor Paris

has no Sabbath! It is the Day of the God of this World among the Parisians; and the pleasures of the Champs Elysees seem to be the only heaven that day sought after. We heard a precious sermon in English in Marbeauf Chapel; and a Lecture in French from M. Monod, in the evening. There are about two thousand Protestant Hearers in Paris, and fourteen faithful sermons preached there every Sabbath Day. But, *What are these among so many?* There are also Sabbath Schools attended by eight hundred children, two-thirds of whom are Roman Catholics.

Donations in November.

SYNOD OF ALBANY. *Pby. of Troy.*

Lansingburg, 1s. Presb. ch. 74,25
Troy, 2nd st. ch. box clothing valued at $130.

SYNOD OF N. Y. *Pby. of Hudson.*

Goshen, Frances Denton, 4; , a friend,' 5; do. 3. 12,00

Pby. of Bedford.

Rye, Presb. cong., 18,75; EBENEZER CLARK, wh. con. him l. m., 50. 68,75

Pby. of New York.

Newton, Presb. cong. con. Rev JOHN GOLDSMITH l. d. 100. N. York 1st Presb. ch. mo. con. Nov. 73,82. 173,82

2d Pby. of New-York.

New-York, Canal st. ch. 'a member,' 20; Scotch Presb. ch. monthly collections in Sab. sch. for 1839, for ed. of heathen youth, 127. R. Carter, 3 sets of his publications, in all 51 volumes, for libraries of mission stations in India, not valued. 147,00

SYNOD OF N. J. *Pby. of Elizabethtown.*

Elizabethtown, Frances N and Ellen C. Gildersleeve, for sup. *Cyrus Gildersleeve* in India. 20,00

Pby. of Newton.

Greenwich, Warren Co. Sacred fund of 1st Presb. ch. 95,00

SYNOD OF PHILA. *2nd Pby. of Phila.*

Phila., 10th Presb. ch. Mrs. George Ralston. 100,00

Pby. of Baltimore.

Balt. 1st Presb. ch. mo. con. in part. 50,00

Pby. of Carlisle.

Chippensburg, Fem. Bib Soc., for Bibles at Futteghur, 30. Big Spring cong. in part, 66,50; miss. box Sab. Sch., 95 cts.; A. Moore, sab. sch. 71 cts Bedford cong. to con. their Pastor, the Rev. ELBRIDGE BRADBURY, l. d., 118,05, Path Valley cong., 22,25. Newburg, Mrs. Cooper, 1. 239,46

Pby of Huntingdon.

Spring cr. mo. con. coll. 10,00

Pby. of Northumberland.

White Deer cong. 11,00

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Salem cong., 60, Blairsville cong, 15, Elder's Ridge cong. 1s. co. con. Rev. ALEXANDER DONALDSON, l. d. in part, 50,48, Indiana cong., 39: Congruity, Orr miss. soc. add. 1,75. 166,23

Pby. of Redstone.

Greeensburg, young la. sew. soc. Presb. cong. 33,00

Pby. of Washington.

East Buffalo cong., 5,00; Wheeling, Presb. ch. in part, 20. 25,00

Presbytery of Ohio.

Fairmount cong. 11,25; Sewickley cong., 12. 23,25

Pby. of Alleghany.

Scrubgrass cong. 14; Harrisville cong., 10, for Bibles at Futteghur. 24,00

Pby. of Steubenville.

Steubenville, Fem. miss. soc. 22,50

Pby. of Erie.

Springfield and Franklin congs. 10,00
Meadville Fem. sew. soc. Presb. cong., box mdze. valued at 70 dolls.,

SYNOD OF OHIO. *Pby. of Wooster.*

Apple cr. cong. 23,00

SYNOD OF CINCINNATI. *Pby. of Chillicothe.*

Brush cr. cong. 10,00

Pby. of Miami.

Springfield, children of Maternal assoc., 8. (This with $6 in May, 1838, makes $14, to ed. *Belinda Galloway* in India.) 8,00

SYNOD OF KY. *Pby. of Ebenezer.*

Maysville, Presb. cong. 10,00

Pby. of Transylvania.

Danville, Rev. J. C. Young, D. D. 100; Presb. ch. in part of last yr., 6; do. the present year, 432,25; do. remainder of ladies' fund for erecting a tomb in mem. of Mrs. Jno. C. Young, 25; do. ladies (in addition to $10 included in the above 432,25), 42; membs. of senior class, Centre college, 5; Miss M. S. C. L. 50 cts. 610,75

Pby. of W. Lexington.

Lexington, Mrs. Aiten. 5,00

SYNOD OF TENN. *Pby. of Nashville.*

Nashville, Presb. ch. in part. 100,00

SYNOD OF ALA. *Pby. of Tuscaloosa.*

Presbytery, in part pay't. of salary of the Rev. Daniel Baker in Texas. 300,00

SOUTHERN BOARD OF FOREIGN MISSIONS.

Cash recd. from James Adger, Treas. of S. B. F. M. by S. Allen, Phila. 1706,92

MISCELLANEOUS.

Mrs. Peek, Greenwich st. N. Y., 2; Independence, Mo. F. H Lindsay, 3,50; amt. rec'd. for draft supposed to have been lost, (see notice in last no. under donations), 184,66; cash recd. for quadrant &c. sold, 26,25; cash for jewelry sold, 2. 218,41
U. S. Government, for ed. among the Chippewa and Ottawa Indians. 1460,00

J. PATON, *Treas.* Total, $5,697,34

Received for 6 mos. ending Oct. 30, $25,879 20.
Received in Nov. 5,697 34. Whole amt. recd. in 7 mos, $31,576 54.

Note. A box of clothing was recd. in Nov. 1838. without mark. It shd. be ackn. to Wilkesbarre cong. Pa.

THE

FOREIGN MISSIONARY CHRONICLE.

VOL. VIII. FEBRUARY, 1840. No. 2.

A General Survey of Protestant Missions.

[*Continued from page* 14.]

AMERICAN BOARD OF FOREIGN MISSIONS.

MISSIONS IN INDIA BEYOND THE GANGES.

CHINA. *Canton*—1830—Rev. Messrs. E. C. Bridgman, D. Abeel, and P. Parker, M. D., missionaries.—*Macao.*—S. W. Williams, printer.—*On their way;* W. B. Diver, M., D. physician.—P. 67.

The members of the mission have been employed as in years past—in studying the formidable language of the great empire; in translating; in printing; in gaining the reluctant confidence of the people by healing the sick; in training those whom God may please to make their future native helpers in the work of missions; and in collecting and diffusing information respecting the vast field, so little known hitherto. [*Report*, 1839.

SIAM. *Bangkok*—1831—Rev. Messrs. C. Robinson, D. B. Bradley, M. D., and S. P. Robbins; S. Tracy, M. D., physician; and their wives.—*On their way;*—Rev. Messrs. N. S. Benham, J. Caswell, H. S. G. French, A. Hemenway, and L. B. Peet; and their wives.—*On a visit to this country;*—Rev. S. Johnson.—P. 67.

The printing from Jan. 1st to Dec. 1st, 1838, was 21,700 copies, and 588,500 pages. That from the beginning, has been 40,300 copies, and 1,456,200 pages. The printed books in a continuous series contain 561 pages.

The mission is with much reason encouraged in view of present providential facilities and the prospective openings for usefulness. [*Report*, 1839.

SINGAPORE—1834—Rev. Messrs. I. Tracy, J. T. Dickinson, J. S. Travelli, D. Ball, M. D., and G. W. Wood; and A. North, printer; Mrs. Tracy, Mrs. Travelli, Mrs. Ball, and Mrs. North. *On a visit to this country;*—Rev. Matthew B. Hope, M. D.—P. 67.

On the 9th of March, the mission suffered a painful bereavement by the death of Mrs. Wood.

Perhaps no better place than Singapore can be found at present in that part of the world for acquiring the principal spoken languages, and for a seminary where native helpers may, with divine aid, be reared.

The infant seminary appears to have commenced auspiciously. The year 1838 began with 15 scholars, and ended with 22. They are boarding scholars.

In consequence of the illiberal policy of the government of Netherlands India, of 300,000 Chinese, now supposed to be in the Indian Archipelago, not more than 50,000 or 60,000 are accessible to missionary labors. The stand taken by the government could not have been foreseen when the mission was formed, and the question is to be submitted to the supreme authority in the parent country, whether this restrictive policy is to be persevered in.

[*From the Report*, 1839.

INDIA MISSIONS.

MAHRATTA MISSION. *Bombay* 1812—Rev. D. O. Allen; E. A. Webster, printer, and their wives; one native helper.—*Ahmednuggur*—1831—Rev. H. Ballantine; A. Abbott, teacher; and their wives; two native helpers.—*Malcolm Peth*—Rev. A.

Graves, and wife.—*Jalna*—Rev. S. B. Munger, and wife.—*On a visit to this country;* Rev. G. W. Boggs, and wife.—*On their way;* Rev. Messrs. E. Burgess, O. French, R. O. Hume; and their wives; and Miss Cynthia Farrar, teacher.—P. 97.

Mr. and Mrs. Boggs came home on account of the failure of Mrs. Boggs' health. Mr. Hubbard was recalled by the Committee, and his connection with the Board has been dissolved. Mr. Stone's connection has also been dissolved.

The Board have increasing reason for gratitude to God, that the steps of its missionaries were directed to Ahmednuggur. A promising young brahman, named Harripunt, was baptized in April, and an elder brother in May. Their family is highly respectable, and is connected with the principal brahmanic families.

The station at Jalna has had a prosperous beginning. There is a boarding-school of 15 boys, supported by benevolent English residents, who besides contribute liberally to support six free schools. The missionary preaches the Gospel in his house and by the way side. At Ahmednuggur were seven common schools, 20 girls in the female boarding-school, and about 50 lads in the seminary. Messrs. Boggs and Ballantine preached alternately in Mahratta on the Sabbath.

[*Report*, 1839.

Madras mission. *Royapoorum*—Rev. M. Winslow and wife; two native helpers. *Chintadrepettah*—J. Scudder, M. D., and wife; one native helper.—P. 97.

A printing establishment has been advantageously purchased at Madras, consisting of eight iron printing-presses, a lithographic press, an hydraulic press, and fifteen founts of English, Tamul and Teloogoo type, to which a fount of Hindustani type has since been added. The establishment includes also a type foundery and book-bindery.

There are sixteen schools in the mission, containing 500 pupils. The average congregation at each station on the Sabbath, is about 250. Dr. Scudder makes itinerating his principal duty. Not less than 18,000 portions of the Scriptures and 30,000 tracts were distributed in 1838. [*Report*, 1839.

Madura mission. *Madura*—1834—Rev. D. Poor, Rev. F. D. W. Ward; and their wives; ten native helpers.—*Dindigul*—Rev. R. O. Dwight, Rev. J. J. Lawrence; and their wives; one native preacher, and seven native helpers.—*Sevagunga*—Rev. E. Cope and wife; two native helpers.—*Teroopoovanum*—Rev. N. M. Crane and wife; one native helper.—*Teroomungalum*—Rev C. F. Muzzy, Rev. W. Tracy; and their wives; two native helpers.—*Stations not known;*—Rev. H. Cherry, J. Steele, M. D. and wife.—P. 97.

The four last named of these stations are situated on as many different great roads leading from Madura as the centre.

Dr. Steele being threatened with consumption, made a voyage to Singapore, from which he received benefit. He was accompanied by Mr. Cherry. Mr. Todd's health and spirits had suffered so much, that a visit to his native land became highly desirable. He arrived June 19th, with his three children; and has since, at his own request, been honorably released from his connection with the Board.

There are two boarding-schools at Dindigul. The one for boys contains 28 pupils; that for girls, which is supported by English ladies, contains 10. There are 64 free-schools, with 1,828 scholars.

The prospects of the mission were never more promising. The whole land is open to the Christian missionary.

[*Report*, 1839.

Ceylon. *Tillipally*—1816—Rev. C. Meigs, and wife; ten native helpers.—*Batticotta*—1817—Rev. J. R. Eckard, Rev. H. R. Hoisington; N. Ward, M. D.; and their wives; two native preachers, and sixteen native helpers.—*Oodooville*—1820—Rev. L. Spaulding and wife; one native preacher, and seven native helpers.—*Panditeripo*—1820—Two native helpers.—*Manepy*—1820—E. S. Minor, printer; four native helpers.—*Chevagacherry*—1833—Rev. S. Hutchings and wife; one native preacher, and five native helpers.—*Varany*—Rev. G. H. Apthorp and wife; four native helpers.

—Six Out-stations.—*On their way;* Miss Eliza Agnew, Miss Sarah F. Brown, and Miss Jane E. Lathrop.—P. 99.

There are 51 free schools, containing 1,824 scholars. Nineteen of the schoolmasters are members of the church. The number of boarding-scholars in the mission is 260; 95 of these are females in the schools at Oodooville and Varany, 148 are lads in the seminary at Batticotta, and 17 in the school preparatory to the seminary. A class of 48 boys was received into the seminary in October. The number of native members in the mission churches is 319, of whom 28 are female boarding pupils, and 58 boys in the seminary.

The printing establishment at Manepy has four presses in use, and employs 70 natives. The volumes printed in the year 1838 were 39,000; the tracts 493,000; the pages in Tamul, 17,640,200; the pages from the beginning, 45,440,600. The volumes bound were 25,462.

[*Report*, 1839.

MISSIONS IN THE INDIAN ARCHIPELAGO AND POLYNESIA.

Borneo—1837—Rev. Messrs. E. Doty, J. Ennis, E. Nevius, W. Youngblood, F. B. Thomson, and W. J. Pohlman; and their wives; Miss Azuba C. Condit, teacher.—P. 100.

At length there is a prospect, through the gracious favor of our Lord and Saviour, that this mission will find a home and a permanent field of labor in Netherlands India. And so far as yet appears, their field is one of the most promising in that part of the world, although still of such a nature that our faith and patience may be long tried before we are allowed the joy of putting in the sickle. Several of the missionaries had made tours in Borneo, and in a part of the Archipelago not subject to the Dutch government.

[*From the Report*, 1839.

Sandwich Islands. *On Hawaii*—1820—five stations; Rev. Messrs. A. Thurston, C. Forbes, L. Lyons, D. B. Lyman, T. Coan, I. Bliss; S. L. Andrews, M. D.; W. S. Van Duzee, H. O. Knapp, A. Wilcox, and E. Bailey, teachers; and their wives.

On Maui—1823—four stations; Rev. Messrs. D. Baldwin, M. D., L. Andrews, E. W. Clark, J. S. Green, R. Armstrong, D. T. Conde, M. Ives; C. McDonald, teacher; E. H. Rogers, printer; and their wives; Miss Ogden and Miss Brown, teachers.

On Molokai—1832—one station; Rev. H. R. Hitchcock; B. Munn, teacher; and their wives.

On Oahu—1820—four stations; Rev. Messrs. H. Bingham, R. Tinker, L. Smith, A. Bishop, J. S. Emerson, B. W. Parker; G. P. Judd, M. D.; L. Chamberlain, secular superintendent; S. N. Castle, assistant secular superintendent; A. S. Cooke, E. Locke, teachers; H. Dimond, book-binder; E. O. Hall, printer; and their wives; Miss M. M. Smith, teacher.

On Kauai—1820—three stations; Rev. Messrs. S. Whitney, P. J. Gulick, T. Lafon, M. D., W. P. Alexander; E. Johnson, teacher; and their wives.

On their return to this mission; Rev. S. Dibble and wife. *In this country;* Rev. E. Spaulding and wife.—P. 101.

The year embraced in the report of this mission, is that from June 1837 to June 1838, in which month the mission holds its annual meeting and prepares its annual statement for the Committee. This was a year of extraordinary gracious visitation. The apparent effect of the preached gospel was great among the people to an extent unparalleled, it is believed, in the history of missions. About 5,000 were received into the churches, and about 2,400 stood propounded for admission, at the end of the year, while many more gave some evidence of piety. The standard of piety was raised in the churches, and their purity promoted. There was an increase of moral courage and of moral power among the members. Religion was revived at every station. Many children and youth were hopefully converted. The means employed in this glorious work of grace, were those commonly used in this land. The Board will regret the haste with which converts were, to the number of many hundreds,

admitted into a few of the churches: though, after every abatement which any who believe in revivals of religion will deem reasonable, thousands remain, over whom we may give free course to our joy as being hopefully the subjects of God's converting grace and the heirs of heaven.

Just such powerful works of grace as that at the Sandwich Islands, are to be expected in the progress of missions; and they must become frequent, numerous, general in the heathen world, if the conversion of the world be not yet remote. Even now, though the work at the Sandwich Islands is unparalleled in extent, it is so only in that one respect. There are analogous facts in other parts of the heathen world.

The churches at the islands are now 17 in number. The number of church members in June of last year, was about 6,000.

There are 8,000 or 9,000 pupils in the common schools, taught by natives; 2,300 in the station schools, taught by missionaries or missionary teachers aided by natives; 31 boys in the boarding-school at Hilo; 33 girls in the female seminary at Wailuku; and 58 boys in the seminary at Lahainaluna.

The amount of printing during the year was 1,681 pages of distinct matter, and 17,746,650 pages in the whole. There have been 83,284,857 pages printed from the beginning.

It is of immense importance that the people be taught very speedily, not only how to live so as to secure, individually, the salvation of their souls, but how to improve their social condition. They can raise cotton and silk; their soil can support a million of inhabitants; their climate is one of the best in the world; and their rulers are anxious to improve their system of government. But the rulers do not know how to change their system of government for a better. The people are imperfectly clothed; nineteen twentieths of their land lies untilled; and the population is yet diminishing from disease, as the result of foreign intercourse in past times.

One point of difficulty has, in the providence of God, been unexpectedly surmounted. On the return of Mr. Richards, the king and chiefs requested him to become their chaplain, teacher, and interpreter, and engaged to provide for his support. He felt it to be his duty to comply with their wishes; and in this he had the approbation of his brethren, and he has that of the Committee.

[*Report*, 1839.

METHODIST EPISCOPAL MISSIONARY SOCIETY.

INDIAN MISSIONS.

It will be seen that the names of these missions, and their arrangement, are not in all cases the same as those given in the last Survey. Some are new missions; some have probably been discontinued, and the names of others changed; but the Report does not contain explanations. We follow the arrangement of the Report.

1. WYANDOTS: number in 1837, 575; in Ohio and Michigan.—P. 107.

One missionary and a school teacher, who have charge of 200 church members and about 30 scholars. [*Report*, 1839.

2. ONEIDAS: in Western New York.

One missionary and school teacher; 140 church members; about 100 scholars. The mission is in a state of progressive improvement. [*Report*, 1839.

3. ONEIDAS: near Green Bay; number in 1837, 725.

This mission has been greatly prospered during the year. [*Report*, 1839.

4. *Mission* [OJIBWAS ?] *at the Sault de St. Marie;* near Lake Superior.

There are 15 native converts, and 23 scholars. [*Report*, 1839.

5. *Mission at Kewawenon.* [The Report does not mention where this station is, nor among whom.]

One native missionary; about 40 members. [*Report*, 1839.

6. SIOUX: in the Illinois Conference.

Only two native converts.
[*Report*, 1839.

8. *Ottawa Lake mission*; in the Illinois Conference.

This mission has four converts.
[*Report*, 1839.

9. *A new mission*; on the east shore of Winnebago Lake; in the Milwaukee district, Illinois Conference.

Among a settlement of Brothertown Indians, descendants of the tribe of that name that formerly inhabited New England. They have adopted our language, and to some extent, our modes of living, and many of them seem very desirous of being instructed in the principles and duties of Christianity. [*Report*, 1839.

9. *The* CHOCTAW *mission*; west of the Mississippi.

Whole number of native members, 733; Sabbath school scholars, 150. There are also connected with this mission 14 white and 70 colored members of the church; five local preachers; three exhorters.
[*Report*, 1839.

10. *The* CHEROKEE *mission*; west of the Mississippi.

The mission numbers 300 church members, and the missionary is assisted by three local preachers. [*Report*, 1839.

11. *The* SENECA *mission.*

It has been a year of great trial among the Senecas, and but little apparent good has been done.—There are seven missionaries in this district. [*Report*, 1839.

12. *The* CHEROKEE *mission*; in the Holstein Conference.

This mission has been much disturbed by the removal of the Indians west of the Mississippi river. When collected in the camps for removal, there were found 480 church members.—The Christian party generally remained faithful. Two native preachers were with them, discharging their duties of preaching and visiting. Their missionary, the Rev. D. B. Cumming, goes with them to their future home. [*Report*, 1839.

13. *Indian missions* in the Missouri Conference.

These missions are in a prosperous state. There are six stations; 12 missionaries; 5 school teachers; 397 members of the church, of whom 23 are whites, and 78 scholars.

It has been determined to establish a manual labor school, on an extensive plan, for the special benefit of the Indian youth attached to this mission, and those who may move into that region of country.
[*Report*, 1839.

14. *Oregon mission*; northwest coast.

There are now employed in this mission upward of twenty persons, including minors; namely, four missionaries, two of whom are married, a physician, blacksmith, and a carpenter, the latter all men of families.

Already intoxicating liquors have been banished the settlement where the mission is located, several of the natives brought under serious impressions, a school put in operation, in which about thirty are taught.—A large farm is also brought under cultivation.

From the local advantages of the territory, the salubrity of its climate, and richness of its soil, and the prospect of gain by opening a more extensive trade with the natives, it may be presumed that the country will be, at no distant period, filled with white inhabitants. It is therefore highly important, that the best interests of all concerned may be secured, for the institutions of Christianity to be early established there, that the settlements may be saved from the contaminating influence of vicious indulgences.

These representations being made to the board of managers,—it has been determined to send out a reinforcement of five missionaries, one physician, a blacksmith, millwright, cabinet maker, three carpenters and joiners, three farmers, a mission steward to take charge of the temporal affairs of the mission, and some young ladies for teachers, together with those farming and mechanical utensils, which are necessary to carry on their respec-

tive trades and occupations, as well as a quantity of goods, composed of such articles as are needful for the supply of the mission family, and to enable them to purchase such articles as they may procure of the natives. [*Report*, 1839.

This reinforcement sailed from New-York, in October last, by way of the Sandwich Islands, and including women and children, numbered fifty persons. The Rev. Jason Lee returned to this interesting missionary field at the same time.

MISSIONS IN TEXAS.

There are now eight missionaries employed, all of whom are much encouraged in their work; there are about 400 church members; and 25 local preachers.

A township of land has been purchased, called "Rutersville," in honor of the lamented Rev. Dr. Ruter, who had proposed a plan for promoting the interests of education. In the centre of this township is the site for a College, which "has commenced, and the government of Texas have granted it a charter, and an appropriation of 8883 acres of land for its endowment." [*From the Report*, 1839.

SOUTH AMERICAN MISSIONS.

Rio de Janeiro; capital of BRAZIL—1836—two missionaries and their families; Mr. M'Murdy having resigned his station as teacher.—P. 102.

Difficulties have been met in the spirit of the Gospel. The missionaries have been encouraged by the facility with which they have been enabled to circulate the holy scriptures in the Portuguese language.

On the whole, we think there is good reason to hope that success will yet accompany their labors.

[*From the Report*, 1839.

Buenos Ayres; capital of the UNITED PROVINCES—1836—Rev. Mr. Dempster, and a pious teacher, graduate of the Wesleyan University.—P. 102.

A school has been opened with fair prospects of success. Towards the erection of a church, $10,000 has been appropriated, and Mr. Dempster is now going forward in this good work. The impression made upon the public mind by the labors of the missionary is of the most favorable character.

Mr. D. had visited Monte-Video, and from what he learned there, was induced to request a Missionary for that place, to labor as a school-teacher and a preacher of the Gospel; a suitable person has been selected and appointed for that station.

[*From the Report*, 1839.

WEST AFRICAN MISSION.

LIBERIA—1832—The Rev. John Seys is the superintendent of the mission.—P. 3.

There are now employed on this mission 17 missionaries, [most of them colored men, and laboring chiefly among the colonists,] and 10 teachers; a printer; a missionary steward, who has the charge of its temporal interests; and also a physician. There are 420 members of the church; 221 scholars; 300 Sabbath school scholars. A classical school is to be established; a young man of piety and promise, a graduate of Alleghany College, Penn., having accompanied the last reinforcement as a teacher.

[*From the Report*, 1839.

EPISCOPAL BOARD OF MISSIONS.

INDIAN MISSIONS.

ONEIDAS. *Duck Creek*—Rev. S. Davis and wife; Miss Williams, assistant.—P. 108.

The mission is still regarded as in a prosperous condition. [*Report*, 1839.

The Mission School at Green Bay, under the superintendence of Mr. Davis, assisted by Miss Sarah Crawford, Miss Susan Crawford, and Mr. E. Sherwood, is to be continued some time longer—but is eventually to be merged into a College, according to certain specified principles, which give the entire control of it to the Episcopal Church.

[*From the Report*, 1839.

WESTERN INDIANS. *Fort Leavenworth*—Rev. H. Gregory.

Mr. Gregory acts as chaplain, but is also gathering information concerning the Indians, previous to the adoption of any measures by the Committee.

TEXAS MISSION.

The Episcopal Board has two missionaries in Texas, the Rev. R. M. Chapman, at present at *Houston*, and the Rev. C. S. Ives, at *Matagorda*. The prospect is considered encouraging, and additional missionaries are strongly called for.

[*Report, Spirit of Missions*, 1839.

WEST AFRICAN MISSION.

Cape Palmas, with Out-stations—1836—Rev. Messrs. T. S. Savage, M. D., L. B. Minor, J. Payne, and wife; lay assistants, E. S. Byron, G. A. Perkins and wife; scholars—boys, 25; girls, 12.—P. 5.—Mrs. Savage was taken to her rest on the 16th of April, less than three months after her arrival. Mr. Minor is at present in this country.

The mission buildings are nearly completed; about $1000 have been subscribed towards the erection of an Episcopal chapel near Bassa Cove, and nearly as large a sum has been paid towards the erection of another at Cape Palmas. The missionaries have a more decided conviction than ever, that it is very desirable to introduce the Gospel among the natives at points disconnected with any of the colonies. [*From the Report*, 1839.

MISSIONS ADJACENT TO THE MEDITERRANEAN.

GREECE. *Athens*—1830—Rev J. H. Hill and wife; Miss Mulligan, Miss Baldwin, teachers; thirteen Greek teachers, of whom five are females; two young ladies from England have been recently added as teachers.—P. 40.

Between 500 and 600 pupils in the large mission school; a number of young females in another part of the city, as resident beneficiaries, under family influence, and carried through a more advanced course of instruction. The Committee express the hope that many of the females have received salutary religious impressions in these schools.

[*From the Report*, 1839.

Syra—1832—The mission at this station has been discontinued.—P. 41.

During 1838, 23 works were issued from the press, making 57,00 copies, or 2,333,500 pages. Many of the former pupils will be taken into the schools of the Church Missionary Society. Mr. Lincoln, the printer, has returned to the United States. [*From the Report*, 1839.

Crete—1837—Rev. G. Benton aud wife; Miss Watson; two Greek teachers.—P. 41.

Scholars in Sept. 1838, 184—present number, probably 300. Miss Watson sailed for this mission on the 6th June.

[*From the Report*, 1839.

TURKEY. *Constantinople*—1839—Rev. J. J. Robertson, D. D., and wife; Rev. H. Southgate and wife, appointed.

Dr. Robertson arrived at Constantinople on the 24th of April, from Syra.

[*Report*, 1839.

PERSIA. It has not been deemed expedient to commence missionary operations at present in this country. Mr. Southgate, who was engaged in an exploring mission, is preparing an account of his travels, and after its publication it is expected that he will embark for Constantinople, to which mission he has been designated.—P. 41.

CHINA MISSION.

Batavia, for the present—1836—Rev. H. Lockwood, Rev. W. G. Boone, M. D., and wife; one Chinese teacher.—P. 68.

These missionaries are both zealously engaged in learning the Chinese language. In the mean time, about 40 children are receiving instruction in Malay under the care of Mr. Boone, who, in his medical character, had prescribed for about 100 patients. Mr. Lockwood had made a voyage on account of his health to Macao, and from his residence there, he was led to prefer Batavia as a present station for the mission.

[*From the Report*, 1839.

The Report contains an excellent remark respecting the difficulties which attend missionary labors for the benefit of the Chinese:—

If difficulties had appalled the Apostles and primitive Christians, and they had desisted from spreading the glad tidings of the Redeemer's sacrifices, except where their path was wholly unobstructed, very different had been the result of their labors. May it not be questioned whether a century would not have elapsed before they had extended beyond the bounds of Judea? and how much longer before there would have been ground for such a declaration as that of the Apostle, that "their sound went out into all the earth, and their words to the ends of the world?" The promises of God must be believed, and his commands obeyed, and the result be left to the orderings of his Providence and grace.

AMERICAN BIBLE SOCIETY.

We have collected the following statistics from the last Annual Report of this catholic institution:—

Receipts $95, 128 26—Bibles printed, 38,000; Testaments, 76,000. Bibles and Testaments issued, 134,037; making an aggregate, since the formation of the Society, of 2,488,235. Grants of money in aid of Foreign Missions, viz., to the American Board of Foreign Missions for Sandwich Islands, $5,000; for Madras, $4,000;—to the Presbyterian Board of Foreign Missions, for India, $1,000;—to the Methodist Missionary Society, $500; to Messrs. Rapes and others, Russia, $500;—to Rev. S. H. Calhoun, at Smyrna, for services and distribution of the Scriptures, [chiefly through the missionaries of the American Board,] $8,465 44;—total, $19,465 94.

AMERICAN TRACT SOCIETY.

The last Annual Report contains the following statistics:—

Receipts, $131,295 40, of which $55,852 81 were donations.—Printed, during the year, 356,000 volumes; 3,657,000 publications; 124,744,000 pages.—Circulated, 299,165 vols; 4,099,170 publications; 119,733,356 pages; making the total circulated since the formation of the Society, 1,153,390 volumes; 51,039,678 publications; 917,983,578 pages.—New publications during the year 33; making the whole number of the Society's publications, 944, of which 58 are volumes.

There has been paid in aid of Foreign Missions, during the year, $30,000—viz., for China, Singapore, &c., including $1,000 for Episcopal mission, $2,500; Siam, including $1,500 for American Baptist mission, $2,200; Shyans, $700; Burmah, Karens, &c., $4,000; Northern India, $2,500; Calcutta, $500; Orissa, $500; Madras, including $500 for Teloogoos, $2,500; Ceylon, $2,000; Mahrattas, $500; Sandwich Islands, $2,800; Nestorians, $500; Smyrna, including $80 for Rev. J. Brewer, $1,280; Greece, including $1,000 for Episcopal mission, $1,800; Russia, $2,000; Sweden, $800; Denmark, $300; Poland, $500; Berlin, $400; Hungary, $300; France, including $320 for Tract Association of English and Americans in Paris, $1,020; Spain, $400.

AMERICAN SEAMEN'S FRIEND SOCIETY.

A notice of the proceedings of this Society comes with peculiar propriety within the range of our Survey, as sea-faring men are Missionaries of great influence, for good or for evil, to the numerous and widely-spread places which they visit in heathen and anti-Christian countries. From the last Annual Report we learn that—

Chaplains are supported at *Havre*, in France, the Rev. E. N. Sawtell; at *Honolulu*, in the Sandwich Islands, the Rev. John Diell. It has also aided by its agency the efforts which have been made for the welfare of Seamen at *Canton, Calcutta, Singapore, Batavia, Cape Town, Cadiz, in Greece and Asia Minor, at Ham-*

burgh, Cronstadt, Lahaine, Rio Janeiro, Antigua, and New Orleans.—Receipts, $11,064 25.

AMERICAN SUNDAY SCHOOL UNION.

Receipts during the year ending the 1st of last May, $92,884 17—of which $69,323 13 were for cash sales. This Society has published and circulated, since its establishment, nearly or quite eighteen millions of moral and religious publications. Many of these books are of a missionary character, such as the Histories of several Missions, Biographies of Mrs. Newell, and other missionaries. Some of the publications of the Society have been translated into foreign languages; the Life of Daniel has been translated and published in Bengali, and other works are in the progress of translation into that and other languages. The Report of the last year should be carefully read. It contains valuable information, and enforces many sound principles concerning the education and the reading of children and young persons.

BRITISH CHURCH MISSIONARY SOCIETY.

WEST AFRICAN MISSIONS.

Sierra Leone. *Freetown*—1804—one missionary; one catechist; one native assistant.—Christian Institution at *Fourah Bay*—1828—superintended by the missionary at Freetown; one native assistant; 13 students.—*River District*, including three towns—one missionary, and one in England on a visit; four catechists; seven native assistants.—*Mountain District*, including five towns—one missionary, and one in England, on account of his health; one catechist; nine native assistants.—*Sea District*, having one station—one missionary, now in England, on account of his health; one native assistant; average attendance on public worship, at all the stations except Freetown and one other, on Sunday morning, 4,028; communicants, 848; candidates, 799; scholars, 2414 day and 1656 Sunday.—P. 1.

The Sabbath is well observed.—Teachers from the Christian Institution are becoming more efficient.—There is no reason to doubt that the Lord is blessing the labors of his servants in this colony. [*Miss. Reg.—Ch. Miss. Rec.*, 1839.

SOUTH AFRICAN MISSION.

Zulus. The Rev. F. Owen, Mr. H. Hewetson, and Mr. R. Phillips.—P. 36.

These missionaries have all been compelled, by the conduct of Dingaan, and the state of the country, to withdraw, for the present, from the Zulu territory. They had determined on removing into the Bechuana country, with the view of establishing a mission at Mosika, among the Baharutzes.

[*Ch. Miss. Rec.—Miss. Reg.*, 1839.

MISSIONS ADJACENT TO THE MEDITERRANEAN.

Malta—1815—Rev. C. F. Schlienz; on a visit to Wurtemburgh in June, on account of health; two assistants; one printer; two translators; issues from the press in 1837, —in Greek, 11,231 copies of 24 works; in Arabic, 6,124 of 20 works; in Turkish, 304; in Italian, 100; lithographic, 7,579: —issues in 1838—in Greek, 2186 copies of 8 works; in Arabic 3,180 of 22 works; in Turkish, 146; in Italian, 183 of 8 works; lithographic, 1316.—P. 41.

Mr. Schlienz was about to revise the Arabic version of the Scriptures. A Roman Catholic missionary, named Di Menna, from the College de Propaganda Fide, and of the Capuchin order, embraced Protestantism at Malta, at the beginning of last year. He had encountered considerable persecution, but remained stedfast, and is at present preaching to the Maltese in Italian. [*Ch. Miss. Rec.*, 1839.

Greece. *Syra*—1827—two missionaries; one female teacher; 13 native school teachers; scholars—boys, 289; girls 347. —P. 41.

Our school establishment has now been nine years in existence. We passed its anniversary, not without feelings of gratitude to our good Lord, who has been pleased to keep and bless us and our school so long. [*Rev. Mr. Hildner, May* 3, 1839.

Mr. Hildner computes that there are in the kingdom of Greece more than 1100 young persons, from four to seventeen years of age, now enjoying the blessings of instruction and education, according to Christian principles; and the prospect is that this number will considerably increase.

The value of that Scripture education which is thus given to many of the rising generation in Greece is the more strongly proved, inasmuch as there is ground to believe that these fair regions might have otherwise become the victim of Infidel education. [*Miss. Reg.*, 1839.

ASIA MINOR. *Smyrna*—two missionaries.—P. 42.

The missionaries, being still unable to resume their labors among the Greeks on account of the opposition of the ecclesiastics, made two journeys in Asia Minor and among some of the islands of the Archipelago, with the sanction of the Committee, to ascertain whether sufficient opportunities of usefulness exist, to render it advisable to continue the mission. They had returned to Smyrna on the 11th of June, 1829.

[*Ch. Miss. Rec.*, 1839.

EGYPT. *Cairo*—1826—two missionaries; scholars—12 boys in a boarding-school; 144 girls and 106 boys in day schools.—P. 42.

In a subsequent part of this number of the Chronicle we shall insert an account of the present condition of Egypt as contrasted with the past, and also a historical view of this mission—both of which will be found interesting and satisfactory.

ABYSSINIA—1831—three missionaries.—P. 42.

The missionaries have been all expelled from the country, through the influence of the corrupt Abyssinian priests; they reached Cairo on the 24th of June, 1838. Mr. Krapf, one of the missionaries, afterwards engaged in an attempt to re-enter Abyssinia through the kingdom of Shoa, lying south of Amhara; but while at Mocha, making arrangements, he was brought very low by an attack of sickness. He then joined his brethren at Cairo. Mr. Isenbergh, another of the missionaries, and Mr. Krapf, then determined to make the attempt jointly, going by way of Zeila, which lies without the straits of Babel Mandel, in lat. 11° 20′ N., long. 43° 5′ E., a long, difficult, and perilous journey to Marfood, capital of the kingdom of Shoa.

Should they fail in their object in regard to Shoa, it was their purpose to make their way, if possible, to the tribes of heathen Gallas, who are spread over the country to the southward and eastward of Shoa.

[*Ch. Miss. Rec., March*, 1839.

CHINA MISSION.

Singapore—1836—One missionary, who is engaged in the study of the Chinese and Malay languages.—P. 68.

INDIA MISSIONS.

In North India.

Calcutta—1807—five missionaries; one catechist; five native catechists; eleven native school teachers; one printer; communicants, about 60 at Mirzapur, and between 20 and 30 at Agurparah; in the Christian Institution, 62 pupils; the number of scholars in day-schools is not mentioned. The missionaries spend much of their time in preaching.—*Burdwan*, 50 miles N N W of Calcutta—1817—one missionary; one catechist; two native catechists.—*Bancoorah*, westward of Burdwan—one native catechist.—*Culna*, eastward of Burdwan—1825—one catechist; one native catechist.—*Kishnaghur*, further eastward—two missionaries; one native catechist; one native school teacher; in the English school at Burdwan, 70 to 80 scholars; in a similar school at Culna, 40 to 50; in the Culna female school, 75 to 80; besides a number of day schools.—Pp. 72, 73.

Among the natives at Kishnaghur an extraordinary religious movement took place during the last year and the year previous. The inhabitants of fifty-five villages, containing, among them, upward of 500 families, and amounting to not less than 3,000 souls, applied for Christian baptism, acknowledging their lost state as sin-

ners, and professing to believe only in the gospel of Christ for salvation. They appear to have belonged to a sect called the "Kurta Bhoja," worshippers of the Creator, composed partly of Hindus and partly of Mohammedans; they are supposed to be of recent origin as a sect, and were much persecuted by their countrymen. Hearing of the patience with which they endured persecution, a missionary was led to visit them in the beginning of 1835; he was satisfied of their sincerity, and favorably impressed by their love for each other. In 1836 he renewed his visits, and obtained liberty to hold public worship among them; some became inquirers, then joined with the missionary in prayer, and were after some time baptized. A most rigid persecution was now commenced against them, but from this time the truth prevailed more fully, until great excitement and curiosity were awakened, and many more became inquirers. The Bishop of Calcutta (Dr. Wilson) and his chaplain, with some missionaries from other stations, made a visit to this district in February, 1839, and after careful and minute examination, about 560 persons were baptized. These, with the little companies received into the Church previously, and including children, may now amount to nearly 1,000. Many others were under instruction, and were regarded as inquirers. Later accounts mention that the converts were nearly all stedfast in their profession, and were making good progress in Christian knowledge and attainments. We add to this brief narrative, one or two thoughts of a practical kind. 1. It should awaken in every Christian mind deep emotions of gratitude to God for such a wonderful exercise of converting grace.

2. It should call forth fervent prayers that similar movements, and far more extensive, may take place among the Hindus and other heathen people. We are authorized to look for the conversion of the heathen, *by multitudes*, to the true God. Is. ii. 2, 3. lxvi. 8.

3. It shows at the same time the responsibility of the Church of Christ. The harvest is truly plenteous, but where are the laborers? As the Bishop of Calcutta truly remarks—there is nothing "to prevent similar outbursts at any given moment, and at any given place. Benares, with her 500,000 Brahmanical devotees, may desert the point of the Trident of Shiva, for the Divine Redeemer and his Cross." And if there should be, in answer to our prayers, additional and powerful movements of this character, not only in villages but in cities, and affecting tens of thousands, who is there to guide their inquiries, and to point them to the Lamb of God?

Buxar, on the Ganges, 70 miles below Benares—1819—one missionary; one native catechist.—*Benares*—1817—two missionaries; one native catechist; three native readers.—*Chunar*, a few miles above Benares—1814—one missionary; two native assistants.—*Gorruckpore*, 100 miles N of Benares—1824—one missionary.—P. 73.

The greater part of our Christian families at Gorrukhpore are now settled on the farm, in comfortable habitations, and happy. We assemble about 200, young and old. [*Rev. Mr. Wilkinson—Church Miss. Rec.*, 1839.

From the stations at *Kurnal*, 70 miles N of Delhi, and *Bareilly*, 142 miles E of Delhi, no reports are given. There are native laborers at these stations.—At *Meerut*, 32 miles NE of Delhi, where there is one missionary, the average congregation is 80; the highest number of communicants, 65.—*Agra*, 800 miles NW of Calcutta—1813—two missionaries; one assistant; one native assistant.—P. 73.

Agra was the scene of the lamented Bishop Corrie's earliest labors in Asia. Anund Messeeh, of whom an interesting memoir was published in the last volume of the Chronicle, also spent a number of years at this station. The labors of these servants of Christ were much blessed, but for many years Agra has either been unoccupied as a mission-station, or has had the services but of native assistants. The missionaries now there left Calcutta for that city on the 7th of Nov. 1838.

Summary. Stations, 12; missionaries, 14; native missionaries, 2; catechists 2; native and Eurasian teachers, 41; schools, 63—scholars, 3844.—The Rev. C. H. Blumhart, formerly of Abyssinia, and

three other missionaries sailed in June of last year for these stations.

[*Miss. Reg.*—*Ch. Miss. Rec.*, 1839.

In Western India.

Bombay—1819—one missionary; one assistant; one catechist and superintendent of schools; scholars, 450.—*Nassuck*, 170 miles NE of Bombay—1832—four missionaries, one of whom is on a visit home; eleven native teachers; scholars—boys, 391, of whom 30 are learning English and 11 are boarders; girls, between 70 and 85, of whom 15 are boarders.—P. 73.

In South India.

Cochin, 160 miles NW of Cape Comorin—1817—one missionary, at present in England; one master of the seminary; three native readers; four native teachers; scholars—boys, 208; girls, 30; adults, 7; communicants, mentioned in the last survey, 150.—*Cottayam*, 30 miles S E of Cochin—1817—four missionaries; one assistant; eleven native teachers; scholars, 353 boys and 116 girls; in the Syrian College, 47 Deacons and Lay boys.—*Allepie*, 30 miles S by E of Cochin—1816—one missionary; two assistants; one catechist; seven native assistants; congregation 450; scholars—158 in village schools, and 58 girls.—*Palamcottah*, 65 miles E N E of Cape Comorin; head-quarters of one division of Tinnevelly mission—1820—four missionaries; one assistant; seminarists, 21; preparandi class, 10; native catechists, 49; assistant catechists, 20; villages, 134; chapels, 46; small prayer houses, 34; families, 1354; baptized—adults, 795; children, 522; communicants, 104 men and 30 women; scholars—number not reported, but large.—P. 74.

There are indications of God's blessing resting on the mission at Palamcottah, but still the number of real conversions from darkness to light bears a very small proportion to the number who assume the profession of Christianity: this is truly to be deplored, but demands of us unwearied labor in teaching and preaching the gospel, and persevering prayer for an abundant outpouring of the Holy Spirit. Every month there are some gathered into the pale of Christ's church: additions are made to the number of professed learners: during the half year, three new congregations have been added to the mission. But as the new comers are evidently influenced by worldly motives, many of them will probably go back to heathenism.

We have baptized individuals who have given intelligent reasons for desiring the rite, and who promise to be orderly members of the Church. As far as we are able to ascertain the conduct of the great body of our people, it differs in very few respects from that of the heathen, except in the outward mode of worship.

[*Missionaries—July*, 1838.

Satankoollam, head-quarters of the second division of the Tinnevelly mission—three missionaries; native catechists, 22; assistant catechists, 9; villages, 42; chapels, 16; small prayer-houses, 14; families, 751; baptised—adults, 286; children, 168; communicants, 25 men and 11 women; scholars—numerous, but not reported, except 109 girls, of whom 38 are boarded gratis.—*Mayaveram*, 160 miles SW of Madras—1825—two native catechists; some scholars.—*Madras*—1815—three missionaries; one lay-assistant; native assistants, 7; communicants, 95; schools, 6; scholars, 126; 10 boys are supported by the Society in Bishop Corrie's Grammar School.—P. 74.

One of the missionaries mentions, under date of Feb. 16, 1839—

That a number of Romish Priests had arrived, with their suffragan Bishop, from Ireland, who are beginning to put forth all their energies in preaching, opening a college and seminary, &c. He adds, "We need much help in Madras."

Summary. Stations, 16; missionaries, 11; catechists, 4; native missionaries, 3; native assistants, 151; communicants, 314; schools, 149; scholars, 4634.

[*Miss. Reg.*, *Ch. Miss. Rec.*, 1839.

CEYLON MISSION.

Cotta, 6 miles SE of Colombo—1822.—*Kandy*, 80 miles ENE of Colombo—

1818—*Baddagame*, a village near Galle—1819.—*Nellore*, near Jaffna—1818.—Summary:—stations, 4; missionaries, 5; on his passage, 1; on a visit to England, 2; printer, 1; native catechists and teachers, 81; communicants, 120; attendants on public worship, 2365; schools, 55; scholars, 1860.—P. 98.

At Cotta the people manifest much indifference to the Gospel. At Kandy, the missionaries adopted the plan of visiting the whole town, in which, though a laborious work, they met with much encouragement. They divided the town into districts, and appointed two native assistants to visit each district three or four times a year, visiting each themselves about twice a year. At Nellore, one hundred youths have been educated in the seminary since its establishment in 1823, of whom about one third had been hopefully converted to Christianity, and the others have been convinced of its truth. At all the stations the means of grace are faithfully used, and the native agents are becoming more effective laborers. [*Miss. Reg.*, 1839.

AUSTRALASIAN MISSIONS.

Australia. *Wellington Valley*, 240 miles NW of Sydney—1832—two missionaries; one catechist; one agricultural assistant.—*Moreton Bay*, a convict station—one missionary.—P. 100.

The aborigines among whom this mission is established, appear to be a very ignorant, rude, scattered, and wandering people; and their disadvantages are yet more aggravated by the deplorably immoral state of the British settlers, who are chiefly transported convicts.—Some of the natives have been brought under instruction, however, and some parts of the Scriptures have been translated into their language. The missionaries are encouraged to persevere in their labors.

[*From Ch. Miss. Rec.—Miss. Reg.*, 1839.

New Zealand. *Tepuna*, and ten other stations, formed at various periods subsequent to 1815—five missionaries; one medical practitioner; twenty-one catechists; two printers; three European and thirty-four native assistants; twenty-three married and two unmarried females; attendants on public worship, 2176; communicants, 178; scholars, 1431.—P. 101.

The mission derives a part of its support from the cultivation of the soil by some of the assistants; wheat and potatoes grow very well; 135 sheep had been purchased, and the mill was soon to be finished.

The Gospel seems to be received with faith by many, and its peaceful influence has been displayed most happily during the recent wars among the native tribes. Where the missionaries have been settled for years, no *Christian* chiefs took part in them, even some of the heathen chiefs refused to join; there was little blood shed, there were no cannibal feasts after their battles, the natives were ready to listen to terms of peace, they did not require life for life as the condition of ceasing from war, but compromised the matter by payments in land. But amongst other tribes, where the missionaries had but just begun to settle themselves, as soon as the war burst out, it was universal and indiscriminating, it was attended with dreadful carnage, and was followed by horrific scenes of cannibalism.

[*From Ch. Miss. Rec.—Miss. Reg.*, 1839.

WEST INDIAN MISSIONS.

Summary, as given in the Report of 1838:—stations in Guiana, Jamaica, and Trinidad, 27; missionaries, 12; catechists and teachers, 18; attendants on public worship, 2005; communicants, 88; scholars, 3712.—P. 102.

AMERICAN INDIAN MISSION.

Red River Settlement, near Lake Winnepeg, Upper Canada—1822—one missionary; seven school-masters; attendants on public worship, 1560, of whom some are British settlers;—communicants, 267; scholars, 649, of whom 257 are girls.—P. 108.

(Survey to be continued.)

Proceedings and Intelligence.

France.

General state of the Jews in France.

The following statement was furnished by Mr. Couston, of Toulon, and is taken from the "Missionary Record" of the Church of Scotland.

Our Society is the first that has been formed in France, and we have been enabled to see a good deal of that people since that time. Another Society has been formed at Strasburg; the one at Basil had been formed only a few months before ours. As to the Jews in France, the following is the most accurate information we have been able to obtain :—

1. They are in France upon the same footing as Christians, not only enjoying complete religious liberty, but their rabbies are paid by the Government, so that they are no more an oppressed people, which gives much facility of discussion with them, as there is less bitterness in their hearts against Christianity.

2. They have one divinity school at Metz, where their rabbies are educated. They receive much scientific instruction, and before becoming rabbies, are obliged to take the degree of Bachelor of Letters, as our own ministers do.

3. They are neither purely Karaites nor complete Talmudists, but in discussion will appeal indifferently to the Scriptures or to tradition. Those, however, of French origin, can easily be brought to take the Old Testament as the only ground of faith in controversy; not so with the German Jews, who are almost all strict Talmudists.

4. There is much unbelief amongst them, and they will take the Scriptures rather as a controversial tool than as the ground of their faith and hope. In conversation with them, when they find that situation untenable, they will change their ground, and pass to the Infidel objections of Voltaire.

5. Except by the rabbies of the new school, who are more learned, Hebrew is very little understood. It is read from habit, and the meaning of a few sentences may be seized; but in general, the Bible, even in its letter, is a sealed book.

6. The most learned Books, &c. written during these last years by Jews, denote much infidelity. These are, Salvador on the history of Israel, and the translation of the Bible, by Cahen, Rabbi at Paris; this last work, however, has excited much dissatisfaction among those who retained some religious convictions. Cahen has at once been attacked by Jews and Christians; he is now more prudent, and instead of quoting his own opinions, borrows from Aben Ezra, and other rabbies; however, he has not met with much encouragement, and it is doubtful whether he will be able to prosecute his undertaking.

7. Many of the Jews have answers ready to oppose to Christians. There is a small work circulated among them, called Chazak Emunah (the shield of faith,) which contains an abbreviated account of the Jewish argument against Christianity. It is said to be a subtle and dangerous book. We have not yet been able to procure ourselves a copy, and should have been anxious to peruse it.

8. The best plan with the Jews is, to get them to send their children to Christian schools. We try to do this as much as possible; it is, however, often difficult to get the parents to consent, especially as Jewish schools are now established in many of the large towns in France.

9. The sending a missionary to France might be useful, if the person chosen for this undertaking was well qualified; not only learned with the learned, but having the gift of announcing clearly the Scripture doctrine to the poorer classes, who are more accessible, when addressed as poor sinners needing salvation, than by the scientific method.

Egypt.

CHURCH MISSIONARY SOCIETY.

During the thirteen years since the English Episcopal mission was established in Egypt, important changes have taken place in that country—changes which have, on the whole, proved decidedly favorable to the moral, intellectual, and spiritual interests of the people. These are briefly but satisfactorily described by the missionaries in a communication dated in January of last year. They afterwards give a historical view of their mission, and a gratifying account of its present circumstances. Their Report will be found well deserving of perusal.

General Progress of Improvement in Egypt.

Before the present Pasha took the reins of government, the country was a prey to the most arbitrary tyranny: murder and robbery filled her cities; so that neither strangers nor the inhabitants durst venture to take an airing, even in the vicinity of the capital, without being armed with swords and pistols. This fear arose, not only from professed robbers and murderers, but more particularly from the agents and accomplices of the governing Beys.

Since that period, the Viceroy has succeeded, by rigorous and determined steps, in punishing these evil-doers; and introducing, by degrees, a stricter order, and a better police: so that, at present, Egypt enjoys that great temporal blessing which had been denied to her for ages —security of person and property.

Before the changes just referred to, the natives were used in the most arbitrary manner, and were perfectly at the mercy or humor of their governors; subject to the most cruel tortures, and, in fact, to every species of barbarous punishment: so that, even on our arrival, one could not mix among the people without being shocked by here and there meeting mutilated men: some had lost their ears; others their hands or feet; and very many their tongues or noses. But the Pasha, by degrees, removed these enormities, by the introduction of regular judicial courts, and the granting of equal civil rights to all his subjects. Justice is not only administered to the Mohammedans, but also to the Christians and to the Jews; and even to the poor slaves, who, before this time, were at the undisputed mercy of their owners. It must be allowed, however, that occasional acts of cruelty are committed by some of the government agents, especially those in the more distant provinces: yet whenever such facts come to the knowledge of the Pasha, he is invariably found to redress their grievances with promptitude, and to punish the offenders.

The moral condition of Egypt has sunk very low; and evidently results, not only from its predominant religious principles, but also from the political facilities which its rulers granted in order the better to enervate their subjects, that they might secure over them undisputed tyranny. During the first years of our residence in Egypt, profligacy was carried to a most frightful extent, and openly protected by the authorities. It seemed that the Pasha did not like to touch these abominations, until he became more enlightened as to the necessity of moral reform; when he abolished, by the most energetic measures, every law which tended to support or countenance public vice. The guilty had either to declare open repentance, or to quit the country. No act of the Pasha, perhaps, has had a more beneficial result toward the moral elevation of his people than this.

Mighty changes have been produced, and still more may be anticipated, by the introduction of European sciences. It is perfectly astonishing to us how much has been done in a few years, by the energetic mind of one man; especially when we consider that the Pasha had at first to build houses, and then to procure European Teachers and Directors, for his different establishments. During the last year, more than ten thousand individuals

received instruction—not only in military and naval tactics, but likewise in every branch of European science—in the preparatory and higher schools, including the colleges. Of these schools, one is for Medicine; one for Midwifery; one for Veterinary Surgery; one for Languages; one for Music; one for Agriculture; and one is the Polytechnical College. This great work of education will appear in its true light, when we consider, that, with a sound knowledge of our European sciences, a new scientific literature must be formed, not only for Egypt, but also for other Eastern nations. True, but few useful books on the most necessary scientific branches have been already translated and printed; but the expense and difficulties have been great, in procuring competent translators. Whatever were the operating causes on the mind of the Pasha in the introduction of our arts and sciences, it is evident that his school establishments are the best means for overcoming these impediments: they are nurseries, in which his translators, his practical and scientific men, are to receive that instruction which shall qualify themselves to be useful ornaments in their day and generation.

On our arrival in Egypt, and during the first years of our sojourn here, the rigid laws of Mohammedanism were strictly adhered to: a decided line of demarcation separated the believers in Islamism from the native Christians and Jews, both in a civil and religious sense. The Jews were not only subject to the grossest insults, but likewise endured every kind of detestable treatment. Even renegadoes were still frequent; generally consisting of such characters as were amenable to the laws—men lost to every feeling of morality, and ready to accept, at the expense of their eternal interests, the allurements offered them by the government and the religious rulers of Mohammedanism. Turning to Christianity was still punishable with death. How silent, yet how mighty, has been the alteration in this respect, and that within the last few years! —a change which only the long residents in Egypt are able to feel and appreciate.

The ear of the Christian is now seldom annoyed by expressions of insult or epithets of scorn; and even if it should happen occasionally, from ancient habit, the eye is generally sufficient to reprove the aggressor.

Apostacy is now rare, being alike despised by the Government and the people. The present renegadoes are generally culprits, or such as turn to Islamism for the sake of love-affairs; but they are no longer countenanced by the authorities, from whom they have no favor to expect: on the contrary, they receive less payment in the service of their country, and become subject to the bastinado.

The religious government is now taken out of the hands of the Mufti and the Mohammedan doctors, except in a few nominal matters: the Pasha being the head, and effectively possessing the power over all the religious privileges of the people.

Fanaticism is daily losing ground; while fatalism, with all its pernicious influences on human society, is more and more giving way to sound reasoning, and to the precautionary regulations of Europe. For instance, our quarantine establishment is now adopted and rigidly enforced by the Pasha.

From these observations, we feel ourselves enabled to conclude that the mighty bar which has fastened the portals of Islamism against Christianity for more than a thousand years, is evidently giving way, and opening a wide and effectual door for the divine influences of the Gospel.

The Missionaries next proceed to state the slow, but, on the whole, satisfactory

Introduction and Progress of the Mission in Egypt.

As the members of the Coptic Church were to be the first objects of our Mission until the Lord prepared the way for the direct preaching of the Gospel to the Mohammedan part of the nation, we took up our abode in the Coptic quarter of the city. Here our earliest care was to make ourselves acquainted with the people, and to gain their confidence: which

we found to be no easy task, owing to the misrepresentations spread among the people against us, especially by the priesthood of the different denominations.

This difficulty, by the blessing of God, was progressively overcome; partly by our Christian course of life before them —each of us endeavoring, by the grace of the Spirit, to live the life of the Gospel: so that our conduct was highly approved of, not only by the Christians, but also by several Mohammedans with whom we had come in contact; and partly by the distribution of the Scriptures, with other devotional works, from the Society's press in Malta. By these means our sound Scriptural views became better known, and we were less subject to falsehood and calumny. The people now became aware, that their views of us had been wrong; that they had been deceived, in respect to us, by their religious leaders; who, in return, had often to suffer severe mortifications on our account, and to be openly accused as the authors and propagators of slander.

Having thus gained intercourse with the people, we found them ready to entrust their children to us for education. Mr. Kruse therefore commenced a day school for boys in 1828, which was visited by a considerable number of children.

After much experience, we felt the impossibility of doing any thing effectual, without the aid of regularly-trained native schoolmasters; and, in consequence, urged upon the Committee the necessity of a Seminary for that especial object. Permission was granted for such an establishment, in 1833; and the seminary opened, under the direction of Mr. Kruse.

After many almost useless trials, Mr. Lieder at last succeeded, in 1835, in opening a day school for girls. But of these different establishments we shall speak hereafter.

Having gained the confidence of the people, and ready access to many of their houses—to which Mr. Lieder's practice of medicine, by the blessing of God much contributed—we now considered it an important part of our duty to return their visits, for the sake of preaching *from house to house*, according to Apostolic usage, *the unsearchable riches of Christ.* By religious conversation of this kind we soon acquired a thorough knowledge of their manners and customs—their secular and spiritual views—the causes which had operated toward their present degradation—and why so little good is found among them. The cause is obvious and natural, being the consequence of their departure from that fountain of divine truth—the Gospel. We have every reason to take courage, and to hope that this great branch in our field of labor has been by no means in vain.

Afterward, we felt enabled to preach the Word in a more systematic and direct way; and for this purpose, Mr. Kruse now holds divine service, in his house, every Friday evening at eight o'clock. His little congregation is chiefly formed of friends and neighbors, with the boys of the Seminary, averaging about twenty individuals. They begin with singing an Arabic hymn; after which Mr. Kruse prays; then reads from the Scriptures; and gives an exposition; which is followed by singing and prayer.

Mr. Lieder also holds, at his house, a similar service every Lord's day, and on Wednesday evening at eight o'clock; the congregation consisting of about twelve persons, principally neighbors. After the usual opening with prayer, he reads with the people, by turns, a chapter from the Bible; expounds it; and then enters with them into conversation on the sacred text, that he may remove their doubts, or correct their previous views; but avoiding, if possible, all disputation; —and then concludes with prayer.

At present, it is by no means a rare thing, on our way through the city, to be pleasingly surprised, especially in the Christian quarter, by hearing a man reading in his shop, to several others sitting near him, some one or other of our little volumes, and also from the New Testament. Indeed we often meet with similar sights, both in the open streets and gardens.

Mr. Lieder has thrice, alone, visited Upper Egypt, once Nubia, as far as

Wady Halfa; twice the Faioum; and twice the districts of Lower Egypt. At these different places he has distributed, by sale and gifts, more than 2500 copies of the sacred scriptures, and above 9000 copies of the Malta publications. By these means he has acquired an extensive acquaintance both among the Christians and Mohammedans, including all ranks, as well as the civil and ecclesiastical rulers of the people. Mr. Lieder hopes, especially, that permanent good will be the result of his two last journeys in Upper Egypt. His attention was everywhere particularly directed to the rising generation. He personally examined every Christian school; and supplied the children with the New Testament, or at least with the Four Gospels and the Acts of the Apostles. Other substantial and useful works were also presented. The schoolmasters were admonished to be diligent in their labors, and provided with the whole Arabic Bible; and, where it was necessary, or at least most needed, advised how to improve their schools.

We have also progressively gained the esteem of the Coptic Patriarch; and perhaps nothing can more clearly show our gradual rise in the good opinion of the Coptic Christians, than the different and significant ways in which he has addressed us. At first, when one of us had to visit him, he addressed us—"O my son!" some years later, "O my brother!" and at present, as a mark of the highest respect, "O my father!" Thus have we acquired, not only the confidence and esteem of the native Christians, but also that of the most enlightened classes of the Mohammedans.

The importance of obtaining a beneficial influence on the rising generation is most evident. In this branch of their labors the Missionaries have sedulously occupied themselves. The remainder of their Report enlarges on this subject, and states their—

Progress in the Work of Scriptural and Useful Education.

The Government has several times taken notice of our proceedings; and though it could not grant us open privileges which the nation itself does not enjoy, yet we have not only been indirectly protected, but all our School measures have been favorably countenanced. The children, for instance, of other schools, Christians as well as Mohammedans, are in continual danger of being seized in the streets for the manufactories, or other Government establishments. Our boys, on the contrary, are protected by a certificate from us, certifying that they belong to our schools. They are seldom touched; or if, by mistake, one should be taken, he is immediately released, if we apply to the proper authorities.

The work of education in this mission branches into three departments; the SEMINARY, designed for the instruction, and, in part, maintenance of a few poor, yet promising scholars, with a view to their becoming teachers—the BOYS' DAY-SCHOOL—and the GIRLS' DAY-SCHOOL.

The Seminary.

The Seminary, which is under Mr. Kruse's direction, was opened by him toward the end of 1833, for the especial purpose of training up able boys for schoolmasters; with the hope that they might not only be useful helpers in our schools at Cairo, where we have often felt ourselves embarrassed for want of proper means; but also instruments, through whom schools might in future be established in different parts of Egypt.

The present number of boarders in this establishment is twelve.

This Seminary is not confined to boarders. There are at present ten day Scholars: six being Christians, and four Mohammedans. Of the Christians, three are of the Coptic, two of the Roman-Catholic, and one of the Armenian Church. Daily instruction is therefore received by twenty-two pupils; of whom, nine are Mohammedans, and thirteen Christians of different denominations.

The languages taught in the Seminary are the Arabic and English; there being given in it, weekly, forty-seven lessons: of which, in the Arabic, five are in

Grammar, four in Scripture-reading, three in Arithmetic, two in Writing, four in Geography, four in Drawing, three in Singing, two in the elements of Universal History, and two hours are employed in Composition. In the English, six hours are spent in reading in the Biblical Class-Book, and other works, which are explained and translated into Arabic; and four hours in English writing.

Their daily devotions are conducted by Mr. Kruse, in the general form of Family worship: in which is read, in the morning, a chapter of the Old Testament; and in the evening, one of the New Testament; when explanations and exhortations are given.

Mrs. Kruse's importance in such an establishment is obviously great; and the maternal care with which it has been conducted, renders her assistance a powerful help to Mr. Kruse, in advancing the religious, moral, and social progress of the boys; in superintending their domestic economy, and general comfort; in guarding them against evil, and correcting their dispositions; teaching them, with all affection and simplicity, to do to others as they would be done unto; and in strengthening in them those habits of cleanliness and brotherly kindness which are so ornamental to the Christian character.

Day Schools for Boys and Girls.

The present number of pupils is ninety-six; of which, seventy-five are of the Coptic, four of the Armenian, three of the Greek, and two of the Roman-Catholic Church; while twelve are Mohammedans.

The girls' day school has only existed since the close of the year 1835. It soon became important, beyond expectation; its pupils steadily increasing every year. At the end of 1836 it numbered 85; in 1837 this number increased to 92; and at the close of 1838 it contained not fewer than 144.

Of these girls, 98 belong to the Coptic, 29 to the Greek-Catholic, 4 to the Greek, 2 to the Maronite, 1 to the Roman Catholic, and 1 to the Protestant Church; besides which, there are 9 Mohammedans;—making together, 144 children.

The average attendance is sixty-five. The causes of so many being daily absent, are, the customs of the East; such as, the frequent use of the baths, to which their mothers generally take them; the long visits which they make and receive; the frequenting of gardens, for the sake of airing or pleasure. On all these occasions an Eastern mother would not feel herself happy if her children were not with her. These ancient habits can only be gradually removed or corrected, and must in the mean time be borne with patience.

The great disadvantage in this school is, that the girls, according to Eastern usage, early enter into the marriage state, or are betrothed; both which events generally occur in the interval between their ninth and eleventh year; and as soon as a girl is thus engaged, she is strictly forbidden any longer to appear in public, and therefore not at the school, or, in short, in any society, except in that of her nearest relations. The most customary time, among the Oriental Christians, for matrimony, is, from the commencement of the new year to the beginning of Lent. In consequence of this custom, we lost, last January, no fewer than eleven of our most hopeful pupils; who, we thank God, had made considerable progress in the reading of the New Testament.

Probable advantages from the present state of Egypt.

Egypt, ever since its present ruler, Mahomed Ali, took the reins of power, and especially during the last eighteen years, has year after year become more and more important, both in its political situation, and in its relation to other countries. She has extended her boundaries in almost every direction; her length at present stretching from 11° to 37° N., comprehending not less than 26° of latitude, or 1560 geographical miles; and her breadth, though it is comparatively inferior, being from the Oases of the Lybian Desert to the western bank

of the Euphrates. Her sway commands the whole of Syria, from Adana to Eastern Cilicia, even to the very foot of Mount Taurus. The beautiful and fertile Island of Candia; the Hedjaz, with Medina and Mecca in Arabia; the Oases of the Lybian Desert; with the Natives and Tribes of Nubia, Dongola, Sennar, Kordofan, and lately Fazoglo, with the mountainous regions of the Gold Mines, are all subject to the Pasha. His possessions, therefore, are as extensive and important as were those of any of his most glorious predecessors; whether they were the Baharite Mamlook Sultans; the Caliphs; the Ptolomies; or any of the Rulers of the Pharaotic dynasties.

Just as the Roman World was, at the time of the Apostles, evidently prepared for the spread of the Gospel, not only in respect to the minds of its nations, but also by the security it offered to the Apostles and Evangelists; so the same Almighty Hand appears to be now preparing Egypt, and its dependent nations, for Missionary efforts.

The traveller can with safety now wander from the Cilician Taurus to the southern frontier of Fazoglo, and from the Oases of Lybia to the banks of the Euphrates.

India.

CHURCH MISSIONARY SOCIETY.

MADRAS. COMMUNICATION FROM THE REV. J. H. GRAY.

Feelings in the midst of a city wholly given to Idolatry.

Now, when twelve months of my residence here have been completed, I am led to view the idolatry and superstition of this land in a yet more awful form than even at first. The system has been, and daily is, opening to me in its more detestable forms, while I behold the instances of self-torture which these wretched men have invented, to pacify their idol gods; such as swinging on hooks inserted into the fleshy parts of their back, or the thrusting of iron rods into the flesh which covers the ribs; or while I learn concerning the midnight scenes of abomination, in which the chief actors are their sacred men—the Brahmans—and unhappy young women, who, from their very infancy, are reared up to this most loathsome of all lives. The knowledge of these and the like facts has served to give me an idea of the abominations of this polluted city, such as I could scarcely have believed: so that, instead of the scenes seeming to affect me less, as they became more familiar, every day they seem to affect me with greater horror and deeper commiseration. It can be, therefore, only ignorance of the true condition of this sin-abounding land which would make any of our countrymen look on with indifference at the processions which daily pass, or regard, with any degree of complacency or composure, the sensual ringleaders of all these fiendish ceremonies.

In the following passage Mr. Gray very graphically exhibits the—

System of Idolatry wrought into the earliest habits of Children.

The adaptation of the system of idolatry to the end kept in view is most striking. In the month of May, for instance, it is customary for the people to drag about the great car, decked with flags accompanied with musical instruments and attended by those who have arrived at maturity of life; and again, three months after, a procession exactly similar is formed for the younger branches of the family: the car then is small, but resembling the larger one in every respect, and is drawn entirely by children; as though the Brahmans were determined, that, from their earliest years, these children should be imbued with a sense of the religion of the land; knowing well, that if they make the system one of amusement to them in the days of their playfulness and mirth, they have secured their countenance and support when they shall have ripened in years.

The same policy and craft on the part of the priests appear in another feast I have observed, in which the boys under ten years of age are seen dragging along a small car with their Pulliar—or, as they term it in English, "Belly-god," on account of the great protuberance of this

part of his body—seated in it. This pitiful image of clay is, I believe, possessed by every family, and kept for the sake of the children. On two or three days in the month of August the boys are to be seen drawing their deity in their little cars—a few of which seem to be kept as common property, for this purpose—to the sea-shore; and there they deposit their god in the waters. As they passed along, I observed the boys playing and singing, occasionally also quarreling, with all the buoyancy of youth; but at no time manifesting any feeling of devotion:—and how could they? for they know it is only a mass of clay, formed by the hands of man into a certain shape, which soon the waters will totally disfigure; and then his place will be supplied by another, the work of the potter. As soon as the deity is consigned to the deep, one of the boys seats himself in the car; and the others draw him along, with much apparent pleasure, till they reach the house of a neighbor, whose Pulliar they then put into the car; and in the same manner draw him also, till he, too, has been committed to the mercy of the surf, and so reduced to his former state. So proceeds the work throughout the day. Thus accommodating do we find Satan and his emissaries to men of different nations, ages, and estates.

A Mohammedan Fakir's Austerities.

What are the effects of that system of religion upon the heathen, which, next to Christianity, contains most of the knowledge of the true God? Does it impart peace of mind, hatred of sin, love of holiness, desire that God may be glorified, and man made happy here and blessed hereafter? Does it elevate the understanding, or purify the affections? Let the following account of the practice of one of its votaries, to atone for his sins, given by one who was an eye-witness of it, answer. It is from the Calcutta Christian Observer.

[*Bapt. Mag.*

About a quarter of a mile from Chinsurah, on the Hugli road, a Musalman faqir, named Maharam Shah, whose father had been also a faqir, had established himself for the performance of a long fast of forty days, during and after the Ramzan. He had wished, according to the ordinary mode, to undergo this austerity within the mosque at Hugli; but being of the Shiahs, or followers of Ali, reckoned heretics by the orthodox Mohammedans, the Sunnis or followers of Omar, he had not been permitted entrance. He therefore, in order to withdraw himself from the eyes of men, which is deemed essential to the strictness and merit of this rigorous service, had caused to be dug for him, a little off the high road, in a private garden belonging to a devout *darzi* or tailor, a spot of ground five yards long and three wide, to the depth of seven feet. Over this bamboo rafters were laid, covered with darmas, on which the earth was laid to the height of a foot or more. Within, the space was partitioned by darmas into three compartments, the most distant of a small width, for the purposes of nature; the central for prayer and perusal of the Koran; the third for his slight refection and the necessary ablutions.

When I saw the place, the man had been ten or eleven days within it. For his admission a narrow space had been left uncovered, which after his entrance had been closed with earth, except a small opening about six inches over, for the supply of air and the introduction of his daily repast. Directly under this opening, was a stand for a small chirag, or wick lamp, to enable him to see and reach forward his hand for the supply, consisting of two small plantains and half a seer of milk, taken each evening after the going down of the sun, and which, we were assured by the *darzi*, was his whole nourishment during the entire period of the forty days. For the first three days, he told us, even this was not received. The faqir had taken a few cloves with him on his entrance, a single one of which daily, with as much water as would cover it in the hollow of his hand, was the whole amount of what he had swallowed. On the fourth day, however, he accepted the plantains and

milk, and has continued to do so daily since. In receiving them he does not allow his face to be seen; although I watched close, at the introduction of the supply, to catch a glimpse of his person, I could perceive only his arm stretched from behind the first partition. He was covered with a woollen chaddar, or cloth. When we called out to ascertain if he were really there, he answered by a simple affirmative, beyond which we could not succeed in eliciting a syllable. The garden was situated between two tanks. The grave of this living entombed, (for such too was its external appearance,) was dug to the level of the water, and below it, so that the water speedily found entrance, and stood an inch or two above the floor; over which, however, had providently been erected a stage of bambus and darmas, a few inches in height, and upon which this poor wretch sat to his devotions. In the inner or prayer compartment was a lamp constantly burning. In addressing him, the *darzi* and others called him Murshid, or spiritual teacher, and Khudawand, or lord, a term of the highest respect, and even veneration. It appears that by the injunction of his own initiator, or spiritual preceptor, at Dhaka, when yet a boy, he was engaged in the present austerity, now performed for the *fourth* time, of *seven* originally directed. The first entombment took place when he was but eleven years of age, and from which he barely escaped with life, having been obliged to be lifted out of the cave, and restored by gradual supplies of milk and snails. He was now thought to be about twenty-five or twenty-six years old. The expense of the excavation was borne by charitable contributions from the surrounding Musalmans, and the daily milk and plantains were supplied by the *darzi* on whose homestead the austerity was practised, and who thereby thinks to perform a charitable and meritorious act, entitling him to divine favor and human repute; as the faqir himself was conceived to be in process of acquiring high supernatual powers, as well as extraordinary merit with the Deity.

Presbyterian Board of Foreign Missions.

COMMUNICATIONS FROM THE MISSIONS.

India Missions.

ALLAHABAD. REPORT FROM THE MISSIONARIES, DATED MAY 13, 1839.

The following considerations are mentioned for selecting Allahabad as the principal stationof the second Mission of the Board in the Upper Provinces of India :—

First: its importance as to its geographical advantages for carrying into effect the plans and wishes of the Board at home, and the dissemination of the gospel over India. The Society have laid their plans for occupying the Doab, [the country between the Ganges and Jumna rivers,] so effectually that, as soon as those plans can be carried into effect, there will be three Presbyteries to be organized into a Synod. With reference to this plan, Allahabad occupies a most commanding position. It is the key to the whole region of country contemplated in this plan. It stands at the head of steam navigation, and at the junction of the Jumna and Ganges. Upon the waters of either of these rivers our missionaries and their goods, and the property of the Society to be employed in our work, may be sent up the country in boats to a considerable distance. Should the press be stationed higher up the country, the greatest part of its productions must be sent down again; thus incurring a double expense. The [English] missionaries below us at Benares and Mirzapore, have expressed a desire to have their printing

done by our press, and should it be stationed higher up the country, a great additional expense must be incurred without the slightest reason, or hope of reimbursement in any form.

Second: its political importance is greater than that of any other station in the Doab. It was chosen as the seat of government for the Agra Presidency when it was about to be established, and still continues to be the location of all the highest offices of Government for the North Western provinces. So commanding is this position regarded by political men, that Lord William Bentinck once fixed upon it as the seat of the supreme government for all India. All this gives the place a great importance in the view of the natives, and causes them to flock here to reside. The consequence is, that the population of Allahabad is greatly on the increase. It not only thus brings us into contact with more of the natives, but many who come here to transact legal and revenue business are thrown in our way, so that they may be brought under the influence of the gospel, and sent away with the seed not only sown in their hearts, but in their hands to scatter it around them, where the feet of the missionary have never trod, and his voice has never been heard. These facts show what men of the world think of this place as a centre from which their influence may be exerted on the surrounding country. Why then should the men of the world be wiser than the children of light? Why should not the servants of the living God occupy it as a central point, from which the light of the gospel of Jesus Christ may be most effectually radiated in all directions?

Third: as to its religious importance, it is in the mind of the Hindu one of the most holy places in all India. Hundreds of thousands assemble annually, from all parts of the country, to bathe at the junction of the two sacred rivers which here unite their waters. They remain from four to six weeks, during the coldest season of the year. This affords a most delightful opportunity for preaching to them Jesus and the resurrection. It also furnishes us with thousands of tract distributors, and to some extent accomplishes the object of itineration, without any of its expenses or other disadvantages. By the hands of the returning pilgrims the word of life may be scattered far and wide over this region and shadow of death, and it may be hoped that many, who come here the dupes of superstition and idolatry, will return to dissipate the delusion which still binds their families and neighbors. It is most of all important that such a station should be well occupied. This, however, is but one of the many *melas* which are held here annually. There are many of less note held at various points of this station during the year. At all of these, where the people assemble for religious purposes, if the station is well occupied, they may be met by the ministers of the gospel, and furnished with the word which is able to make them wise unto salvation.

As to the fixed population of this place, it is already more than ten times our number can supply with the preached word, so as to furnish them with even a partial knowledge of the plan of salvation, and it is continually on the increase. The missionaries, therefore, were of opinion that, although there might be some other places which furnished a larger population, this fact of itself could not afford any solid ground of argument, in opposition to all the facts already mentioned, against electing this as our principal station and the location of the press. And for the designation of four men to occupy it there is one additional argument. It is that we have here a regularly organized Presbyterian Church, which is important to the mission on account of its influence, both on the churches at home, and on the heathen around us.

The principal objection to this city, which appears to have rested on the minds of the Executive Committee at home, is the supposed unhealthiness of the place. Now we have no reason to regard it as any more so, than any other station within the sphere of our operations.

In the view of all these considerations,

we feel that we have acted in accordance with the dictates of true wisdom, and the examples of the Apostles in seizing upon commanding positions in the enemy's territories;—centres of influence from which we shall be able more efficiently to disseminate the good seed of the Word of God. These considerations so satisfied the minds of all present that we were perfectly unanimous and cordial in all these points, and we trust that an enlarged view of our work, and of the plans of the Board, will ultimately satisfy the minds of all concerned, of the propriety of our decision. We, however, feel that we are by no means infallible, and would therefore earnestly desire all our brethren to unite with us in unceasing prayer, that whatever has been done agreeably to the will of God may be owned and blessed of him, and in whatever we have erred, that he would so overrule all as shall most humble us, and promote the glory of his own great name, and the interests of his blood-bought Church.

LODIANA. JOURNAL OF THE REV. MESSRS. NEWTON AND ROGERS.

[*Continued from page* 29.]

Bhundri—Girahu—and other villages.

March 20. Commenced marching after breakfast, the sky being much overcast with clouds, but no rain. The road for the first four miles was very sandy, but after that, descending into the low ground, it was remarkably good, the land on both sides bearing a strong resemblance to American meadow land. We halted at a place called *Bhundri* (Bhoondree) 16 miles from Lodiana, and one mile from the river. The population is estimated at 1500, two-thirds of whom, that is, all the farmers, are Musalmans, the remainder Hindus. Here we pitched for the day. Having spoken to a small collection of the people and distributed some tracts, we appointed a meeting for the evening, and proceeded to two other villages a mile and a half or two miles distant. The first, called *Girahu* (Girrarhoo), contains only about 50 people. Of these not more than five or six could be got together, and even they were utterly averse to hearing us, women as well as men. The name of the other place is *Liha* (Leeha), having a population of 200. The inhabitants of both these villages are Sikhs, of the Sultani class. We here sat on a bedstead under a Pipal (Peepul) tree, the Ficus Religiosa, and when the crowd had gathered about us, read to them a short Panjabi catechism containing the elements of Christianity. This was followed by an exhortation in Panjabi, the design of which was to enforce the truths they had heard. They listened with attention, but immediately began to ask questions about the government of England and our own country, and the movements of the army proceeding to Cabul, showing that the truth had made no impression upon their minds. In the evening met the people of Bhundri according to appointment, and preached to them in Hindustani, on the necessity of regeneration and faith in Jesus Christ, the Saviour of sinners. They expressed a cheerful assent to the doctrines of grace, seemed to feel unusual confidence in us, and when we left them, bade us a hearty farewell.

Bhaini—Siddum—Gidhar Bindi.

21. The first village we came to this morning is called *Kot* (Cote). The population said to be 300, all Musalmans. They manifested great indifference to the word spoken. The next was *Bhaini* (Bhynee), containing 50 Musalmans. The best of them are very ignorant and every word seemed thrown away. We then proceed to *Siddum* (Siddum) 20 miles from Lodiana. The town consists of three distinct parts: the first is occupied by Hindus and Musalmans together, but chiefly by the former, to the number of 1,000. These are employed in merchandize and various trades. The second part called *Salimpur* (Suleempoor), is altogether Mohammedan and contains a population of about 1,000. The third division is inhabited by Sikhs, 500 in number. Both of these last classes are cultivaters of the soil. We preached in

three places, and received the best attention from the Musalmans, but nothing very encouraging. We next came to a village of 1,000 souls, about half Mohammedans and half Sikhs, followers of Nanak. As it was now the heat of the day, we took our station under a large Pepal tree, and attracted the people to us, by exhibiting our watches to such as were near us. These excited much astonishment, and far more interest than the truths of the Gospel. The name of this town is *Gidhar Bindi* (Gidhur Bindee.) From here we moved on to *Zihara*, and pitched for the night. This town is divided between the Mohammedans and Hindus, altogether numbering about 3,000. Though it is surrounded with a wall, there are many buildings on the outside, and those within are so far apart, and interspersed with so many trees, that the whole place is remarkably rural. We talked to a number of people in the Bazar, and at the setting of the sun collected a congregation at one of the gates, to whom we preached on the Judgment of the last day. They seemed highly pleased, and the way by which sinners could in that day be justified appeared especially to commend itself to them. A young Musalman of about 20, who had some learning, and to whom all the company paid peculiar deference, was evidently much interested in the subject. We can almost have a hope of such persons that they will yet embrace the truth.

Naya Pind—Indargar—and other villages—the Gospel preached to all classes.

22. Commenced our march this morning about 8 o'clock. Stopped first at a Mohammedan village called *Naya Pind* (i. e. New Town). Out of its 200 inhabitants we found only one man who could read, a faqir, and he was afraid to receive our books. Preached a little while to a few men who were at work in the street. They, however, appeared very unwilling to hear, and we left with scarcely any hope that they would profit in the least by what they had heard. Proceeding about a mile we came to a village called *Kisanpur*, (Kissanpoor), the population about 1000, principally Sikhs, but some Mohammedans. Found a company of from 200 to 300 assembled to witness the feats of a juggler, who was at the time ascending a pole 30 or 40 feet high, with three earthen jars poised on his head. As soon as we commenced speaking, they nearly all forsook the actor and listened attentively for nearly an hour, while we gave some account of the Judgment of the great day, and urged upon them the necessity of immediate preparation for its solemn events; found no readers, but gave some medicine to a man who applied for it. A number of children, attracted by the novelty of a European buggy, came around us, to whom we began to speak, but the adults present immediately ordered them away, thinking perhaps that they were an annoyance to us. We assured them this was not the case, but they persisted in driving them off. Leaving this we came next to *Indargar*, a village composed of Mohammedans and Sikhs, numbering about 1000 souls. Found very few readers, but addressed a small company in Panjabi, who listened with apparent interest. At 3 P. M., arrived at *Dharam Kot*, (Durram Cote) where we pitched for the night. This is a large town containing we suppose 6000 souls; found, many persons able to read Gurmukhi, and also some who read both Hindustani and Hindui. On the outside of the town is a fort belonging to the Maha Raja, Ranjit Singh. During the afternoon we had an interview with the Sardar now in charge of the fort. He did not appear to be a man of much mind, but he treated us very civilly, and received a few books which he was able to read. At the time of our visit 25 or 30 men were present, principally the *chaudris* or head men of the surrounding villages. The opportunity was a good one, and we improved it, to make known to them the way of salvation through Christ. At sunset we assembled a considerable number of the people near one of the gates of the city, to whom we preached on the fall and recovery of man.

23. Proceeding a few miles we came to a small Mohammedan village, containing a brick fort, now occupied only as the res-

idence of the chief men of the place. It is called *Sardar Khan ka Kot*, or the place of the Great Prince. Found but few readers, and some of them refused to accept our books. Asked permission to see the fort, but it was refused through fear that their *women* would be exposed to our view; we of course did not press the point. Saw several men weaving at the road-side. The loom is remarkably simple, but corresponds in the main with the common loom used in the United States. Instead, however, of winding the web upon a beam, it is fastened to a stake at some distance from the loom, or rather it is tied to a rope which passes round the stake and is brought back to another stake fastened in the ground at the side of the weaver. When the cloth is to be rolled this rope is slackened, which allows the web to approach.

A few miles further on, is *Ise khan ka Kot* (Esay kan ka Kote). This is a walled town of about 1000 inhabitants, chiefly Hindus. Here we met a party of pilgrims about 70 in number, going to bathe in the water of the *holy* Ganges at Hurdwar. We gave them a few tracts, and talked to them on the necessity of the cleansing influences of the Holy Spirit to prepare them for heaven. We afterwards went into the city, where we gave away some books, and talked to the people on the necessity of repentance and faith in Christ.

We came next to *Talindpur* (Tullindpoor), a Mohammedan village, with a fort occupied by 50 Sikh soldiers, population about 800. Gave several tracts, and addressed a company of the people, who came out of the village to see the strangers. At half past 2 P. M., arrived at *Jira* (Jeera) where our tent was pitched.

24. The day of rest. And as both our bodies and souls needed rest, we attempted no public service, except preaching once to our servants, and once to the citizens. The latter were convened by the Thanadar, (the chief-officer of the town) at a place of public resort, just before sunset. The number present was from 150 to 200, Sikhs, Hindus, and Musalmans, mingled together indiscriminately. They sat on the ground according to custom, while we occupied a native bedstead in the centre of the congregation. Bedsteads are used in this country for sitting on by day, not less than for lying on by night. On our right sat the Thanadar and his principal police men, and on our left a Mohammedan Maulavi. The former on a platform of earth, covered with a mat, and the latter on a chair. We discoursed to them on the work of redemption, and then distributed some books—to the Thanadar and Maulavi each a Testament, to the people tracts, according to their ability to read. The word preached was not received with that readiness of mind which had encouraged us in some other instances, though all appeared glad to obtain the books. These alone, with the blessing of God, can make wise unto salvation. The population of Jira may be estimated at 4000. It is under the government of Ranjit Singh.

Mallawalla—Ranjit Singh's Fear of Death.

25. Our march continued on the low ground bordering on the river. The land for several miles is very little cultivated, but answers well for pasturage. Cattle constitute the chief wealth of the inhabitants. The road is good, except that vehicles are sometimes liable to be interrupted by stumps, a rare occurrence in this country. Indeed, we were so unfortunate as to be upset, by driving over one of these unwarily. Providentially, however, we sustained no injury. We pitch to-day at a place called *Mallawala* (Mullahwallah), occupied by 1000 Mohammedans. There is another village near it of about 700 souls. These also are Mohammedans. The former of these places contains a mud fort, almost a uniform appendage to large towns in Northern India, but it is now occupied only by the Thanadar and 25 soldiers. This dignitary, at an early hour after our arrival, sent to ask permission to visit us in our tent. He said he had just received an order from his master, the Sardar of *Kappurtalla* (Kappoortullah), a feudatory of Ranjit

Singh, to show every attention to Europeans who might encamp here. He accordingly offered us in a very polite manner any thing we might desire, and in return begged a certificate of his conduct, which might be sent to the Sardar. He informed us likewise that Ranjit Singh, who has lately had another paralytic stroke, which has almost deprived him of the power of speech, has given orders to his feudatories to make certain offerings by way of propitiating the Deity. The Sardar of Kappurtalla was directed to bestow 100 cows upon the Brahmans—to illuminate his city—and to fire the artillery. Offerings are said to be made at Lahore every day. Unhappy man! with all his greatness and power, there is one enemy he has never conquered, from whose tyranny he has never emancipated himself. While he domineers over the lives and property of millions, he is a real slave to superstition.

The Thanadar took us to the top of the fort. From this we were able to see to a distance of six or seven miles in every direction. The country is a perfect level, and scarcely a tree is visible. Within the fort is a tomb 18 feet long, erected over a Mohammedan martyr, who is said to have been killed in a battle with the Hindus, 6500 years ago. Discoursed here to a congregation of about 50 men.

[*To be continued.*]

FUTTEGURH. EXTRACTS FROM A LETTER OF THE REV. H. R. WILSON, DATED MAY, 16, 1839.

Prosperous state of the Orphan Asylum.

Mr. Wilson gives full and satisfactory accounts of the Orphan Asylum, which was so providentially placed under his care—See pp. 149, 155 of our last volume. It appears to be prospered of the Lord in all its interests; and He has given it such favor in the eyes of benevolent English residents, that not only have all its pecuniary expenses thus far been generously defrayed by them unsolicited, but interesting applications have been made for an extension of its benefits to other orphans. Some English gentlemen at Bareilly, an important city in the district of Rohilcund, on the east of the Ganges, requested Mr. W. to take the charge of a number of these destitute children, proposing to undertake all their expenses. After some correspondence which was mutually satisfactory, they were received into the Asylum, to be brought up like the other children, but to be known, agreeably to the wishes of their benevolent patrons, as "the Rohilcund Branch" of the Asylum. Immediately on making this arrangement, "twenty orphan girls, between the ages of five and ten, were sent to us," Mr. Wilson adds, "in the charge of a trustworthy native, in carriages; each having three suits of clothes, and accompanied with seven hundred Rupees [about $350] towards their support. This makes our whole number of parentless children 110." All of these, as remarked above, have been supported thus far by generous English friends, who have given for this object upwards of 7,400 Rupees. Mr. W. expresses his confident expectation that, "so long as upright, prudent, pious measures are used," the Institution will be sustained.

We have then an account of the—

Employment of these Orphan Children.

Our principal attempt hitherto has been to manufacture coarse cotton cloth, such as the children wear. Although this was serviceable, in keeping the children out of mischief, and giving them industrious habits, and was at the same time a saving of expense, yet as the manufacture of this cloth is very simple, and very cheap, it did not hold out sufficiently strong inducements to continue it. I therefore

looked out for something adapted to the strength of the children, more profitable at present, and promising a better support to the children after they grow up. I have made choice of the Mirzapur carpet manufacture. This has heretofore been a complete monopoly; it is a profitable trade, and will furnish employment for the girls, (spinning wool,) as well as the boys. I have succeeded in procuring six workmen from Mirzapur to establish the works and teach the boys. With an outlay of about 300 Rupees I have got the works started, and the whole promises well. As I am yet on rented property, I make temporary buildings answer; the apparatus can all be removed, should I leave this house. This place will soon be known abroad as a mart for carpets, and orders will be sent from a distance. As the larger boys and girls grow up and marry, we can settle or colonize them around us, furnish them with employment, and thus retain them in some measure under our care—still within the reach of the means of grace. Thus their combined influence upon the surrounding heathen will be far greater than if scattered abroad, and they themselves much less likely to revert to heathenism, than if turned loose amongst their idolatrous connexions, exposed to a flood of temptation. But it is not our wish to make weavers of *all* these boys. No; we trust that some of them, at least, will be chosen and sanctified to bear the treasure of the gospel to their perishing fellow men. This is our *highest hope*, and shall be our steady aim.

The institution has already awakened much interest, not only among Europeans, but also among many of the respectable natives. This may be shewn from the voluntary contributions which have been made, and the many friendly letters, unexpectedly received from the different stations around, and the personal calls of many strangers.

Health. Miscellaneous Labors. Encouraging circumstances.

Since I last wrote to you, my own health has continued perfectly good; and although my dear wife has not been strong, and frequently suffering, yet she has for the most part been able to attend to her numerous and multiplying duties.

The efforts to make myself useful to this people, mentioned in my last, have all been continued, with the exception of my preaching to the Europeans of the station. This service has been dropped, because I found my time and strength unequal to all I had attempted, and because a chaplain, who preaches the truth as it is in Christ, has lately been placed here. The Poor House and Hospital are now under my entire care. The number of inmates has been reduced from 300 to about 110; but still it is an interesting field for missionary effort, and my attention to it has gained me the friendship and aid of the civil officers, who have been indeed very kind to us. Our school there is continued without any expense to the mission. The Bazar school has increased both in numbers and interest, and the native who teaches them has, I think, become a decided follower of Christ. He resides with his family in a village about two or three miles from my house. I have been for some time in the habit of taking Baboo Gopenath with me every Sabbath, to visit and talk with the people. At first we had only this household to hear us. After a few visits two carpenters ventured to come; they brought others, until the place became "too strait for us," so that we were obliged to go outside of his court or yard. On last Sabbath evening the number was larger than at any former time, and what was to us astonishing, during the time of prayer, they nearly all kneeled. May the Lord bow their *hearts*, to his holy will!

To the Orphan Asylum, however, Mr. W. writes, "the main part of our time and attention is devoted." It is certainly an important charge, and the prayers of the people of God are earnestly requested, that through the Divine blessing it may flourish as the garden of the Lord.

DOMESTIC.

Need of More Missionaries, and Larger Funds.

We have recently received a Report from our brethren of the Allahabad mission, giving their reasons for deciding on that city as the principal station of the second mission of the Board in North India. It will be recollected that this matter was committed to them in their Instructions, for decision—see Miss. Chr. vol. vi, p. 374. This Report our readers will find on a previous page. It seems to have been partly intended for the satisfaction of the brethren at the stations farther up the country, some of whom were anxious that a larger proportion of their small band should occupy some of the many important places in the Upper and Hill provinces.

We trust that the Ministers and Members of our Church will by no means turn away their eyes from the deep spiritual wants of the millions of people in those provinces. The door is now wide open for efforts to save the souls of those millions of heathen men. The way is now as fully prepared as we have any reason to expect it will be, until the "preparation of the heart" is given in connection with the gospel itself. There are numerous large cities, and many important places, which ought to be at once occupied by the servants of Christ. Our few brethren there ought not to be the only representatives of a Church like ours. Who will go to their help? The same statements substantially might be made about other fields of labor, which are accessible to the Board, and the same question asked.

But perhaps we should not ask this question, for unless the people of God make larger or more general contributions to the Treasury of the Board, than have been made during the last few months, there is reason to fear that the three brethren who have been accepted for this service will have to be detained at home. This would be a most painful and disheartening measure. We sincerely pray that it may not be necessary to adopt it. Surely no one of all our Ministers or Church Members, that has considered the subject at all, thinks for a moment of "standing still" in this great missionary work. The support of this cause by our Church is essential to her character as a Church of Christ. Our Standards, our Ecclesiastical Courts, our most venerated Ministers, our whole Communion, have all fully recognised the solemn and permanent obligation of this duty. And yet it must be perfectly manifest to every one, who will reflect for a moment on the resources of our church, that we have not yet reached the measure of our ability. Upwards of 120,000 communicants are reported as enrolled on the Sessional Registers of our churches. The Stated Clerk of the General Assembly estimates the whole number at 150,000. If we do not include many who are very poor in this world's goods, and also many who are minors, in such circumstances as not to be able to help forward the Lord's work by their gifts, we shall still have more than 100,000 persons, consecrated by their profession, and we trust also by the Spirit of God, and entirely devoted to the promotion of the Saviour's glory in every good and proper way. Now let us ask, How many of these are so favored of God's good providence, that they

might give annually their hundreds, not to say thousands of dollars, to promote the great objects to which they are thus solemnly, and no doubt sincerely consecrated? How many might reckon their offerings by scores and tens? How few but could easily give their fives, threes, twos, or at least their ones? What sum ought to be given by the whole consecrated host of our Zion? We can more easily answer another question, and mention the sum that is given to the cause for which we now plead, confessedly one of the most important; but our answer will by no means speak well for the "abounding of our liberality"—the whole sum, divided amongst all our communicants, is less than half a dollar to each! Indeed, the fact should be known that many of our churches, even of the more favored, have, during the last year, given NOTHING to send the gospel to millions of dying men! If the liberality of individuals in our churches, were inquired into, we should fear the disclosure of very great neglect of duty.

This state of things ought not to be, much less to continue. What shall be done to obtain a more general co-operation of the members of our Church in this work of the Lord? We beg our readers to consider this question—reminding them as well as ourselves, that many millions of Pagans and Mohammedans, are now our "neighbors"—that is, they are within our reach to do them good. We may preach the gospel to them, no man hindering us. Shall they receive the bread of life at our hands?

India Missions.

Letters received from Saharunpur and Lodiana, dated Sept. 18th and 21st, mention the general health of our missionary friends at all the stations. At Saharunpur, however, there had been much sickness during the rainy season, from which nearly all the missionaries had suffered—some of them quite seriously. By repairing to the Hills in good time, and by the aid of kind medical attention, the attacks of fever were broken, and at the date of the letter they were all either restored or convalescent.

The various labors of the missionaries were still continued. At Lodiana, a native woman, wife of Golak, a native assistant, had been admitted to the communion of the church; and some of the scholars were inquiring what they must do to be saved, with every appearance of sincerity and of deep feeling. Our brethren, though taught by painful experience not to place too ready confidence in the appearances of religious concern of native inquirers, yet ventured to hope that the Spirit of God was present to bless their instructions. The prayers of Christians should be offered without ceasing for this most important and desirable result.

Miscellanies.

AMERICAN PRESS ABROAD.

The American Tract Magazine of February, 1839, contained the following statistics in regard to Presses aided by that Society:—

Macao, China, one press; belonging to the American Board.

Singapore, two presses, and *twelve block-cutters* and six printers in Chinese. A printing-office of brick, sixty-five feet by

seventeen; *a type foundery*, and founts of type in Malay and Bugis, and a small one in Javanese: Am. Bd.

Bankok, Siam, American Baptist mission, two presses, (one sent out last autumn,) and a lithographic-press; a printing-office fifty-two feet by twenty, and a brick store-house for preserving paper from the white ants.—Mission of American Board of Commissioners, one press; six or seven hands employed; some Chinese printing done.

Sadiya, Asam, two presses and a printing-office: Bapt. Bd.

Maulmein, Burmah, eight presses, (the power-press being withdrawn;) brick printing-office, each wing seventy-eight feet by fifty-six; a *type foundery;* founts in Burman, Karen, and Peguan; twenty-five cases of type, a bindery, and twenty-five natives employed: Bapt. Bd.

Tavoy, among the Karens, two presses, a printing-office, and founts of type both in the Sgau and Pgwo Karen: Bapt. Bd.

Lodiana, Northern India, two presses (and one on the way;) a printing-office containing three rooms, each eighteen feet by eleven and a half; founts in Persian, Dev Nagari or Hindui, Gurmukhi, and English; twelve men and boys engaged in printing and binding: Presbyterian Bd.

Allahabad, one press sent out in October 1838: Presb. Bd.

Cuttack, Orissa, one Oriya press.

Madras, eight presses and one lithographic-press; a *type foundery*; fifteen founts in Tamul, Teloogoo, and English; an hydraulic-press, and a bindery: Am. Bd.

Manepy, Ceylon, four presses, printing-office of brick, fifty-seven feet by thirty; two or three founts of type; a bindery, and about fifty natives employed: Am. Bd.

Bombay, four presses, and a *type foundery*: Am. Bd.

Honolulu, Sandwich Islands, four presses, a printing-office, thirty natives employed in printing and binding: Am. Bd.

Lahainaluna, one press and a printing-office: Am. Bd.

South Africa, one press, [75,000 publications printed last year by South African Tract Society at Cape Town.]

Cape Palmas, one press: Am. Bd.

Beyroot, Syria, one press, and two lithographic-presses: Am. Bd.

Ooroomiah, Persia, one press: Am. Bd.

Smyrna, three presses, a *type foundery*, four Greek founts, four Armenian, two Hebrew, four English; about 400 cuts, and a bindery: Am. Bd.

Syra, Greece, two presses; 1,711,400 pages printed in 1837.

Athens, 616,427 pages printed last year by native presses.

Hamburg, Germany, Baptist mission; native presses, 100,000 Tracts circulated last year.

Park Hill, Arkansas Cherokees, one press.

Shawanoe, Indian station, one press and a printing-office.

At the above *twenty-three* mission printing establishments are *fifty-four* presses, (and four lithographic-presses,) *five* type-founderies, and six large and four smaller printing-offices.

A MISSIONARY HYMN.

Watchman! tell us of the night.

Watchman! tell us of the night,
What its signs of promise are?
Traveller! o'er yon mountain's height,
See that glory beaming star!
Watchman! does its beauteous ray,
Aught of hope or joy foretell?
Traveller! yes; it brings the day,
Promised day of Israel.

Watchman! tell us of the night,
Higher yet that star ascends;
Traveller! blessedness and light,
Peace and truth, its course portends.
Watchman! will its beams alone,
Gild the spot that gave them birth?
Traveller! ages are its own,
See! it bursts o'er all the earth.

Watchman! tell us of the night,
For the morning seems to dawn;
Traveller! darkness takes its flight,
Doubt and terror are withdrawn.
Watchman! let thy wanderings cease,
Hie thee to thy quiet home;
Traveller! lo! the Prince of peace,
Lo! the Son of God is come!

Donations in December.

SYNOD OF N. Y. *Pby. of Bedford.*

Mt. Pleasant cong. mo. con. 16,06

Pby. of New York.

N. Y. Laight st. ch. mo. con. 25.45; N. Y. 8th Presb. ch. Fem. Sab. Sch. sup. Fem. Sch. Subathu, 70,50; N. Y. 1st Presb. ch. mo. con. Dec. 54,14. N. Y. Brick Ch. Silas Holmes, 100. 250,09

2d Pby. of New-York.

N. Y. Scotch Presb. ch. Henry Rankin, 200: do. mo. con. Dec. 50; do. in an anonymous letter to Dr. McElroy, thru' N. Y. P. O. 10. 260,00

Pby. of New Brunswick.

N. Brunswick, Fem. Miss. Soc. in part 50; do. Presb. ch. coll. additional, 11; Kingston Presb. ch. 58,25. 119,25

SYNOD OF PHILA. *Pby. of Phila.*

Phila. 2nd Presb. ch. Wm. Nassau, sen. in part of his sub. 10; do. 6th Presb. ch. 'a member,' 10; Mr. Mc Elwee,5; do. 1st ch. Penntownship, mo. con. 15,94; do. 10th Presb. ch. mo. con. 389,94, Paul T. Jones, 100, J. Leslie, 5; do. Sab. Sch. Miss. Soc. 2nd Presb. ed. *Eleanor Cuyler*, and *Wm. Lusty*, in India,con. Rev. C. C. CUYLER, l. m. 50. 585,88

Pby of New Castle.

Wilmington, 1st Presb. ch. mo. con. 11,00

Pby. of Carlisle.

Gettysburg, Fem. miss. Soc. an. contrib. sup. orphans under care of Rev. H. R. Wilson, Futteghur. 65,00

Pby of Huntingdon.

Huntingdon ch. coll. 25: Lower Tuscarora Fem. Miss. clothing Soc. bundle of clothing val. 9,50. 25,00

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Fairfield ch. 9,50; Saltsburgh ch. in part to con. Rev. WATSON HUGHES l. d. 40; Plumb cr. ch. 20,22; Cross Roads ch. 16,03. 85,75

Pby. of Redstone.

Laurel Hill ch. 21,75

Presbytery of Ohio.

E. Liberty, *Adonijah*, bal. to con. THOMAS ATKIN l. m. 20; Sewickley ch. 11; Sharpsburg ch. 17,50. 48,50

Pby. of Alleghany.

Butler ch. in part, 50; Freeport ch. 5,31. 55,31

Pby. of Steubenville.

Island cr. ch. 20,00

Pby of Indianapolis.

Indianapolis. mo. con. 55; Juv. Miss. Soc. 10; Miss. Sew. Circle, 10. 75,00

Pby. of Kaskaskia.

Elkhorn ch. 8,25

SYNOD OF VA. *Pby. of Lexington.*

Christiansburg, mo. con. 10,00

SYNOD OF TENN. *Pby. of N. Ala.*

Somerville ch. 9; camp meeting near Courtlandt. 35,75; Tuscumbia ch. 18,50; Courtlandt, two indivs 7; indivis. in and about Moulton; 3,75; Mouth of Flint 5. 79,00

SYNOD OF S. C. AND GA. *Pby. of Ga.*

St. Mary's, from Miss. boxes of two ladies, by Mr. Alberti, 55,00

SYNOD OF ALA. *Pby. of S. Ala.*

Taladega ch. 7,80; Mardisville, ch. 50,50; Carolina ch. Coosa co. 41; Wetumka ch. 15; Sandy Ridge ch. 69; Marion ch. in part, 62; Mt. Pleasant ch. 12; Jacksonville ch. 25. 282,30

Pby. of Tuscaloosa.

Mt. Zion ch. 28; also add. 10 to con, Mrs. SARAH ADAMS, l. m. Gainsville ch. additional, 54; Indivs. about Mesopotamia, 2. 94,00

FOREIGN.

Allahabad, mo. con. Mch. Apl. May, 46 Ru. 9 an. 23,53

MISCELLANEOUS.

Rev. J. J Janeway, D. D. 100; Brooklyn, N. Y. 'a friend to the cause,' 10; Bethel ch. Pike co. Ala. 10; Benton ch. Lowndes co. Ala. Miss S. Scrivner, 5; Indivs. at White Plains, Ala. 75 cts.; Phila. R. Creighton, Esq. 15; Northfield, Portage co. O. John Wilson, 5; Strattonville, Armstrong co. Pa. 10. 155,75

J. PATON, *Treas.* Total, $2,346 43

Recd. for 7 mo ending Nov. 30, $31,576 54; Recd. in Dec. $2,346,43; Whole amt. recd. in 8 months. $33,922 96 "

Received for the Mission House in December.

New Orleans, La. Jno McDonogh, Esq. 25,00

N. Brunswick, N. J. Presb. ch. in part of the centenary subscription, amounting to $500 of wh. 250 for Bd. of Pub. and 250 for Mission House. 160,00

Princeton, N. J. Students of Theol. Sem. 3,00

Phila. Nancy Freeman. 5,00

N. Y. City, 8th Presb. ch. in part. 40,00

$233,00

About $4000 have been reported as subscribed for the above object by a very few churches and individuals. Many of the churches have not reported to what objects their contributions were made. The several amts. subscribed and those paid in will be reported as they may be ascertained.

Statement of Receipts of money for the Central Board of Foreign Miss. by Samuel Winfree, Tr.

Oct. 1839.—Coll. by Rev. Wm. H. Foote, Sec. Robert Balling of Buckingham Co. 5; Ch. in Lincolnton, N. C. by Rev. A. S. Watts, 5,75; Miss Sammons, 35 cts.: John F. Phipher, 5; Rev, A. L. Watts his last years' subscription, 20; Mr. John Norris, 1,75; at Long Creek ch. Lincoln co. N. C. Wm. Oates. 5; Isaac White 2; Sarah White 25 cts.; Wm. White, 5; Saml. A. Torrence, 1,50; Jno. Oates 1; Eliza Oates, 50 cts.; anonymous 87 cts.; making in all,16,12; Coll. at Duncan's Cr. N. C. 5,54; Little Britions, 10,21; in Rutherfordton, 6,62; a few individuals at Drusilla, 1,12; Silver Cr. 2,81; Coll. in Morganton, 17,26; a few individuals in Lincolnton, 6,40; Coll. at Goshen, N. C. 13,87; Unity, 13,05; a few individuals at New Hope, N. C. 2; Miss Margaretta R. Alexander, a little child, for heathen children, 10; cts. Coll. at Rocky River in part, 31,56; Philadelphia, N. C. 5,25; Female Benevo. Soc. of Poplar Tent, N. C., 15; coll. in part at Poplar Tent, 14,16; bal. of last year's coll. Bethpage, 2: coll. in Concord, Cabarrus Co. N. C. 15,50; coll. in part at N. Bethpage, 8,17; a few individuals at Ramah, 3,50; Mallard Creek, 6,25; coll. in part at Sugar Creek, 35,50; coll. at Charlotte, N. C. 23,62; H. M. Henderson, Pan Cr., 50 cts.; mo. con. at Davidson College, 20; coll. at Davidson College, 75,61; a few individuals at Centre, 1,25; coll. in part at Bethel by Rev. W. Pharr 9,25; at Concord, Iredell Co. by Rev. N. H. Pharr, 20; in part at Bethany to con. Rev. Jno. M. WILSON, l. m. 19,07; at Mockville in part, 16,47; Unity, 17,75; Mr. Kevo and family at Third Creek 9; Rev. J. H. Adams, do. 7; from ladies in Back Cr. bal. to con. Rev. A. G. LOCKRIDGE l. m. 25; coll. in part at Thyatira 14,95; bal. of of last year, 1, 50; Miss Gibson and a few persons at Franklin, 1,57; ch. and con. in Salisbury of wh. 50 to con. Rev. STEPHEN FROUTES l. m. 68,65; Mr. Burwill B. Wilkes, Brunswick Co. Pa. 10; Miss Sarah Wilkes, a little child, for heathen children, 30 cts. Dec. 12th.

THE

FOREIGN MISSIONARY CHRONICLE.

VOL. VIII. MARCH, 1840. No. 3.

A General Survey of Protestant Missions.

[*Continued from page* 45.]

BRITISH WESLEYAN MISSIONARY SOCIETY.

WEST AFRICAN MISSIONS.

GAMBIA. *Bathurst*, at the mouth of the Gambia—1821—one missionary; one native assistant.—*Macarthy Island*, 300 miles up the Gambia—1832—three missionaries; three native assistants; members connected with these stations, as reported in May of last year, 594; scholars, 235. One missionary, the Rev. Mr. Wall, died at Bathurst, on the 24th of August, 1838, and another, with his wife, was lost a few days after sailing, in a ship which was wrecked in the British Channel in November, 1838, all on board having perished.—P. 2.

SIERRA LEONE. *Freetown*, with Out-stations—1817—four missionaries; catechists and readers, 42; members, 1940; scholars, 1035.—P. 3.

CAPE COAST. *Cape Coast Town*, with Out-stations—1834—one missionary; members, 600; scholars, 175.—P. 3.

Mr. Freeman, the missionary, writes—

On every side I find things to pain and distress my mind: here are several places continually sending demands for teachers and missionaries, from 20 to 80 miles around me, and I scarcely know what to do for them.—*May* 8, 1838.

There are many large places in the neighborhood ripe for the introduction of Christianity. I have just received a pressing call from Accra, the second town of importance along the coast.—*Aug.* 20.

SOUTH AFRICAN MISSIONS.

CAPE TOWN AND NAMAQUAS. *Cape Town*, with Out-stations—four missionaries; members, 133; scholars, 682.—*Lily Fountain*, in Little Namaqualand—1807—one missionary; members, 80; scholars, 85.—*Nisbet Bath*, in Great Namaqualand—1834—one missionary; one native assistant; members, 20; scholars, 126.—P. 14.

Missionary labors at these stations are attended, in general, with good encouragement.—*Report*, 1838.

ALBANY. *Grahamstown*, with four Out-stations—four missionaries; members, chiefly Europeans, 813; scholars, Europeans and natives, 889; one printing press; an Institution for the training of native teachers has been commenced with seven youths; during a revival of religion, the number of church members was doubled, of whom about one-third, or from 100 to 130, were natives.—P. 15.

CAFFRES. FINGOES. Among the *Amacosae*, five missionaries at five stations; *Amatembu*, two missionaries at two stations; *Amapondo*, one missionary; members, —; scholars, 1158.—Among the Fingoes, one station; one catechist.—P. 15.

The missions are prosperous.

[*Report*, 1838.

BECHUANA MISSION. Among the *Bechuanas*, one missionary and one station; *Griquas*, one missionary and two stations; *Corannas* and *Mantatees*, two missionaries and two stations; members, 180; scholars, 257.—P. 15.

The Report of 1839 gives the following numbers, connected with the South African missions:—

Summary. Missionaries, 23; members, 1571; scholars, 3722; missionaries sent out during the year, 2.

MEDITERRANEAN MISSION.

MALTA—1823—one missionary; members, 80; scholars, 120.—P. 42.

[*Report*, 1839.

INDIA MISSIONS.

Bangalore, 215 miles W of Madras—three missionaries; one assistant missionary; members, 134; scholars, 345.—*Goobee*, in the Mysore country—two missionaries; two assistant missionaries; scholars, 74.—*Melnattam*, south of Negapatam,—two missionaries; members, 43; scholars, 42.—*Manaargoody*—one missionary; one assistant missionary; members, 19; scholars, 32.—*Negapatam*, on the sea-coast, 48 miles E of Tanjore—1821—two missionaries; one assistant missionary; members, 19; scholars, 212.—Madras, 1817—two missionaries; one assistant missionary; members, 131; scholars, 670.—P. 77.

The Committee advert with pleasure to the judicious arrangements which have been made by their India and Ceylon missionaries, in order to afford a suitable course of instruction in Theology and general knowledge to a select number of native youths, who, by the blessing of God, may be expected hereafter to take an active part in teaching Christianity to their countrymen. Several very useful native assistants have already been called into regular employment.

[*Report*, 1838.

Summary. Missionaries, 21; members, 368; scholars, 2059.

[*Report*, 1839.

CEYLON MISSIONS.

Singhalese Division.

Colombo, the capital of the Island—one missionary; one assistant missionary; members, 108; scholars, 590.—*Negombo*, 20 miles N of Colombo—one missionary; two assistant missionaries; members, 183; scholars, 762.—*Kandy*, in the interior, capital of the ancient principality of Kandy—one missionary; one assistant missionary; members, 35; scholars, 37.—*Caltura*, 27 miles S of Colombo—one missionary; one assistant missionary; members, 119; scholars, 990.—*Galle*, 75 miles S of Colombo—one missionary; one assistant missionary; members, 74; scholars, 730.—*Matura*, 100 miles SSE of Colombo—two assistant missionaries; members, 94; scholars, 630.—*Berlapanater*, 30 or 40 miles in the interior—one assistant missionary; members, 43; scholars, 76.—P. 98.

In the year 1813, the late Rev. Dr. Coke embarked for the east, with six missionaries; the venerable leader of this Christian enterprize died on the voyage, but his companions reached Ceylon in safety. The labors of these devoted men, and of their associates, have been expended in preaching, translations, schools; and their successes will form an interesting page in the History of Christian Missions. The Rev. B. Clough, the last of the original company, has been compelled to relinquish his labors by the entire failure of his health, and has returned after an absence of twenty-five years.—*Report*, 1838.

The work of God in this island presents a more encouraging appearance, at the present moment, than it has done at any former period.

[*Rev. R. S. Hardy, missionary.*

Tamul Division.

Batticaloa, on the east coast, N of Matura—one assistant missionary; members, 29; scholars, 310.—*Trincomalee*, 75 miles N of Batticaloa—one missionary; one assistant missionary; members, 22; scholars, 233.—*Point Pedro*, at the northern extremity of the Island—one missionary; one assistant missionary; members, 22; scholars, 812.—*Jaffna*, in the northern part of the Island—one missionary; two assistant missionaries; members, 66; scholars, 781.—P. 99.

Under the Dutch Government there were multitudes of nominal christians in this Island, most of whom had embraced the Roman Catholic religion under the Portuguese, who preceded the Dutch; in 1663 there were upwards of 60,000 christians in the province of Jaffna alone. Most of these christians relapsed into idolatry, and their descendants are in some respects a less hopeful class than

those whose forefathers have always been heathen, being twice dead, dead in apostacy as well as in heathenism. But the more recent aspect of missionary labors is decidedly encouraging.

[*From the Report*, 1838.

Summary.—Missionaries on the Island, 22; members, 803; scholars, 5680.

[*Report*, 1839.

AUSTRALASIAN MISSIONS.

Australia. *Port Philip*, in Southern Australia—two missionaries; members, 13. —*Swan River*, in Western Australia—one missionary.—There are fourteen missionaries and 865 members amongst the British settlers in New South Wales and Van Diemen's Land.—P. 101.

New Zealand. *Mangungu*, and five other stations, formed subsequent to 1826—ten missionaries; members, 1000; scholars, not reported in 1839; 7200 copies of different works have been printed at the mission press.—P. 101.

This mission presents a very encouraging aspect; the number of members has been greatly enlarged, and the missionaries and the christian natives exert a most beneficial influence on the heathen part of the population.

[*From the Report.*

POLYNESIAN MISSIONS.

Friendly Islands. On *Tonga*, 1822: *Haabai*, 1830: *Vavou*, 1831: missionaries, 8; native local preachers, 370; native class leaders, male and female, 1126; members, 8749; scholars, 9709.—Feejee Islands. Missionaries, 7; members, 353; scholars, 604.—P. 101.—*Report*, 1839.

The greater part of the population of the Haabai and Vavou Islands have embraced the true religion, so that the chief labors of the missionaries are directed to the strengthening and perfecting the numerous members of the churches. In Tonga, although the king and many of the people are Christians, the heathens are numerous and greatly opposed to Christianity. In 1837 they made a violent effort to extirpate this new religion, by commencing war against the Christians. The state of the island for some time was awful, when parents had taken up arms against their children, and children against their parents, and the great majority of the inhabitants were in rebellion against their king, because of their hatred to that Christianity which he had embraced. But the heathens were frustrated in all their designs, the island is again in a state of peace, and a mission was about to be recommenced in the district where the heathen party chiefly live.

An attempt was made to introduce Popery into Vavou, but it proved entirely unsuccessful.

An arrangement has been made between the London and the Wesleyan Missionary Societies, by which the Feejee group of islands will be occupied exclusively by the missionaries of the latter, and the Navigators' by those of the former. In consequence of this arrangement, the Wesleyan force in the Feejee Islands has been enlarged.

[*From the Report*, 1838.

WEST INDIAN MISSIONS.

Demerara, Honduras, and West Indian Islands.—*Summary in* 1839. Missionaries, 86; members, 42,928; scholars, 18,684.—P. 103.

BRITISH BAPTIST MISSIONARY SOCIETY.

SOUTH AFRICAN MISSION.

Grahamstown.—A missionary and his wife embarked from England in September, 1838, to occupy this station. Mr. and Mrs. Davies, who had lately settled at Grahamstown, were soon removed by death.

INDIA MISSIONS.

Akyab, with the three Out-stations, in the province of Arrakan, appears to have been relinquished as a station.—*Chittagong*, in the province of the same name—1818—two missionaries; one native assistant; communicants, 8; scholars in an English school, 100.—P. 45.

Calcutta, with stations at Howrah, Sibpur

and five other places in the immediate vicinity of that city, besides twenty village stations, south of Calcutta, which are regularly visited—1801—seven missionaries; native assistants, 22; communicants, 304; baptisms during the eighteen months ending December, 1838, 120; the boys' boarding school contains about 50; the girls' about 40—these all are children of native christians.—The Rev. W. H. Pearce has returned to Calcutta, with improved health. The Rev. James Penney was called to his rest during the last year: the Rev. G. Pearce and wife are on a visit to England on account of health.—*Jessore*, 65 miles NE of Serampore—1807—one missionary; three native assistants; communicants, 51.—*Barisal*, 140 miles E of Serampore, with two Out-stations—1829—one missionary; three native assistants; communicants, 7.—*Birbhum*, 45 miles NW of Calcutta—one missionary; three native assistants; communicants, 34.—*Cutwa*, 75 miles N of Calcutta—1804—one missionary; seven native assistants; communicants, 40.—*Dacca*, 170 miles NE of Serampore—1816—one missionary; one native assistant; communicants, 9; scholars—900 boys, and 250 girls.—*Dinagepore*, 230 miles N of Serampore, with *Sudamahal*—1805—one missionary; three native assistants; communicants, 33.—*Digah*, 320 miles NW of Calcutta—1809—one missionary; one native assistant.—*Patna*, 10 miles below Digah—1832—one missionary; one native assistant; communicants, 12.—*Monghir*, 250 miles NW of Calcutta—1810—one missionary; one native assistant; communicants, 48. Another missionary has been appointed to this station.—*Benares*—1815—one missionary; one native assistant; communicants, 9; communicants at *Chunar*, a few miles above Benares, 12.—*Agra*, on the Jumna, about 800 miles NW of Calcutta—one missionary; one native assistant; communicants, 8.—*Delhi*, 975 miles NW of Calcutta—1815—one missionary; one native assistant.—Many of these stations were formerly in connection with the Serampore Baptist Missionary Society, which was reunited with the Parent Society in England a year or two ago.—P. 70.

[*Miss. Reg.*,—*Eng. Bapt. Mag.*, 1839.

MISSION IN CEYLON.

Colombo, with five Out-stations—1812—three missionaries; three assistants; 30 persons are reported as having been baptized within the year.—P. 98.

MISSION IN JAVA.

Samarang—1816—one missionary, the Rev. G. Bruckner, now aged and feeble, but who perseveres in his labors for the benefit of the Javanese, and of the Chinese also, of whom 4000 reside at Samarang.—P. 100.

The Rev. Mr. Ward, at *Padang* in Sumatra, at present unconnected with any Society, was one of four Baptist missionaries who settled on that Island eighteen years ago, and were at one time conducting extensive labors; but when the Island was transferred to the Dutch, some of their number removed to British India, and missionary labors have been suspended.—*Miss. Reg.* 1839.

WEST INDIAN MISSIONS.

Summary.—Stations in Jamaica and the Bahamas; missionaries, 23; assistant missionaries, male and female, 55; communicants, 19,080; inquirers, 17,831; day scholars, 2647.—P. 102.

LONDON MISSIONARY SOCIETY.

SOUTH AFRICAN MISSIONS.

Cape Town—three missionaries, one of whom, the Rev. Dr. Philip, is the superintendent of the Society's missions in South Africa; 8 members added to the church; 4 new school houses erected; the interests of religion and education are said to be rapidly advancing.—P. 9.

Hottentots. *Bosjesvald*, 40 miles N of Cape Town—1834—one missionary.—*Paarl*, 35 miles NE of Cape Town—1819—one missionary; communicants, 38; scholars, 113 boys and 131 girls.—*Tulbagh*, 75 miles N of Cape Town—one missionary; communicants, 6; scholars, 59 Infant and 49 Evening.—*Caledon*, 120 miles E of Cape Town—1811—one missionary; one assistant missionary; communicants, 60; scholars, 101 Day and 83 Infant.—*Pacaltsdorp*, 245 miles E of Cape Town—1814—two missionaries; one assistant missionary; communicants, 69.—*Hankey*, near Cham-

toos' river—1825—one missionary; one assistant missionary.—*Bethelsdorp*, 450 miles E of Cape Town—1802—one missionary; one assistant missionary; communicants, 116; scholars, 56 Day and 70 Infant. *Port Elizabeth* and *Uittenhage*, Out-stations to Bethelsdorp—two missionaries; communicants, 217; scholars, 215; members of a Temperance Society, 237.—*Theopolis*, 550 miles E of Cape Town—two missionaries; one assistant missionary; communicants, 90; scholars, 90 Infant and 57 Day.—*Grahamstown*—one missionary; communicants, 106, many of whom are English people.—*Graaf Reinet*—one missionary; communicants, 8.—*Kat River*; one principal station, *Philipton*, and 13 Out-stations—1829—three missionaries; two native assistants; communicants, "several hundred;" scholars, upwards of 1000.—Pp. 9—12.

[*Miss. Reg.*—*Miss. Mag.*, 1839.

These stations appear to be generally in a prosperous condition. There is a manifest advance among the Hottentots in knowledge, civilization, and Christian improvement. The cultivation of the soil under great discouragement from the want of rain, the instruction of the children, the conversion of many to God, are abundant proofs of the beneficial results of missionary labors amongst a people, who were at one time considered by the wise of this world as too degraded to be capable of becoming Christians.—Two, at least, of the missionaries among the Hottentots have been spared to labor in these missions nearly forty years. They are well prepared, by their knowledge of what the Hottentots were as heathens, and of what they now are as Christians, to give their testimony to the power of the Gospel to change and elevate the most degraded characters—bringing them into the liberty of the sons of God.

One of the missionaries bears decided testimony to the importance of native agency in the missionary work among the Hottentots. The experience of other missions is precisely similar.

Whether we look at the system in point of economy, the constitutional qualifications of the natives to endure the influence of the climate, their acquaintance with the habits, customs, and language of their countrymen, the facilities they possess of ingratiating themselves with the people, and consequently the ready access they can obtain to their understandings and affections; all these considerations warrant our conviction of the importance of a comprehensive and well-organized system of native agency.

Caffres. *Buffalo River*—1826—one missionary; one native assistant, Jan Tzatzoe; communicants, 5; scholars in Sabbath schools, about 50.—*Knapp's Hope*, on the Keiskamma—1833—one missionary; scholars in Sabbath School, 15.—P. 12.

The present period is one peculiarly favorable to the extension of missionary labor in Caffraria. For a considerable time past the Chiefs and people themselves have evinced an earnest desire, and made repeated applications for missionaries.—*Directors*, 1838.

Griquas, Corannas, and Bechuanas. *Griquatown*, 530 miles NE of Cape Town, with seven Out-stations—1801—one missionary; one assistant missionary; eleven native assistants; communicants, 394; scholars, about 1000.—P. 12.

During the year not less than 248 persons have been added to the Church, of whom 185 are of the Batlapi tribe. This is soul-cheering evidence of the blessing of God upon the labors of his servants.—*From the Report*, 1838.

Bosjesmans. *Philippolis*, on the Cradock river—1831—one missionary; communicants, about 40; candidates for baptism, 47; scholars, 140. Another missionary was on his way in June, 1838, to this station.—P. 13.

Bechuanas. *Lattakoo*, 630 miles NE of Cape Town, with one Out-station—1817—one missionary; two assistant missionaries; communicants, 126—of whom 71 were added during the year ending in July, 1838; scholars, from 50 to 100.—P. 13.

The inquirers are numerous.—Public services continue to be well and regular-

ly attended. The outward appearance of the people improves wonderfully.

[*Rev. R. Moffat, missionary, July* 2, 1838.

NAMAQUAS. *Komaggas*, 22 days' journey from Cape Town—1829—one missionary; communicants, 30; scholars, 115.—*Steinkopff*—1817—one catechist; scholars, 40 to 50.—P. 14.

MISSION TO MADAGASCAR AND MAURITIUS.

In MADAGASCAR the queen continues to oppose all efforts to introduce the Christian religion, persecuting even unto death those who had embraced it.—P. 36.

MAURITIUS. *Port Louis*—two missionaries; one printer; scholars, 103—chiefly Malagasse children.—P. 36.

The missionaries conduct services in the language of Madagascar, and also in English and French. The colored population in the Mauritius greatly need instruction, and the missionaries are usefully occupied, during their expulsion from Madagascar, in labors for the welfare of this neglected class.—*Report.*

Summary of Missions in South Africa and the African Islands.

Stations, 50; missionaries, 31; assistants, natives, &c. 33.

[*Miss. Mag., June*, 1839.

MEDITERRANEAN MISSION.

CORFU—1819—one missionary.—P. 42.

In three girls' schools, 230; four Sunday schools.—On the whole, public instruction was never so widely extended in the Ionian Islands as it is at present.

SIBERIAN MISSION.

Selinginsk, 160 miles SE of Irkutsk—1819—one missionary.—*Khodon*—one missionary; one printer; four native assistants; scholars, 19.—*Ona*—one missionary; one native assistant.—P. 43.

The Mongolian Scriptures have been printed in regular order to the end of the Second Book of Samuel.—There are some converts, who manifest a desire to be employed in making known the Gospel to their contrymen.—The instances of conversion have been comparatively few, but it is believed that the truth is silently and powerfully commending itself to the hearts of the people at large.

MISSIONS IN FARTHER INDIA.

Canton—1807—The Rev. W. C. Milne, son of the Rev. Dr. Milne, formerly a missionary to China, and Dr. Hobson, a medical missionary, embarked for this station on the 28th of July last. The Messrs. Stronach, mentioned in the last Survey as designated to this station, are to remain at Singapore.—P. 43.

Singapore—1819—two missionaries; 8 girls in a Boarding school.—P. 44.

Malacca—1815—one missionary; one on his way; one in England on account of his wife's health; one native assistant, Leang Afa; one Portuguese assistant; 47 Chinese, men, women, and children, were baptized previous to April 1, 1838—of whom about 30 were communicants; scholars—205 Chinese boys and 115 girls; 70 Malay boys and 20 girls; 13 of the Chinese students in the Anglo-Chinese College are receiving instruction calculated to prepare them for the work of the Ministry; 16,824 copies of the Scriptures in whole and in parts, and of religious Tracts had been circulated in the six months previous to April 1.—P. 44.

[*Miss. Mag.*, 1839.

Penang—1829—two missionaries; 19 Chinese boys in a Boarding school; 40 boys and 15 girls in Chinese schools, and 111 scholars in Malay schools; about 19,000 publications were distributed during the year, chiefly in the Malay language.—P. 45.—*Miss. Mag., Miss. Reg.*, 1839.

Batavia—1814—one missionary, the Rev. W. H. Medhurst; one medical missionary; two assistant missionaries; one native assistant, Chootihlang; 40 Chinese scholars; 1000 Chinese New Testaments, and 18,700 Tracts and Gospels circulated.—P. 100.

INDIA MISSIONS.

In North India.

Calcutta—1816—Eight missionaries; three native assistants; 800 scholars; 16 youths resident in the Christian Institu-

tion, besides about 50 other Hindu scholars who attend its instructions. Three of the missionaries are principally employed, for the present, in English services; the others preach twenty-four sermons every week to the natives.—*Chinsurah*, 22 miles N of Calcutta—one missionary; two native assistants; English and native religious services attended with interest; 340 boys in the schools, besides girls, and 35 in an Infant school.—*Berhampore*, 120 miles N of Calcutta—1824—one missionary, and another now in England for his health; one assistant missionary; one native assistant; a number of orphan children are supported by the missionaries.—*Benares*—three missionaries; three native assistants; communicants, 18; in a boarding school, 21 orphans are supported, and 100 more will be received.—Six or seven services are generally held weekly in the hot seasons, and more in the cooler. The New Testament has been translated into Urdu, and Grotius on Christianity.—*Mirzapore*, 30 miles SW of Benares—1838—one missionary. The missionary, the Rev. R. C. Mather, formerly of the Benares mission, was encouraged by the prospect before him, and thought that four missionaries, with an adequate supply of native assistants, were required to preach the Gospel in that city and the surrounding places.—P. 75.

[*Miss. Mag.*, *Miss. Reg.*, 1839.

In West India.

Surat, 177 miles N of Bombay—1813—two missionaries; one printer; one native assistant; schools, 3; 5000 copies of the Gospel of Matthew and 10,000 Tracts have been printed.—P. 75.

In South India.

Belgaum, 75 miles NE of Goa—1820—three missionaries; two native assistants; communicants, 41, of whom 26 are Europeans; scholars, 279; sold or distributed, 221 Portions of Scripture, and 8162 Books and Tracts.—*Bellary*, 300 miles NW of Madras—1810—three missionaries; two assistant missionaries, one of whom is a printer; four native assistants; communicants, 58, of whom 9 are Europeans; scholars, 400 boys and 40 girls; issues from the press, nearly 2,000,000 of pages. Every branch of labor, connected with this mission, is said to be marked with evidence of the Divine favor.—*Bangalore*, 215 miles W of Madras—1820—two missionaries; two native preachers; ten native assistants; communicants, 33, of whom 13 are Europeans; boarding scholars, 11; scholars, 166—of whom 14 are girls; upwards of 7000 Portions of Scripture and Tracts have been distributed; services are conducted in the Tamul, Canarese, and English languages.—*Mysore*, nearly 300 miles SW from Madras; population, 65,000, of whom 14,000 are Brahmans—1838—one missionary; three native teachers; three schools.—*Salem*, 90 miles S by E of Bangalore—1827—one missionary; one native preacher; six native assistants; communicants, 32; scholars, 557; 1000 Portions of Scripture and 6500 Tracts distributed.—*Coimbatore*, 315 miles SW from Madras—1830—one missionary; twelve native assistants; communicants, 13; scholars, from 600 to 700.—*Quilon*, on the Malabar coast, 88 miles NW of Cape Comorin—1821—two missionaries; communicants, 4; candidates, 9; scholars, from 200 to 270; Christian books distributed, 8000.—*Trevandrum*, 52 miles NW from Cape Comorin—1838—one missionary.—*Nagercoil*, 14 miles from Cape Comorin, head-quarters of the mission in the eastern division of South Travancore—1806—two missionaries; native readers, 53; congregations, 55, with 5423 adults and children who profess Christianity, about one-fifth of whom were added during the year; communicants, 127; candidates, 26; scholars—boys 2800; girls, 361; besides 120 girls and 35 orphan boys maintained and taught by the mission; 401 adults in the Bible classes. The missionaries hope that many persons have been truly converted to God, who have not yet been received into the church.—*Neyoor*, head-quarters of the western division of the mission in South Travancore—1828—three missionaries; one medical missionary; one assistant missionary; native readers and teachers, 150; about 6000 persons, including children, are now connected with the mission, besides a large number of children of heathen parents in the schools.—*Combaconum*, 20 miles NE of Tanjore—1825—two missionaries; six native assistants; average congregation, 200; commu-

nicants, 25; scholars, 416, besides 30 boys in an English school.—*Chittore*, 80 miles W of Madras—1826—one missionary; seven native assistants; communicants, 10; candidates, 3; scholars—boys, 311; girls, 11; 154 portions of the Scripture, and 6267 tracts have been distributed.—*Madras*—1805—three missionaries; two assistant missionaries; six native assistants; communicants—English, 75, and native, 35; boys, 80, and girls, 40, in the Free Schools.—*Poonamallee*, near Madras—two native assistants; baptized, 3; scholars, 55.—*Tripassore*, near Madras—one missionary; communicants—English, 15, and native, 15; in the English Free school, 55.—*Pulicat*, 25 miles N of Madras—1836—one assistant missionary; baptized, 8; scholars, 95; Tracts distributed, 20,000.—*Cuddapah*, 153 miles NE of Madras—1822—one missionary; two native evangelists; three native readers; communicants, 32; inhabitants of a native Christian village, 132, of whom 98 are baptized. The Pilgrim's Progress has been translated and published in Teloogoo, and the New Testament is undergoing revision. It is believed that the power of idolatry in this part of India is greatly on the decline.—*Vizagapatam*, 438 NE of Madras, and 557 SW of Calcutta—1805—two missionaries; two native assistants; communicants, native and English, 40; infant scholars, nearly 70; native scholars in English, about 60; female orphan children, 40.—Pp. 75—77.

[*Miss. Mag.*, *Miss. Reg.*, 1839.

POLYNESIAN MISSIONS.

Navigators' Islands—1831—nine missionaries; one printer.—Harvey—1825—four missionaries; thirteen native assistants.—Society—1820—four missionaries; four native assistants.—Austral—nine native teachers.—Georgian—1797—ten missionaries; two assistant missionaries; native assistants, 18.—Paumotu—four native teachers.—Marquesas—1797—two missionaries; two native assistants.—Eight of these missionaries accompanied the Rev. John Williams, [author of Missionary Enterprize in the South Seas,] in the ship Camden on his return, and arrived at Sydney, on the 8th September, 1838.

We have not seen complete returns from these missions, but it is mentioned that in the Navigators' Islands, upward of 23,000 natives are under Christian instruction; in the Harvey Islands upward of 3,000 children are in the schools; in the Society Islands, the congregations are very large, and the people elevated in their social condition; in the Georgian Islands, a gracious revival of religion has been continued to the churches, and many have been admitted to their communion. The entire Scriptures have been published in the language of the natives, under the superintendance of Mr. Nott, who has bestowed twenty years of persevering labor on this important work.—P. 101.

Four missionaries and their wives embarked for these Islands from London, on the 3d of August last.

WEST INDIAN MISSIONS.

Guiana and Jamaica. Stations, 41; missionaries, 16; assistants, 20; communicants, about 1200; and nearly 300 scholars are enumerated, but the returns are incomplete.—P. 103.

ENGLISH GENERAL BAPTIST MISSIONS.

INDIA MISSIONS.

Cuttack, the chief town in the province of Orissa, 251 miles SW of Calcutta—1822—two missionaries; one female assistant missionary.—*Midnapore*, 70 miles SW of Calcutta—1836—one missionary.—*Sumbhulpore*—two missionaries, of the American Free Will Baptist Church.—*Balasore*, 100 miles NE of Cuttack—one missionary.—*Pooree*, near the great Temple of Jugernath, is visited regularly at the Festivals.—*Berhampore*, 350 miles SW from Calcutta,—at present unoccupied.—Another missionary and his wife left England for this mission in September, 1838.—Communicants in April, 1838, 78; other persons have been since baptized; scholars at Cuttack, 61 day and 7 boarders in the English school, and 29 boys and 16 girls in two native schools; at Balasore, of 17 scholars, 14 are from the Khoonds, and had been devoted to be sacrificed to the gods,

but were rescued by the British troops; Publications of the press, 10,000 Hymn books, 20,000 Tracts, 2000 Baxter's Call, and 4000 Pilgrim's Progress.—P. 78.

We are stationed so far from one another, that we cannot co-operate in our labors—are prevented from rendering mutual aid in difficulties and distresses—can seldom enjoy the advantage of personal converse and counsel—and if, from any cause, a brother's labors are suspended, we can afford no assistance towards supplying his lack of service.

Our mission field is of a triangular form, lying between 18° and 22° North Lat. and 84° to 88° East Long. The extent of country requires at least fifteen stations to be occupied. Leaving six stations, under the hope that our American brethren may occupy them, the remainder cry aloud to us for help. Twelve additional missionaries are required to occupy our stations.

[*Rev. Mr. Sutton, missionary.*

GOSPEL PROPAGATION SOCIETY.

This Society, supported by British Episcopalians, has given effective aid towards the support of the gospel in the *British North American Colonies*; its expenditure in these colonies during the year 1838 having amounted to more than 13,000*l.* or $60,000.

In the *Australian Colonies*, it has undertaken to contribute towards the outfit and support of thirty-two additional clergymen, to be employed as Chaplains in the Provinces of New South Wales and Van Diemen's Land; of whom twenty-seven have been appointed, and nineteen have sailed.

In *North India*, it has established Bishop's College, near Calcutta, the most completely furnished Protestant Institution that is to be found in any heathen country, having well endowed professor-ships and scholar-ships, with noble buildings, a most valuable library, and a large printing establishment. In this college 21 missionaries and catechists have been educated, a number which seems very small; there were 21 students at the date of the last report, of whom seven were native converts. —In the neighborhood of Calcutta and at Cawnpore, about 600 miles NW of that city, there are four ordained missionaries; churches and schools, not reported.

In *South India*, the extensive missions formerly supported by the Society for Promoting Christian Knowledge, were transferred to this Society in 1824, and there are now 18 European missionaries; besides catechists and native teachers.—A new mission is to be established in the Presidency of Bombay.

In the *West Indies*, 42 clergymen are connected with this Society, exclusive of other teachers; about 6000*l.* are annually expended in these Islands.—Pp. 71, 103.

CHURCH OF SCOTLAND MISSIONS.

INDIA MISSIONS.

Calcutta—1830—five missionaries, the Rev. Messrs. Duff, Mackay, Ewart, McDonald, and Smith; one assistant missionary; scholars in the Institution, or English High School, nearly 800; above 200 applications for admission were refused. The demand for teachers, who have been educated in this seminary, is rapidly increasing. The new buildings are completed, and are said to be very commodious, and to have an imposing appearance. The Rev. Dr. Duff expected to leave Scotland for Calcutta in June last, his health being much improved, and the Rev. Mr. Smith in April last.—P. 77.

The Committee remark in reference to the scholars—

All of these children of the heathen are daily trained in the reading of the word of God, and in exercises which insure their full understanding of its import. In aid of this—the highest and holiest teaching they can receive—blessed, we have reason for hoping, in many of them, to a thorough change of mind and heart —all of them have the advantage of a training in European science, which entirely destroys the influence of the native superstition. The doctrines of European science are utterly irreconcileable with the fables of Hindu mythology.

The Committee ask special attention to the remarks of the Rev. Mr. Mackay—

Every year I feel stronger confidence in the coming triumphs of the Gospel, and see better reason to believe in the wisdom and eventual success of the plan which we follow. It is slow, undoubtedly, but it aims at the root; its influence spreads widely, and into every class of society; and in the end, idolatry may fall in a day.

Bombay—1828—two missionaries, the Rev. Dr. Wilson, and the Rev. John Mitchell.—*Poonah*, 100 miles SE from Bombay—one missionary, the Rev. James Mitchell. Two small native churches exist, one at Bombay, the other at Poonah. At Bombay considerable excitement was caused by the conversion of one or two Parsee young men, who were baptized by Dr. Wilson. In the English and native schools, about 1000; buildings are to be erected at Bombay for these seminaries, at an estimated expense of $25,000; 200 Jewish boys are hereafter to be educated in the Bombay Seminary; nearly 200 girls are receiving the benefits of a Christian education.—P. 77.

The Presbytery at Bombay have, after full examination, authorized William Chapman, a native of South India, to exercise the office of a missionary catechist—having assigned this office, for at least one year, to every candidate for license to preach the gospel.

[*Miss. Reg.* 1839.

Madras—1836—one missionary, the Rev. John Anderson; scholars in the English school, 195.—P. 77.

Mr. Anderson remarks—

I begin my school with prayer; and spend the first hour in reading the Bible with my own class, which now consists of 40. The behavior of the boys is quite equal to that of as many Christian youth.

I have met with no hinderance, as yet, in conveying truth. I never go out of my way to enforce a doctrine; instruction springs from the lesson of the day.—I can teach the truth daily, to my heart's satisfaction.

GLASGOW MISSIONARY SOCIETY.

SOUTH AFRICAN MISSIONS.

This Society, the supporters of which are connected with the established church of Scotland, has three stations, *Lovedale*, *Pirrie*, and *Burnshill*, and a fourth in progress, among the CAFFRES, at which there are five missionaries; three native assistants; two native school-masters.—P. 33.

Several persons have been hopefully converted to God during the year.—A missionary Institution in Caffraria for educating native school-masters and preachers, has been fully resolved on.

[*Miss. Reg. Oct.* 1839.

SCOTTISH MISSIONARY SOCIETY.

WEST INDIAN MISSIONS.

In *Jamaica*, stations, 5; missionaries, 5; communicants, 1185; scholars, about 2000.—P. 103.

(*Survey to be concluded in the next number of the Chronicle.*)

Biography.

MEMOIR OF THE REV. JAMES PENNEY.

BY THE REV. WILLIAM YATES, OF CALCUTTA.

IF GOD had not designed to raise man to an amazing height of glory, he would not, in all probability, have marked the beginning of his existence, in his entrance into, passage through, and exit out of life, with so much insignificance, vanity, and degradation. The grandeur of the end, contrasted with the meanness of the be-

ginning, serves to display the exceeding riches of divine grace. It is on this account that some of the most exalted characters have been raised from the lower walks of life, and that not many wise after the flesh, not many mighty, not many noble are called by divine grace.

Our beloved brother, the late Mr. Penney, was in early life, with a young brother, left dependent upon the care of a kind mother, who supported him entirely by the fruits of her own industry, in the city of London. He had not the unspeakable advantage, which many too lightly appreciate, of having pious parents. I have heard him often lament that he was the only one of the family brought to an experimental acquaintance with religion, and in this respect may we not say, 'Is not this a brand plucked out of the fire?'

He was a pattern to all young persons of the manner in which they ought to honor their parents. Though he devoted much to the service of God, he did not say to his mother—'It is a gift by whatsoever thou mightest be profited by me;' but as soon as he was able, contributed to her support, and continued to do so to the day of her death. It was a familiar observation of his, that he never knew any good to come of children that were unkind to their parents, and that he had uniformly observed that those who were kind to them, were prospered by divine Providence in the after part of their lives.

It pleased God at an early period in life to make our friend acquainted with that Saviour whom to know is life eternal. In his youth he came under the care of the celebrated Joseph Lancaster, whom, with all his failings, he believed to be a truly pious man. His conduct in time of trouble, and in seasons when his religious feelings were excited, made a deep impression on the mind of Penney. He never forgot how at those seasons he would often walk up and down the room through the whole night, pouring out his soul to God in a singing kind of voice, with all the sweetness of the nightingale.

Some time before he came to India, Mr. Penney became connected with the Church under the care of the Rev. Mr. Palmer of Shrewsbury: and the impressions that were made on his mind, and the scenes which transpired at this place, were such as deeply affected his future happiness and usefulness. Here he was married, and here he was set apart to the work of the mission, and frequently did he reflect on all that occurred here with the liveliest emotions. How many are the advantages of early piety! Instead of filling the mind with gloom at the recollection of the haunts of vice that have been trodden, and the scenes of iniquity that have been passed through in youth, it fills the mind with the most delightful feelings arising from the recollection of days spent, and friendships formed in the ways of God, and leads it forward to the anticipation of brighter prospects—to a world where sin will never be admitted, where the service of God will be without imperfection, where friendships will be renewed and perfected, and where death will be known no more.

Mr. Penney arrived in India on the first of February, 1817. He was sent out by the Baptist Missionary Society at the request of the brethren at Serampore, and for the express purpose of taking charge of the Benevolent Institution, though left at liberty in connexion with that to engage in any other department of labor that would not interfere with it, and that might be for the advantage of the mission. I had no acquaintance with him previous to his leaving England, but became intimately acquainted with him on his arrival here, and had the opportunity and privilege of knowing and witnessing his deportment, both in private and public, from that time to the hour of his death, through the long period of two and twenty years. In what I have advanced of the commencement of his course, I have stated to the best of my recollection what I have heard him relate in different conversations; but in what I now advance I speak as an eye witness, and there are many present who can confirm my testimony. His character, his conduct and his end form altogether one consistent piece.

His predominant qualities as a man were goodness, uprightness, cheerfulness and activity. His countenance was the index of his heart, and was always adorned with the smile of benevolence, which bespoke the favorable regard of all who conversed with him. Honesty of intention, singleness of aim, and uprightness of mind were conspicuous in all his actions. He was clear as the running stream, transparent to the bottom. His temper was uniformly good. During a residence of ten years with him under the same roof, I do not recollect receiving from him one frowning look, one angry word, or one unkind deed. No one could accuse him of inactivity, and though he was not so minute in the distribution of all his time as some, he was constantly employed in doing good. His favorite studies in his leisure hours were Algebra, Botany, and Conchology, but he never suffered these studies to encroach on the duties which he owed to God and man.

As a husband, a father, and a friend, he was invariably kind. In the former of these relations I have seen it, and in the latter as often felt it. So invariably kind was he always to me, both in temporal and spiritual concerns, that to ask a favor seemed more like conferring an obligation. When nature and grace both unite their powers to sweeten the temper of man, what a compound of amiableness, loveliness and philanthropy do they make him!

In his character as a Christian were displayed sincerity and love, zeal and consistency. He had a deep rooted aversion to all hypocrisy, and a perfect hatred of it in matters of religion. This impression was so strong that it saved him from many of those unhappy feelings, which he would otherwise have experienced from the knowledge he had of the depravity of human nature. His heart did not condemn him, and therefore he had confidence toward God. He was a lover of all good men, and one who delighted in the triumphs of redeeming grace, by whomsoever they might be obtained. He was forward in every good word and work to the extent of his power, and the good he did in one place was not marred by the evil he did in another. He was not the saint abroad and the tyrant at home; but a regular steady light, reflecting, as a star of the first magnitude, the lustre of divine truth on all around him.

His efforts as a preacher of the Gospel were only occasional, till he lately took the charge of the Bethel. In all his discourses simplicity and order were observable. There was often much point in his observations, which told remarkably well on the honest character of the sailor, and which invariably secured the attention. He was always an acceptable preacher, and had his education and practice been made to bear directly upon this work, there is no doubt he would have been one of the first order. But it was as a teacher of youth that he was most distinguished. In this capacity he was admired and loved by all who came under his instructions. He formed a high estimate of the importance of his work, and this is always essential to inspire the mind with ardor and perseverance in a difficult undertaking.

The secret of our friend's success in teaching, appears to have lain in the rare union he exhibited, of authority and kindness. He let his pupils know that he was their master, and he made them to know equally that he was their friend. By his authority they were led to try to do right; and by his kindness they were made afraid to do wrong. It is nothing but the combination of these qualities, with competent knowledge, that can make a successful teacher. All these our friend possessed, and hence the high esteem he justly secured among all his pupils, and the satisfactory proof they have given of it since his removal.

Besides his missionary brethren, and the immediate circle of his friends, the following institutions or bodies will severely feel his loss. The Benevolent Institution of which he was so many years the teacher. The Bethel which he had undertaken to supply on the Sabbath. The Baptist Auxiliary Missionary Society of which he was the active Secretary. The Church in Circular Road of which

he was a worthy Deacon. The Ladies' Society for Female Education of which he was the President, and the Juvenile Society, of which he was always the zealous friend. For a man that was living to Christ in so many ways to be removed, though it may be to his eternal gain, and to the happiness of the Church above, is a great affliction to the Church on earth. When he preached in this place on the first day of the new year, little did we imagine that the light which was burning and shining in the midst of us, was so soon to be extinguished. But the deed is done; and since he who has done it, loves his own cause better than we do, and is able to raise up other instruments to accomplish his purposes, we bow with submission to his holy will, and to the inscrutable dealings of his all-wise providence, and say, "The Lord gave and the Lord hath taken away, and blessed be the name of the Lord."

The removal of our friend was very sudden. The disease by which he was removed was the spasmodic cholera, which is very rapid and painful in its progress. Elijah conveyed to glory in a chariot of fire scarcely disappeared more suddenly, or entered more quickly into his rest. The day in which the cold hand of death was laid upon him was his birth day—and it was a very singular coincidence of events that his birth, his arrival in India, and his death should all have taken place on the same month and on the same day of the month. On that day I was invited to dine with him. I met him a little after four in the afternoon, in good spirits apparently, though I afterwards learned he was suffering at the time, and vainly wished him many happy returns of the day—never for a moment thinking that was to be the last birth day he would keep, and much less fancying that it was to be the last day of his life. While sitting at the table I observed he partook of no food, and asked the cause. He replied he did not feel well, and shortly afterwards retired from the table. Mrs. Penney first went to see what was the matter, and came and asked me to see him. From the coldness of his hands and head he appeared to me like one death-struck. Medical aid was immediately called in, and every means used to check the disease and produce a reaction in the system, but all without the desired effect. The sickness and some other symptoms of the disease were arrested, but the cause still continued to work internally—and under it our friend was in great pain and exceedingly restless through the night, and at eight o'clock in the morning expired.

The first remark that he made to me after he lay down on the couch was, "I shall not go down any more." This alarmed me at first, though I afterwards found by his repeating it, that he meant only to say he felt too prostrate to go out again that night. Being in great pain he could speak only at intervals. While under paroxysms of pain he said several times, "It's hard work." Once he said, —"Well there is a country where there is no pain, for there will be no sin *there*." As the disorder increased I asked him if he thought he was going? He replied, "Yes, I suppose I am, it is rather unexpected; but it is of no consequence, for I suppose death always comes unexpected at last." I asked him at another time how he felt in the prospect.—He answered, "I am not afraid to die, I have no elevated joys in the prospect; but I have a firm hold on Him who is able to save:" evidently alluding to the passage "I know in whom I have believed, &c." I inquired of him again whether he found the promise true, and the grace of Christ sufficient. He said, "Yes, sufficient to prevent all murmuring.—Sinner as I am, what have I but that grace to trust to: by that I am what I am."

To the doctor early in the morning he observed, as he had done to me, that he was not afraid of death. To one who came to see him he said, "So you have come to see how I behave myself at last." To another he said, "All is well—all is well." Perceiving that life was drawing rapidly to a close, I asked him once more if he had any thing he wished to communicate before he left us. He replied,—"Take care of my wife and children—I

commit them to God. Let brother Ellis take charge of my papers in the tin box. To Lucy I leave what I have. That is all—and so my affairs are soon settled." After this he continued gradually to sink away till at length he expired in peace without a sigh, or tear, or groan. "Blessed are the dead who die in the Lord."

This event speaks loudly to all the professors of religion, and to them it says, Be ye also ready, for the Son of man cometh in an hour when ye think not. Gird up the loins of your mind; quit yourselves like men and be strong. Be diligent that you may be found of him in peace, without spot and blameless. Yea, give all diligence to make your calling and election sure: for if ye do these things ye shall never fall; but an entrance shall be administered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Proceedings and Intelligence.

American Indians.

The January number of the Spirit of Missions contains an extended and valuable communication from the Rev. H. Gregory, late a missionary agent of the Episcopal Board of Missions at Fort Leavenworth, from which we make the following extracts:

Indian Reservation. Osages and Kanzas.

The Indian Territory is certainly remarkable for its beauty and richness of soil, and it may be doubted whether there can be selected, on the continent of America, a country 600 miles long, and 200 broad, which, upon the whole, is more fertile, and better adapted to Indian population, than this. Long may they retain it, and find, by Christian civilization, the rewards of its improvement. Upwards of 90,000 of the red men are now [May, 1839,] located here, and of these the major part have already made an encouraging beginning in the career of improvement. Of all the tribes south of this post, the Osages and Kanzas are probably the least improved. They are branches from the same stock and speak nearly the same tongue. They have both been notorious for dishonesty, idleness and degradation. But however it may now be with the Osages, (of whom I hear no one say any thing good,) there is reason to believe that the Kanzas are slowly, but surely, advancing toward civilization. Their Agent, a very estimable man, has exerted an influence by no means slight in favor of improvement. The United States within the last two or three years, have made them several fields for corn, and have furnished them with a farmer and blacksmith. (The assistant blacksmith is a Shawnee Indian, and a good workman, too.) A Methodist missionary has been with them several years, and is now able to preach the Gospel to them in their own language. An old chief, who was opposed to the abandonment of their Indian habits, recently died, and now the two principal chiefs, both active and intelligent men, are in favor of civilization. The idea that it is degrading for *men* to work, is so far abandoned that nearly every head of a family is beginning to engage in agriculture. They are abandoning their filthy wigwams of earth, and beginning to erect dwellings of logs. Several of them have recently fenced and cultivated little fields of their own. It is true, that the *actual* improvement which, as a nation, they have yet made is small, and their appearance, compared with their neighbors the Kickapoos and Shawnees, is wretched; but, nevertheless, there is an evident leaning of their mind and feelings toward a better condition. The prospect of their improvement is at this time most encouraging. No school is yet established in the tribe, but several children are instructed in the family of the missionary,

and will shortly be sent to the central school which is to be established this summer in the Shawnee country, under the auspices of the Methodist Missionary Society.

As to the Kanzas, I add the following facts and considerations:

1. That the number of the Kanzas, as ascertained from the pay roll, during my visit, is 1588.

2. That they are settled principally in the eastern part of their country, on the Kanzas River, and contiguously to each other, as respects the three several villages; so that what influences one village, influences the others.

3. That their missionary, his assistant, and the farmer, are Methodists, and speak more or less of the Kanzas language. The missionary, Mr. Wm. Johnson, is a brother of the Methodist missionary among the Shawnees, and having been several years connected with the Kanzas, is well acquainted with their language, and evidently has their confidence and attachment.

4. That the Methodist mission is firmly established among the Kanzas, having a comfortable dwelling, and sufficient improvements to supply the mission family with nearly every article of subsistence, except flour and groceries. It has an advantage from the establishment and successful operation of three other Methodist missions within 80 miles, viz. among the Kickapoos, Delawares and Shawnees.

5. That there is no other mission among the Kanzas.

Otoes, Missouris, Pawnees, Pottawatomies.

The population of the Otoes is 1100. They have their village near the mouth of the Great Platte. Their condition is extremely rude, almost precisely like that of the Kanzas. Like them they live in miserable wigwams of earth. They have had a Baptist missionary for three or four years, who, after many toils and sufferings, is beginning to see the dawn of an improvement. Any rapid change, however, is hardly to be expected.

Incorporated with the Otoe nation, but forming a distinct little village by themselves, is the remnant of the Missouri tribe. As a people, they may speedily cease to be known, but their name will live until the mountains melt, and the rivers cease to flow.

The Pawnee Indians, in four divisions and as many villages, with a population of ten or eleven thousand, reside about 120 or 130 miles up the Great Platte and its branches. They have hitherto had little intercourse with Americans, and they get little whiskey. They take buffalo in abundance, and live comfortably. They had received their annuities at the Agency, at Bellevue, the day before we arrived, and we saw numbers of them just starting on their return. Their friendly, frank, and noble appearance contrasted finely with the mean and suspicious look of the Otoes. The Pawnees are very friendly to the United States; but they steal mules, horses, and even men from the Spaniards on the West. The Agent had just taken from them six Mexican captives.

The treaty stipulations of October, 1833, for the benefit of the Pawnees, have not hitherto been carried into effect. They have now, however, requested a site to be selected for a permanent village: and Messrs. Dunbar and Allis, Presbyterian missionaries, who spent two years with them in their hunting excursions, have been appointed by the Agent to make the selection. For a year or two those gentlemen have been living with their families at Bellevue, waiting for the expected opportunity. They have now gone up the Platte River to select a spot for a permanent residence. They expect to be appointed teachers by the United States, and next spring will remove their families. Mills, farmers, blacksmiths, and schools, will be provided as speedily as possible, and if the present favorable disposition in the tribe remains, a few years will probably show that Messrs. Dunbar and Allis pursued a judicious course in making the acquaintance and learning the language of the Pawnees, while, as yet, there was no favorable opening for a mission. With

Mr. Dunbar and family I became acquainted, and found them much pleased with their brightening prospects.

On the east side of the Missouri River, and north of the State, is the country in which, after two removals, are settled the Pottawatomies of Chicago, in number about 1200. Returning from the Otoes last month, we visited them. They are apparently a good deal improved; cultivate the ground, and are comfortable in dress. They are Roman Catholics, and have a Romish missionary. French missionaries were the first to go among them many years ago. After the Pontiac war, the English treated the French with harshness, and broke up some of their missions. All this only increased the attachment of the Indians to their old teachers, and even now these Pottawatomies will have nothing to do with "*the English religion*," as they call Protestants.

Time required.

It is much regretted by many judicious and intelligent persons, who take an interest in the improvement of the Indian tribes, that there has prevailed very widely an expectation of completing their civilization in a very short term of years. The benevolent individuals particularly who have contributed of their substance for the establishment of schools and missions, have too often been impatient to see the results in large numbers of well educated Indians, ready to become teachers, preachers, mechanics, statesmen, and philosophers. The individuals who have been sent out into the Indian country to accomplish all this, knowing the feverish anxiety of their supporters to hear of "great good" done, have too often magnified the favorable indications, suppressed the unfavorable, and made such representations as have misled those who are strangers to the Indian character and condition. All this is wrong, and one of its unhappy fruits has been discouragement, and even prejudice, against all efforts to improve the moral, or even physical condition of the aborigines.

The fault is not, however, to be laid wholly at the door of missionaries. Indian Agents, too, have fallen into it. In a recent report of the gentleman having charge of the Winnebagoes, (one of the most degraded and unpromising tribes,) the opinion is advanced that nothing is wanting but a *permanent home* for them in order to accomplish "a material change in their habits and condition," in "ten years, or less."* Now it is quite possible that a material change in the condition even of the Winnebagoes may take place in less than ten years. Such has been the case with the Kickapoos in half that time, but not *because* they were assigned a permanent country west of the Mississippi. Such anticipations as the above, therefore, are founded on a slight knowledge of human nature, and merely serve to increase, by almost certain disappointment, the discouragement already felt by many, in attempts to reclaim the Indian from the habits of a hunter's life.

It has been a misfortune, too, in this work of philanthropy, that our *standard* of improvement has too often been erroneous. Some have considered the mere acquisition of the elements of education a test of conversion from the savage state. Others have regarded the exchange of a blanket and moccasins for the white man's coat and shoes, as a sure index of improvement. I confess that to either, or both of these alone, I would not attach great consequence. They are well as far as they go, but something else is quite necessary.

All the history of the past shows the difficulty of applying the means of improvement to *wandering* tribes. But, induce them to become fixed and permanent, and more than all, let them be *dependent on the produce of the ground for subsistence;* then they are within our reach, and from that moment they have a special interest in the country in which they live. *Industry* then becomes *necessary* to prolong life, and *private property* is invested with an interest which the hunter knows nothing of. With *industry*,

* See Document No. 2, House of Representatives, 25th Congress, 3d Session, p. 466.

and *the desire of protection in individual property*, are connected some of the most important moral virtues, and there is felt, too, the *necessity of some law* for protection. In such a condition war ceases to be desirable; and then men begin to see the importance of at least so much education as may be needed in the work of legislative and administrative justice. At this stage, the work of civil improvement may safely be left, in ordinary circumstances, to take care of itself. But as surely as there is in human nature an instinctive desire to improve our condition, so surely may we, as a general rule, expect a people to improve when once brought into a condition that admits of improvement. The work may, nay, it *must* be slow; or, it may be hindered and interrupted by war, by local circumstances, or by the conduct of wicked and designing men; but, contingencies aside, our expectations of improvement are founded upon principles interwoven with every feeling of the human heart. Greatly, therefore, do they err who assume that Indians cannot be civilized. And it is believed that they also do err as much who assume that civilization must necessarily go before christianity. The Christian religion is adapted to human nature under all circumstances, and in every possible condition; and, at the same time that it may be allowed that some conditions have more temptations than others to do wrong, or to neglect holy duties, yet what in the nature of things should prevent the Indian hunter, who is clothed in skins, and dwells in a wigwam, from knowing his Redeemer and discharging piously the duties of his station? Does Christianity consist in living in goodly houses? Is piety necessarily connected with European cloth, or the wearing of a hat? Surely there is no valid reason why the Gospel should not be made known to the Indian tribes *in every stage of their improvement*, or even while they are yet farthest removed from civilization. And if, as is sometimes the case, the holy truths of God's word gain an entrance into the hearts of savages, they will hardly be *thereby disqualified* from improving their physical condition.

And yet, in the face of a truth almost self-evident, an Indian Agent, in a recent report, is almost petulant in objections to missionary establishments among the Chippewas of the upper country, because, in the first place, the missionaries have not the means "to pursue any system on an extended scale," and, secondly, a portion of the Chippewa country "is not at all adapted to cultivation."* It is hoped, however, that the Indians may be improved in their condition, although it be not done in a twinkling, nor on a splendid scale; and that those of them who happen to live in a country too poor to tempt the cupidity of the whites, may not on that account be *obliged* to remain in ignorance of the Saviour and his Gospel.

But although we ought not to expect too much in a single generation from efforts to improve the character and condition of the red man, we ought not to be dilatory in making those efforts. The government of the United States is fully sensible that an obligation rests with great force upon us to do *all that we can* for a people who have met with that rough treatment, which ordinarily falls to the lot of the weaker party in a contest for wealth and power. Within a few months past the Indian population of the Western Territory has been increased by nearly thirty thousand emigrants, making a total of more than one hundred thousand Indians now resident in the country set apart for their permanent home.

The Indian Department is anxious to establish, in every tribe which will admit of it, institutions for their improvement. Here is a call, and an earnest one, too, for those who wish to do good—those who, to a good understanding and a well disciplined mind, and a thorough knowledge of human nature, add the simplicity and godly sincerity of humble and devoted Christians. Let such say with the Apostle, "I am a debtor to the barbarians."

* See p. 467 of Document 2, referred to in the note on p. 80.

South Africa.

Speech of the Chief Waterboer at Cape Town.

The following speech will be considered far superior to many of the addresses which are made at Anniversary meetings, and will be found well worthy of perusal. We take it from the London Missionary Magazine of December last, where it is thus introduced:—

At the conclusion of a recent visit to Cape Town, Waterboer, the chief of the Griqua nation, took leave of his Christian friends at Union Chapel, on July 22nd, 1839, in an address of which the following is a translation. In the *South African Commercial Advertiser*, from which this report of the speech is taken, it is observed, that "the chief not knowing till the afternoon of his departure, when he was busy sending away his wagon and his people, that he would be expected to say any thing in the evening, the enclosed speech may be considered as an example of his powers at extempore speaking; and no one who heard the speech, and who understands the Dutch language, will say that it has gained any thing by the translation. The warmth with which he poured forth his thoughts as they arose in his mind while he was speaking, the adaptation of his manner to the sentiments he uttered, and the talent he has of condensing the meaning of a whole sentence in a single word, cannot be translated into any other language. It is impossible that any one can recollect the history of Waterboer, and compare the naked wandering savage with what he is now, and has been for many years, and question the power of the Gospel to civilize savage men, or the utility of the labors of missionaries. The manner in which he sets forth the spiritual wants of the country, the anxiety of the chiefs of the surrounding tribes to have missionaries, and the command to *go*, in the commission of Christ to his disciples, in connexion with the word *come*, as proceeding from the lips of the perishing heathen, furnishes, perhaps, one of the most eloquent appeals that was ever made to the churches of Christ in their favor."

The Chief said, I am glad of another opportunity of meeting with my beloved friends in Union Chapel, and of addressing them before I leave Cape Town. I have been gratified with many things I have seen here, much more so than on former visits. I am about to return to my country and to my people, and I am again returning to my labors and to the conflict. It is the Gospel, my friends, that has brought us together, or we should not have seen each other in this place, and I wish to remind you before we part, of what the Gospel has done for me and for my people, and for many of my neighbors. Through the Gospel I have found Christ to be my refuge, my deliverer, my friend, my all. The Gospel has enlightened me and given me life, and I stand before you as a fellow worker with God in his kingdom. The Gospel has done wonders for my people in producing a mighty and blessed change among them. There was a time when we were no people. We were few in number, and wanderers of the desert, shut out from the world, in ignorance, in sinful abominations, and in wretchedness. But the Gospel has enlightened them, and wrought a decided moral change upon many of them. It has induced them to locate, to form an orderly community, to engage in agricultural pursuits, to adopt civilized habits, and to love peace and seek to promote it. They are anxious for the education of their children, and highly value the privileges of their schools; they render important assistance in the mission; they contribute of their substance to the cause, according to their ability; they desire, and labor for the salvation of their neighbors; and now family religion is observed generally throughout our large district. This is what the Gospel has effected among us; and many of our neighbors around us have been brought to the enjoyment of the same blessings, and they now desire the same privileges.

The chiefs and the mass of the people around us, beholding what the Gospel has done for the Griquas and for many among the Bechuanas, are stretching forth their arms and crying out—"Come over and help us." Every tribe in our neighborhood is begging for teachers. The Corannas, the Bushmen, the Batlapi, the Bashutu, the Baralong, and the Baharoetze, are all crying out for help, for the schoolmaster, for instruction, and the means of improvement. And, my friends, shall they cry to you, the people of God, in vain? Shall they look to you for the water of life, and will you see them perish of thirst? Shall they ask you for the bread of life, and will you give them a stone? What a blessed world would this be if it were under the influence of the Gospel! What a scene would the deserts in the interior of this land present, if all the people were righteous, if all were brought to trust, to love, and to follow Christ! Owing to the power of the Gospel, my own people give me very little trouble, and there would be little for magistrates and rulers to do if the Gospel universally prevailed. It is the power of God to the salvation of all men. Go to the mountains and preach the Gospel to the wildest Bushman, and, if blessed to him, he will descend to the plain, and unite with the people of God in their duties and enjoyments. Let us all unite in promoting the interests of the kingdom of Christ; let us send to the nations in the interior the Gospel of peace. From what the Gospel has already done, we have great encouragement to exert ourselves. For your encouragement I shall here mention that there is a part of the Bashutu tribe living at Griqua Town. The Bergenaars robbed them of their cattle, drove them from their country, murdered many of them, and enslaved many others. I attacked the banditti, delivered the Bashutu, gave them back their cattle, and they followed me to Griqua Town, and were brought under the Gospel. They have been instructed, and, I hope, many of them are converted to God; they live in fellowship with the people of God, and labor to extend the blessings of the Gospel. The work is great in our quarter—the whole country is open to missionaries. We have but two missionaries in our large district, and it would be impossible for them to operate on the whole district, were it not for the assistance they receive from the churches they have planted. But they have important assistance in their labors both from Griqua and Bechuana brethren. And we are all bound to render assistance, and to labor to the utmost of our ability in this great work. The love of Christ has laid us under infinite obligations to extend the boundaries of his kingdom. He has loved us and given himself for us. He has manifested his love to us in dying for us. We are not our own, we are bought with a price, therefore we are bound to glorify God with our bodies and with our spirits, which are his. We should live under the constraining influence of the love of Christ, and thus judge, that if one died for all, then were all dead, and that he died for all that they who live should not henceforth live unto themselves, but unto him who died for them and rose again. Let us live for Christ, my friends. There is no other true enjoyment on earth than this. Christ has laid his disciples under immense obligations by his last command. In giving his disciples his parting blessing on earth, he gave them his last command, and he said *go*, and he still says to believers, *go, go, go* ye into all the world and preach the Gospel to every creature; and the nations of the interior are stretching forth their arms, and saying to you, *come, come, come!* And can you resist the command of your Redeemer, and shut your ears to the wants, and miseries, and cries of those who look to you, and stretch forth their hands to you for help—for the privileges and blessings of the Gospel? Let us then, my friends, listen to the voice of our friend in heaven, and to the cries of our brethren in the wilderness, and on the mountains of the interior, whose souls are perishing daily. The loss of the soul is not merely the loss of a temporal good, but it is an infinite and eternal loss. The infinite value of the soul greatly increases our obligations to

A. Near the village of Dunkaree, in the Boolundshuhur district.

Q. How many Thugs were present on this occasion?

A. Between forty and fifty.

Q. Did you witness the murder of your parents?

A. No, they were murdered during the night, and I and my two young brothers were entrusted to the charge of the female Thugs, and we were offered for sale a few days afterwards to some gypsies, who would not give a sufficient sum for me, and I was subsequently adopted by Salga Jemadar, a relation of Khema.

Q. Have you ever heard any thing of your two brothers, since the murder of your parents?

A. No.

Q. Have you been in the habit of accompanying your adopted husband on Thuggee since you have been living with him?

A. Yes, I have been on three or four expeditions with him.

Q. A poor Fakernee woman was murdered in your house at Joulee, eight or nine months ago; did you feel no compunction in taking charge of her children during the time your husband was employed in strangling her?

A. I was compelled to obey the orders of my husband, who directed me to prevent the children making a noise.

Q. What time of the day was this woman murdered?

A. About 12 o'clock, and her body was covered over with clothes, and removed during the night by my adopted husband, Hurree Sing and others.

Q. What became of her three children?

A. They were sold to Khoshallee Bunjarrah for 20 Rupees."

The Report closes with a list of *two hundred and twenty-three* Thugs employed in the system of murdering indigent parents for the sake of their children, who are still at large; together with their age, caste, connections, and their respective districts; and a note appended to it, says: "A gang of forty-four of the above prisoners has been arrested by Lieut. Mills, since this list was preferred; and with them seven more children of murdered parents have been recovered."

It is to be hoped that the energetic measures adopted by Major Sleeman and his Assistants, have been successful in arresting the progress of this crime, if not of extinguishing it altogether. Without such vigorous exertions there can be little doubt that it would, like its parent crime, have spread to the utmost limits of this empire, marking its progress with desolation and death.

[*Friend of India, April*, 1839.

Presbyterian Board of Foreign Missions.

COMMUNICATIONS FROM THE MISSIONS.

India Missions.

LODIANA. JOURNAL OF THE REV. MESSRS. NEWTON AND ROGERS.

[*Continued from page* 59.]

Arrive at Firozpur—Soil, Cultivation, &c.

March 26th. Arrived at *Firozpur*. This day we passed through a great number of deep cuts in the ground, which, but for their meandering course, one would not hesitate to say were old canals, dug probably for purposes of irrigation, though the earth is naturally more moist than is usual in this country.

A few words respecting the soil, cultivation, and productions of the country between this and Lodiana may not be amiss. The soils in the vicinity of the road are of two kinds only, embracing the *high* and *low* land. The latter is that formed by the depositions of the river, and its boundary is generally marked by the bank before spoken of as running parallel with the Sutlej, though not always equally distant. The high land is that which has never been inundated by the river. The former possesses much the best soil, is comparatively free from sand, contains more moisture, and hence is the most valuable for purposes of cultivation. In

appearance it is not unlike the lands which skirt the western rivers in the United States, but does not equal them in fertility. It is in many places covered with incrustations of salt, which may possibly become an article of manufacture. We have not the means of ascertaining its precise qualities, but suspect it to be a compound of Potash and Soda. The surface of the high land is covered for the most part with loose drifting sand, and, except where it is well manured and regularly watered, yields but a scanty reward to the toils of the husbandman. Wheat and Barley are the principal crops at this season. The former is very abundant; in many places we saw fields extending as far as the eye could reach. Where the soil is good, and water abundant, the crops are excellent; but generally speaking they are scarcely above mediocrity. *Channa* (Chunnah) is another grain cultivated to some extent at this season. It is a kind of pea, the stalk of which seldom grows above a foot high; it is the most common feed for horses and sheep, and is also eaten by the poorer classes of the people. About the villages we noticed many beautiful fields of poppies. The species is a little different from that cultivated in America, producing a large single flower and a very large seed vessel. This plant, which in many parts of the country is cultivated principally for opium, is here cultivated for the oil, which is abundantly obtained from the seed. As we approached Firozpur, much *waste* land was seen. In places it is covered with low bushes, and also affords pasturage for cattle. The district of Firozpur is almost destitute of trees, and notwithstanding the soil is generally good, is little cultivated. When the land is tilled the crops are good. The immense number of towers once erected to protect the wells and cultivated fields, the ruins of which are still visible, evince that it was once a highly productive district, while its present barren and neglected condition affords melancholy evidence of the sanguinary nature of those petty wars which so long continued to desolate it. Being now protected by English law, it will doubtless be more extensively cultivated, and gradually resume its wonted fertility. Large flocks of white sheep are seen in this quarter, producing much better wool than that of the black breed common to most parts of India. We also observed a curious species of cattle, which we do not remember to have seen described, but which are probably found in other parts of India. The peculiarity is in the horns. They appear to be attached to the head only by the skin, being perfectly loose, and hanging down on the jaw. They are from 7 to 10 inches long, and slightly curved inwards.

Description of Firozpur.

Firozpur, on approaching it, presents but a poor appearance. It stands alone, an assemblage of naked and antiquated brick walls, in the midst of an immense plain, with scarcely a tree visible on either side to relieve the wearied eye of the beholder. The most prominent object, and that which attracts attention long before the traveller is near enough to distinguish the houses, is an old fort, situated in the centre of the town, and towering far above the humble tenements which cluster around it. As you approach the city, it is found to be surrounded by a mud wall, recently built, about seven feet high, and in thickness five feet at the top, and six and a half feet at the base. This wall, thrown up to defend the city, is strengthened by a ditch not more than 12 feet wide and 4 deep. The wall is passed by four gates of massive brick-work, 20 or 30 feet high, erected on opposite sides of the city. These are called "the Lahore gate," "the Lodiana," "the Delhi," and "the Kasur" gates, because the roads from them lead to those cities respectively. The city occupies an area of about 30 acres, in the form of a square. All around the city, between the houses and the wall, there is a large carriage road, as there is also on three sides of the fort, which makes the place much more airy and pleasant than it otherwise would be. At present Firozpur appears to be undergoing a

thorough renewal. Houses are going up as if by magic in every direction. These are built chiefly, if not entirely, of old bricks, taken from dilapidated houses, or dug up from the ruins of the ancient city, which must have fallen into decay centuries ago. On account of this process of universal renovation, the place presents a scene of unmingled confusion, but when this confusion gives place to order, the town will probably be one of the neatest in all this country. The population cannot, we think, be less than 10,000, the most of whom are said to be Musalmans. But as the shops in the Bazar are kept for the most part by Hindus, and are probably 150 in number, the Hindu population must be considerable. Indeed, from estimates derived from native authorities, we suppose it to be as much as 3,000, including a few families of Sikhs.

Firozpur was formerly one of the Protected Sikh States. It came into the possession of the East India Company one or two years ago, after the line of succession in the royal family had become extinct. Within a few months the government have made it the seat of a Political Agency, thereby giving to the place a peculiar importance. A military cantonment has also been established three miles from the city. The force at present consists of three regiments of native Infantry, and a company of European Horse Artillery. The territory belonging to Firozpur is about 100 square miles in extent, and contains 50 villages, but a population of only 6,000. The country beyond this is divided between Ranjit Singh and certain petty rulers, who owe all they possess to the protection of the East India Company. In these states the population is thought to be as great as in the immediate vicinity of Firozpur.

Importance of Firozpur as a Mission Station.

The people throughout this region are for the most part Mohammedans. Twice we went through the Bazars to distribute Books, and once discoursed to an assembly in the streets. They manifested less interest in what they heard, than we have witnessed in many other places, but we were treated with great civility by all we met, and there was quite a demand for books, chiefly Hindustani and Panjabi.

In reference to the question of occupying Firozpur as a missionary station, the following considerations seem to us to bear most directly on the subject. 1st. The population is not so dense as in some other places, and therefore a missionary's influence might be thought to be much confined. While the laborers are few, in proportion to the population of a country, each one must endeavor to make his labors felt by as great number as possible. As an abatement to this objection, however, it might be said that there are now enough people in the city and vicinity, to occupy the whole time of at least two missionaries. Besides the 10,000 within the walls of the city, and 6,000 in the territory outside, there are many thousands in the bordering states, who are perfectly accessible. In addition to numerous small towns, we may mention a place called *Khai*, (Khye,) five miles south of Firozpur, containing 3000 or 4000 inhabitants; another 10 miles to the south-west, called *Memdot*, (Maimdote,) containing 10,000; another of the same population, 20 miles to the south-east, called *Faridkot*, (Fureedcote). The whole number of people within a morning's ride of Firozpur, on the same side of the river, may be estimated at 100,000, or more. This surely would be a large parish for two men. But, further, there is reason to believe that the population of Firozpur and the immediate vicinity will greatly increase. The increase has already begun. The city is undergoing not only a transformation but an enlargement, and the country which has hitherto been waste, is beginning to be cultivated. The causes are the same in part that have operated to swell the size of Lodiana so much, viz., the protection of British law, the existence of a civil office, which requires a great many native writers, etc., and the presence of a military force, which must of necessity afford a

stimulus to manufactures and trades in almost every department. Add to these things the situation of Firozpur—within five miles of the river, at the head of free and safe navigation, with the prospect of an extensive trade being speedily opened upon the Indus and Sutlej, and there is every probability of its becoming a city of considerable size and importance.

2nd. Another unfavorable fact is that most of the people are Mohammedans. It is believed that this class of people are not so well prepared for receiving the gospel as the Hindus. This seems to be the experience of other missions. There is, however, danger of our making too much of this fact. We feel safe in saying that the Mohammedans who speak the Punjabi language, so far as we have been able to form an acquaintance with them, are not so bigoted as their brethren in other places are represented to be. They may be loth to give up their own religion, but they do not show such hostility to the doctrines of Christ as their sect usually manifest. We have again and again preached to them in public, and urged upon them in private the doctrines of Christ's divinity and salvation only through his atoning blood, without being reviled, and generally without being contradicted, and that, too, when we knew they understood our meaning. Again and again have they expressed their approbation of these doctrines, especially that of the atonement. If we are opposed by a Hindustani Musalman, or a Kashmiri, we are not surprised, but we rarely expect such a thing from a Punjabi. While this is their character, would it be right to omit any direct and special efforts for their conversion on the ground that missionary labor in other parts of the Mohammedan world has been spent in vain? *Seed* which in other places might be expected to fall on the way-side, would here have a chance, for aught that we can see, to reach at least the stony ground, and perhaps the good soil. But besides this consideration, it should be borne in mind that the people are not all Mohammedans. Three-sevenths of the people in Firozpur we have seen to be Hindus, and this is the class of people most likely to multiply with the increase of business.

3d. A third objection to a missionary's residing here is, that the place is occupied by a military force, made up in part of European soldiery. The character of this class of men is generally so bad that they corrupt the morals of the heathen, if such a thing be possible, and bring Christianity into reproach wherever they go. This has often been felt to be a serious disadvantage, though there is a difference of opinion about it among missionaries. The missionary himself, however, has certainly some advantages from being at a military station. For example, it often gives both him and his wife the privilege of intercourse and communion with pious people, and always secures to them the advantage of medical advice in case of sickness, which is certainly a very important consideration. On the whole, therefore, we think the establishment of the military here would be rather a favorable circumstance than otherwise.

Again, it may be said in favor of the station, that if Firozpur becomes a place of trade, as is confidently expected, there will always be strangers there to whom a missionary might have access, without leaving the sphere of his ordinary duties. Through their means the word of God might be sent out into all the surrounding regions.

Again, the people in the city, so far as we had intercourse with them, are very friendly, and several expressed a strong desire to have an English school established there. As to the number of scholars which might be expected to attend, the lowest estimate we heard was 30.

This city claims consideration also on the ground that it is in the midst of the field which was originally intended to be occupied by our mission, and at the most favorable point for stepping over in the Panjab, as soon as that country is thrown open. It is only 30 miles from Lahore, and about the same distance from Amritsar, while these cities are distant, the latter about 100 and the former 120 miles from Lodiana. It is not perhaps unwor-

thy to be mentioned, that there is a small house, with an excellent fruit and vegetable garden, now available. It was built by the late queen for a summer-house, and is a very favorable situation for a missionary, being just outside the city. The house would of course have to be enlarged, but the property could be purchased *now* for a very small sum.

(*To be concluded.*)

DOMESTIC.

Truths to be Remembered.

1. All men are sinners: alienated from God by nature; with hearts "deceitful and desperately wicked;" often disobedient, always deficient in the actions of their lives; not only destitute of meetness for the heavenly state, but defiled with iniquity, and liable to punishment for their sins. Surely, therefore, all men need the gospel—that is—all men need the pardon of sin, a righteousness better than their own, the renewing and purifying of their nature, supporting and comforting influences under the many trials of life, and the sure hope of a glorious resurrection to a better life hereafter. All men need these things.

2. God, in his infinite mercy, has provided a salvation sufficient in its meritorious efficacy, and suitable in its character, to meet the wants of all men. This salvation, according to His will, must be made known to all, offered to all, particularly and freely. The Gospel must be *preached* to all men; means, therefore, must be used; the knowledge of salvation will not be spread abroad without the employment of the instrumentality which God has designated for this purpose.

3. The Church is the great organization by which the Gospel is to be proclaimed to all the inhabitants of the earth. Christians are the messengers and heralds of this salvation. Taught first themselves to know its power, they are witnesses thenceforward to others of its sufficiency and its inestimable worth. They should exemplify it in their lives, recommend it by their example, speak of it with their tongues, and help others to do so to persons or in places that may be beyond the reach of their own direct efforts. Every opportunity should be improved of thus doing good to all men. They ought to consider their life, continued after their conversion, with all its advantages of leisure, talent, property, influence, opportunity,—yea, they should consider even their death, dying in peace and hope,—all, everything, always, in all places, in all circumstances, they should regard but as means to this great end, even the glory of God. And how can His glory be so well advanced as by their enjoying, exemplifying, and extending the influence of His blessed religion? Alas! how few christians thus live, how few thus die!

4. The spirit of self-denial must be largely given both to the ministers and the lay-members of the church of Christ, in order to the fulfilment of their duty in spreading abroad the knowledge of the Gospel. It is a self-denying work, not pleasant even to christians, unless they have such views of religious things and such a degree of love to Christ as will make them superior to the manifold difficulties which attend it. Time, personal effort, money, on the part of

all the followers of Christ; and the entire giving up of other business, the severing of the most tender ties of nature, the enduring of severe privations, on the part of some, are obviously required in the diffusion of the Gospel. These things always have been necessary, from the days of our Saviour's personal ministry on earth to the present time. These things never have been, never will be, acknowledged and perseveringly attempted as sacred duties, but by those who have learnt to deny themselves for Christ's sake.

5. A sincere belief in the truths of our religion, a deep conviction of their supreme importance, a strong sense of obligation to God, a constraining love to Christ, a sincere concern for the salvation of dying men, are the considerations which will best lead christians to the performance of their duty. Self-denial springs from these, as an effect from the strongest causes. We do not maintain that men may not be zealous from bad motives, or in the service of erroneous and even false religious systems; look at the Romanist, or the Mohammedan, or the ancient Pharisee, "compassing sea and land to make one proselyte." But men will not be zealous and earnest in the cause of a pure and spiritual religion, unless their minds are impressed with the belief and imbued with the very spirit of that religion. Does the formalist, or the lukewarm christian, or the worldly-minded professor of religion, make sacrifices to promote the Saviour's cause? He may sometimes give pecuniary offerings, but they will be the gifts only of "what is convenient." He is not animated by the spirit of the poor widow, giving "of her penury," he gives of his abundance; he is not influenced chiefly by the example of Him, who "though he was rich, yet for our sakes became poor," for his 'convenient' self-denial leaves him no poorer than he was; it does not lead to the giving up of a single indulgence, and in times of "pecuniary pressure," his first retrenchment will probably be the offerings which the cause of religion calls for.

6. We regret to mention another truth to be remembered—that our beloved Church is greatly deficient in her duty. We are aware that causes and influences, unfavorable to her efficiency in making known the Gospel, have in past years required the attention of her ministers and office-bearers. No longer distracted or hindered by "the things that were," a most careful watch should be kept lest other evils, the love of the world, the love of money, the pride of life, should cause the stream of her benevolent influence to be a mere rill, instead of a broad and deep-flowing river of the waters of life. It must be confessed that the efforts of our Presbyterian Church, in using means for the salvation of men at home or abroad, are extremely limited when compared with her numbers, and with the resources which God has given to her members.

We mentioned, in our last number, the small amount of funds contributed by our churches, as a conclusive proof of great neglect of duty. A body of Christians, for the most part highly favored as to this world's goods, who, by giving but one dollar each on an average of the whole, could contribute $150,000, actually give only about one-third of that sum, to

employ proper means for the conversion of millions of their unenlightened fellow men. And this neglect appears the more glaring when, on examining the matter more closely, it is found that about the one-fifth part of what has been contributed has been given by half a dozen of churches! It is with sincere sorrow that we put these facts on record.

How is this neglect to be remedied? We answer, briefly, not by scolding our people; not by appeals to their denominational pride; not by warm addresses to their passions and feelings; not by occasional and irregular expedients; but *by raising the standard and the tone of vital piety in our churches*, and by keeping the members of our communion *well informed* as to their duty, and as to what God is doing in our time for the establishment of his spiritual kingdom amongst men. The former of these duties devolves specially, though not solely, on Ministers of the gospel. Need we remind them of the urgent importance of their giving particular attention to this subject? Towards the latter, Missionary Periodicals will be found useful auxiliaries. It is our privilege to know a Presbyterian Elder, who has numbered more than ninety years, who now confines his reading, (his sight being mercifully continued to him,) to his Bible and to missionary intelligence. We are grateful for the place which the Missionary Chronicle occupies in his reading, and we need hardly add that, although he is a poor man as to earthly riches, this Magazine every year acknowledges his liberal donation to aid in sending the gospel, now almost his only solace, to those who are destitute of it.

West African Mission.

Letters by the Saluda, dated Monrovia, November 12th, mention the safe arrival of our missionaries, Messrs. Pinney, Canfield, and Alward. They had been much favored as to the voyage out, and had enjoyed uninterrupted health.

Their Journal has not yet come to hand, but from their letters we learn that, instead of going on shore to stay until the best time should arrive for proceeding into the interior, they continued on board ship during her voyage down the coast; thus enjoying the opportunity of visiting Sierra Leone and other places, acquiring useful information, and escaping, as they believe, the risk of health that would probably have attended a residence on shore. They were about to leave Monrovia for Bassa Cove, and expected soon to commence their journey inland. We are thankful to add, that they appear to be well-supported in their great undertaking, by confidence in the Lord's presence and blessing, and they were cheerful and in good spirits about going forward.

China Mission.

Letters from the Rev. R. W. Orr, dated Singapore, August 17th, give rather a discouraging account of his health. He had suffered severely from sickness, and afterwards from inflammatory rheumatism, which appeared to have become chronic. His medical adviser, a skilful and generous English Surgeon, had strongly recommended a visit to the Nilgherry Hills, in the South of India, but Mr. O. hoped to become better without leaving his station. We trust his next letters will give more favorable accounts, but we are reminded

strongly of the duty of praying, that the lives and health of our missionaries may be precious in the sight of the Lord.

New Station proposed in North India.

Firozpur, on the river Sutlej, 70 miles lower down the river than Lodiana, is strongly recommended as a new station for more missionaries: see the Journal of Messrs. Newton and Rogers, in the former part of this number, for a statement of its claims. "Who will go for us?" seems to be the question asked by the adorable Head of the Church, in his providence, concerning many an important place.

Miscellanies.

A NATIVE HINDU SCHOOL.

The Engraving on the next page gives a graphic view of a common Hindu school. It is held in the open air, near the thatched bamboo house of the teacher, or under the shade of trees, like the cocoa-nut trees seen on the left. Seldom is there a school-house, to shelter the scholars from the heat of the sun. Forms, or benches, are not required, as the pupils always sit on the ground. Desks and writing paper are never seen in these schools; the sand at first, afterwards the long leaves of the palm tree with an iron style or pencil, are used to trace the forms of the letters in learning to write. Books of any kind are not needed; for the scholar repeats the lesson in a sing-song tone after his teacher. The scholars are the children only of a few classes in society: the mass of the people do not send their children to school; they cannot spare their help, nor can they defray the small expense of tuition. Those who do attend school acquire but the most imperfect education; they come early in the morning, stay a few hours, and thus they learn to write, to half-read, half-spell a few lessons, to work out sums in the simpler rules of Arithmetic, to keep accounts 'in their way,' and to understand the customary forms or modes of address. The teacher is commonly a Brahman, always ignorant, always poor. He probably follows the occupation of teaching because he cannot make his living in any other way, and it is a poor support he derives from this. He rules with the rod, and is well content when his scholars can repeat their lessons by rote like parrots; to expand their minds with useful knowledge, to mould and discipline their mental and moral habits, to teach them to think, to confirm them in the desire of being good or great by either precept or example—these are neither proposed by the teacher, nor expected by the pupils or their parents.

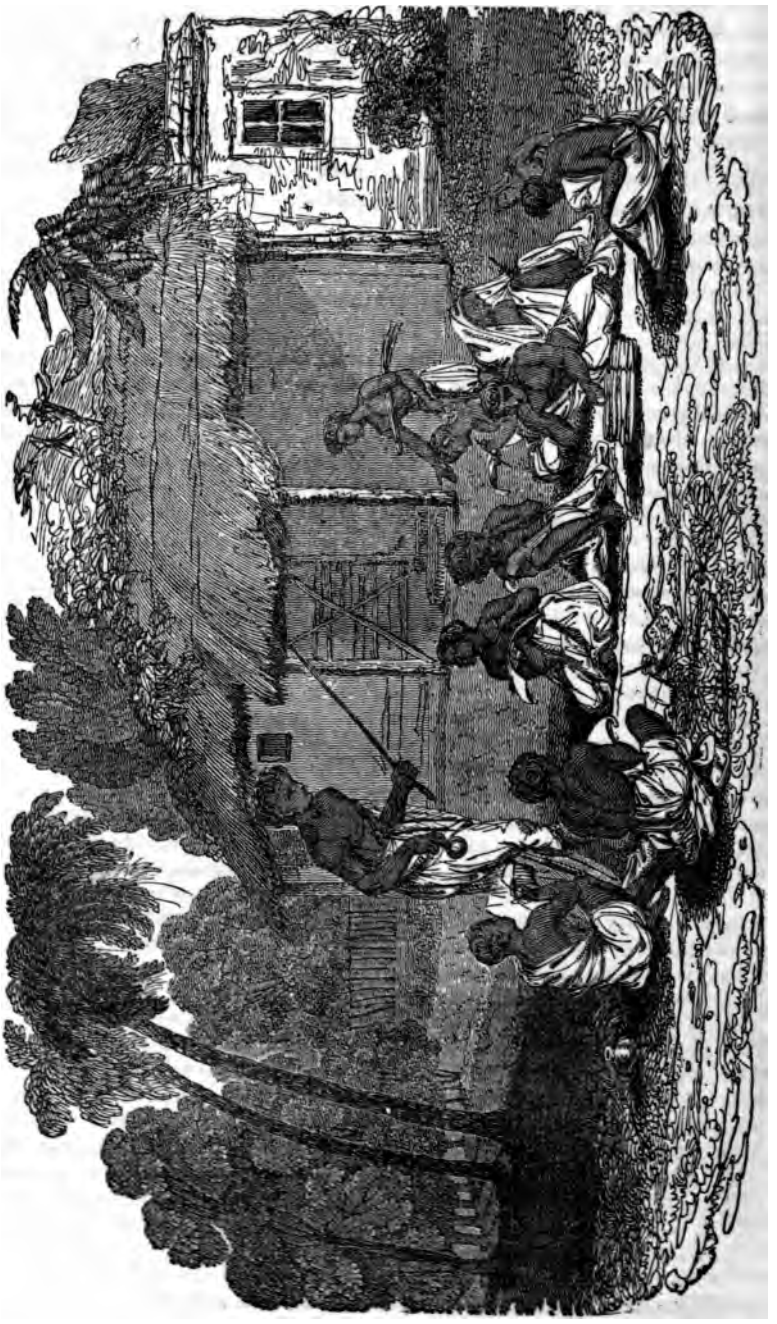
Such is an outline view of a common native school, its teacher, its scholars, its studies; perhaps we may in a future number of the Chronicle, give some account of the missionary and government schools, which are of a much superior order.—Let us now but notice further the defects of what may be termed, by a stretch of language, the Hindu Common School System.

1. It seems hardly worth while to advert to the want of suitable buildings, forms, books, maps, apparatus, &c., when so many more important things are equally wanting.

2. Its instructions are limited to but few subjects, meagre at the best, often erroneous, never adapted to develope talent, nor to form correct principles of action.

3. It confines its advantages, such as they are, to a very small part of the Hindu children. Girls are never seen in a Hindu school; thus one half of the children grow up entirely ignorant of written knowledge. And it is but few of the many classes, into which the Hindus are divided, that attempt to provide any school education whatever for their sons. Nor is this deficiency remedied by parental instruction at home; all the mothers in the land are as ignorant as their children of the knowledge that is contained in books or taught in the schools,

A NATIVE HINDU SCHOOL.



and nine-tenths of the adult men are unable either to read or to write.

4. It holds out little encouragement to teachers to qualify themselves for their work; the profession of a teacher is neither honored nor well paid.

5. It imparts no useful moral or religious instruction to the children. It is itself the offspring of selfishness, desiring to acquire that kind of knowledge which will be useful in making money. It is a striking proof how little heathenism cares for the mind, how totally it neglects the morals.

These remarks may enforce one important conclusion on the minds of our readers —that little, if any thing, can be expected from existing institutions among a heathen people towards their reformation and higher standing in regard to mind, morals, or religion. Next to directly religious institutions are the educational, in their important bearing, as means to an end, on the elevation of human character and the right control of human pursuits. It must be apparent that in India, if the common schools are ever to have their proper place among the means used for the best good of the people, an external, a foreign, a Christian influence must be impressed alike on the schools and their teachers. It is one of the grand objects of Christian Missions to make these schools what they ought to be, what they often are in our own favored country. A design at once so excellent and so benevolent should commend itself to every mind.

CHINA.

Christians' selling Opium.—Almost the first word uttered by a native of China, when urged to believe in Christ, is, "Why do christians bring us *opium*, and bring it directly in defiance of our own laws? That vile drug has poisoned my son, has ruined my brother, and well nigh led me to beggar my wife and children. Surely those who import such a deleterious substance, and injure me for the sake of gain, cannot wish me well, or be in possession of a religion that is better than my own. Go first and persuade your own countrymen to relinquish this nefarious traffic, and give me a prescription to correct this vile habit, and then I will listen to your exhortations on the subject of Christianity."—*Medhurst's China.*

Nominal Christians in China.—It is said that a mission of the Greek Church has existed at Pekin ever since the time of Peter the Great; that upwards of 300,000 Chinese have embraced Christianity, (nominal of course;) that the Emperor had studied it, and holds it in respect; that the law of 1836 was directed against the English, of whose political influence the Emperor began to be afraid; and that all persecutions against Christianity in the empire will soon cease.

Missionary efforts for the Chinese.—Between 500,000 and 1,000,000 of Chinese are now living out of China. The Gospel may now be preached to a large part of these emigrant Chinese. Their language may be learned, and preparation made for labors in China proper, as soon as the door is opened.

A MISSIONARY HYMN.

Christ the light of the Gentiles.

1. O'er the realms of pagan darkness,
   Let the eye of pity gaze;
   See the kindreds of the people,
   Lost in sin's bewildering maze:
   Darkness brooding—
   On the face of all the earth.

2. Light of them who sit in error!
   Rise and shine, thy blessings bring;
   Light, to lighten all the Gentiles!
   Rise with healing in thy wing:
   To thy brightness—
   Let all kings and nations come.

3. Let the Heathen, now adoring
   Idol-gods of wood and stone,
   Come, and worshipping before Him,
   Serve the living God alone:
   Let thy glory—
   Fill the earth as floods the sea.

4. Thou! to whom all power is given,
   Speak the word! at thy command,
   Let the company of preachers
   Spread thy name from land to land;
   Lord! be with them—
   Always, till time's latest end!

Donations in January.

SYNOD OF ALBANY. *Pby. of Troy.*

Troy, 2nd street, Presb. ch. 236,00

Pby. of Albany.

Ballston Spa, mo. con. Presb. ch. 66,00

SYNOD OF N. Y. *Pby. of Bedford.*

S. Salem, fem. benev. soc. sup. Rev. R. W. Orr, at Singapore, 24; Presb. cong. do. 63,54. 87,54

2d Pby. of L. Island.

Sweet Hollow, Presb. ch. 13,00

Pby. of New-York.

New-York, Duane st. ch. Geo. Douglas, in part of semi-centenary offering. 50,00

2d Pby. of New-York.

New-York, Scotch Presb. ch. Jno. Morrison, 10 mo. con. Dec. 60; A. R. Walsh, 50 Canalst. ch. Fem. miss. soc. 20. 140,00

SYNOD OF N. . *Pby. of New Brunswick.*

Princeton Theol. Sem. students, 14.49 do. semi-centenary, 6,50; Mrs. Dr. Miller, for Eng. ed. in India, 50. 70,99

Pby. of Raritan.

German valley, Presb. ch. bal. to con. Rev. JAMES SCOTT, their Pastor l. d. 60,00

SYNOD OF PHILA. *2d Pby. of Phila.*

Germantown, Presb. ch. mo. con 15; 2d Presb. ch. mo. con. 21,94; Frankford, Presb. ch. 7. 43,94

Pby. of Baltimore.

Taneytown, Md. Presb. ch. 91; Greenwood ch. 34; sup. orphan children under care of Rev. H. R. Wilson, Futteghur, of wh. one to be called *Henry Darbey*. (Note. $50 ackn. in May last from Taneytown, should have been 'to ed. *Henry Darbey*.) 125,60

Pby. of W. Jersey.

Bridgton, mo. con. Presb. ch. 40; Salem, la. sew. soc. Presb. ch. con. their Pastor, Rev. ALEXANDER HEBERTON, and ELIZA P his wife, l. mems. 100. 140,00

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Congruity, Presb. ch. 1,50; Blairsville, do. 5; Beulah, do, 28,75. 35,25

Pby. of Redstone.

Uniontown, mo. con. Presb. ch. 1839. 51,81

Pby. of Washington.

Wheeling, Presb. ch. 100,00

Presbytery of Ohio.

Pittsburgh, 1st Presb. ch. y. la. miss. sew. soc. 60; 2d Presb. ch. mo. con. 45,86. 105,86

Pby. of Beaver.

Pleasant valley, y. la. miss. sew. Presb. ch. 8,68

Pby. of Erie.

Fairview, Presb. ch. 25,00

SYNOD OF OHIO. *Pby. of Columbus.*

Blendon, Presb. ch. 13,00

SYNOD OF CINCINNATI. *Pby. of Chillicothe.*

Chillicothe, Presb. ch. con. their Pastor, Rev. THOS. WOODROW, l. m. 50; do. in part con. their late Pastor, Rev. R. G. WILSON, D. D. l. m. 35,75. 85,75

Pby. of Oxford.

Mt. Carmel, Presb. ch. in part. 12,25

SYNOD OF INDIANA.

Synodical coll. at Frankfort. 38,10

Pby. of Indianapolis.

Shelbyville, Presb. ch. in part. 6,25; Shiloh and Bethany, Presb. ch. 9,10; Indianapolis, Mrs. Sheets, jewelry, not valued. 15,35

SYNOD OF ILL. *Pby. of Sangamon.*

Springfield, Andrew P. Hopper, 10,00

SYNOD OF KY. *Pby. of Louisville.*

Shelbyville, mo. con. Presb. ch. 65; an. sub. do. in part, 165; Shiloh and Olivet, an. sub. in part, 42,75; Plumb cr. fem. benev. soc. 25; mo. con. 5; an. sub. 10 Cane Run, 8; Bardstown, 18,62; Big Spring, 21; Pisgah, mo. con. 5; an. sub. in part, 52,86. 358,23

Pby. of Transylvania.

Harrodsburg, mo. con. Presb. ch. 16,37; an. col. do. 53,25; Paint Lick, an. sub. in part, 12,68. 82,30

Pby. of W. Lexington.

Frankfort, an. sub. in part, 92,25; Versailles, do. 10; Nicholasville, mo. con. 15,25; an. sub. in part, 31,50; Hopewell, do. 72; Lexington, 1st ch. mo. con. 33,91; an. do. 166,09. 421,00

Pby. of Ebenezer.

Washington, 37,62; Maysville, mo. con. 57,43; an. sub. 34,75; Flemingsburg, a few indivs. 21,50; Paris, Rev. Wm. W. Hall, 100 an. sub. 71. 322,30

Pby. of Lexington.

Christiansburg, Mrs. Melinda O. Craig, con. her l. m. 30,00

SYNOD OF TENN. *Pby. of Holston.*

New Providence, Mrs. M. Lyons, 4; Mrs. M. Young, 4; Knoxville, Mrs. E. Anderson, 5. 13,00

SYNOD OF MI. *Pby. of Clinton.*

Brandon, mo. con. 3,00

SYNOD OF REF. PRESB. CH.

Walnut Hill Prairie cong. 50; soc. Chippewa and Big Beaver, Pa. 12; la. of Duanesburg, cong. 25; do. 5. N. Y. aux. Juv. miss. soc 40. Thos. Cumming, 30; Pittsburg, Pa. Ref. Presb. ch. sal. Rev. Joseph Caldwell at Saharunpur, 607. 769,00

ASSO. REF. PRESB. CH.

Newburgh, N. Y. 2d Asso. Ref. ch. sup. Rev. J. H. Morrison, Allahabad, 25,00

ASSOCIATIONS.

Mercer co. miss. soc. Pa. sup. Rev. J. R. Campbell, Saharunpur 59,00

FOREIGN.

Futteghur, N. India, Maj. R. Gardner, 50 Rupees. 25,00

MISCELLANEOUS.

Patterson, N. J. Presb. ch. mo. con. 9; a Thank offering, con. Rev. J. J. JANEWAY, D. D. and ALEX. HENRY, Esq. l. mems. 60; Washington—1st Presb. ch. 12,50; N. J. Cath. E. Kinsey, 5; Beaver co. Pa. 'Friend of miss. 9; Samos co. O. Jno. Acton, 1; Mercer co. Pa. Wm. Beatty, an. don. 10; Shelby co. Ky. Jno. Blankinbaker, 5; Woodford co. Ky. A. McClure, 5; Fayette co. Ky. Mrs. M. H. Breckinridge, 10. 126,50

J. PATON, *Treas.* Total, $3,767 85

Received for the Mission House.

Amt. brought forward from the last No. of the Chronicle.	$233,00
N. Y. Scotch Presb. ch. P. Gregory.	5,00
Milledgeville, Ga. Mrs. Abby Childs.	10,00
West Farms, N. Y. Presb. ch.	22,25
Princeton, N. J. Philadelphian soc. Nass. Hall.	12,50
N. Y. Duane st. ch. Geo. Douglas, in part of semi-centenary offering.	50,00
N. Castle, Del. Presb. ch.	6,00
Lansingburg, N. Y. 1st Presb. ch.	27,42
Chillesquaque, Pa. Presb. ch.	17,00
Steubenville, O. 2d Presb. ch.	25,00
	$408,17

THE

FOREIGN MISSIONARY CHRONICLE.

VOL. VIII. APRIL, 1840. No. 4.

A General Survey of Protestant Missions.

[*Concluded from page* 74.]

UNITED BRETHREN.

SOUTH AFRICAN MISSIONS.

HOTTENTOTS. *Groenekloof*, 40 miles N of Cape Town—1808—four missionaries; 41 persons had been admitted to church privileges in the year ending with April, 1838.—*Genadendal*, 139 miles E by N of Cape Town—1736, renewed in 1792—Bishop Hallbeck, superintendent of the missions, and five missionaries; communicants, 644; candidates, 114; baptized, 113 adults and 400 children; the foundation stone was laid in Nov. 1837, of a building intended for a Training School for Hottentot Assistants, which is to be 74 feet by 23, and of two stories.—*Hemel-en-Aarde*, near Caledon, a Hospital, supported by the Government, for the cure of lepers—1823—one missionary; patients, 82.—*Elim*, near Cape Aiguilla, with an Out-station at *Houtkloof*—1824—two missionaries; communicants, 100.—*Enon*, near Algoa Bay—1818—three missionaries; in the course of the year "3 adults were baptized, 9 received into church fellowship, and 2 admitted to the holy communion." This station has suffered very severely for the want of rain.—P. 5.

TAMBOOKIES. *Shiloh*, on the Klipplaat river—1828—three missionaries.—P. 6.

The quarrels among the various tribes who live here are far less frequent than in former years. Both church and school are numerously attended. We may say of all the converts of this nation, that they maintain a consistent profession.

[*Br. Bonatz, Dec.* 1837.

FINGOES. A missionary has been appointed to take charge of a body of Fingoes, on the Zitzikamma, who are the remnants of several inland tribes, that have been almost annihilated by their more powerful neighbors. It is worthy of remark that the Governor and the Lieutenant Governor of the colony, made the application for the forming of this new station, expressing their earnest wish that it might be commenced without delay.

Summary. Stations, 7; missionaries, exclusive of females, 20; converts of the Hottentot, Caffre, Tambookie, and other native tribes, 3577; of whom 1176 are communicants.—*Miss. Reg.*, 1839.

The Synodal Committee, reviewing the state of their missions in 1837, thus speak of the stations in South Africa:—

Our missionary sphere is extending in almost every direction. The population of Shiloh, our most distant station, had already, last summer, exceeded the sixth hundred, and it was still on the increase; the permanent settlement of these nomadic Tambookies, and their related tribes, is yet, indeed, a matter of uncertainty; but they appear very sensible of the advantages of a more agricultural and stationary mode of life; and though the number of real converts increases very slowly, the latter shew themselves well grounded and settled in their faith, and the children evince a great eagerness for instruction. The Fingoes, who have recently emigrated from Caffraria, are also in need of Christian Instruction; and, in compliance with a request from Government, our brethren are about to commence a mission station for them on the Zitzikamma, which will, at the same time, afford a convenient retreat for the surplus population of Enon, whom the in-

creasing sterility of the country deprives of the means of subsistence. At Genadendal, the erection of a Seminary for training native assistants has been brought to a completion. The more the missionary field is enlarged, by the united efforts of so many Christian Societies, the more pressing grows the necessity for enlisting converts in the service; and we feel this want the more sensibly, as our missionary work extends so much more rapidly than the narrow sphere of our home congregations.

WEST-INDIAN MISSIONS.

Stations, 29, in the British and Danish Islands, Demerara, and Surinam; missionaries, male and female, 125; persons under instruction, 43,892; communicants, 13,952. —P. 103.

AMERICAN INDIANS.

Among the DELAWARES and CHEROKEES, west of the Mississippi—two missionaries; three teachers; 86 communicants. The members of the church have settled near together.—P. 108.

LABRADOR AND GREENLAND MISSIONS.

Stations, 8; missionaries, 30, of whom 20 are married; communicants—among the Esquimaux, 360, among the Greenlanders, about 800.—P. 108.

FRENCH PROTESTANT MISSIONARY SOCIETY.

SOUTH AFRICAN MISSIONS.

HOTTENTOTS.—*Wagenmaker Valley*, 30 miles from Cape Town—1830—one missionary; and another temporarily resident at this station; from 50 to 100 attend public worship; three adults were baptized; the communicants are said to live in much love and watchfulness; but the missionary complains of the indifference which characterizes both the colonists and the natives.—P. 33.

BECHUANAS.—*Motito*, near old Lattakoo —1832—one missionary; scholars from 30 to 100; three adults were baptized; the Baralongs have returned to their superstitious practices to procure rain, but many from other tribes appear to feel the importance of attending to religious things, and are willing to endure persecution on account of their attachment to religion. "The missionary work among the Caffres and Bechuanas," one of the missionaries observes, "has not been marked by a general and sudden revolution, but has advanced at first very slowly—beginning among the industrious and intelligent of the tribe, and not favored by the Chiefs."—P. 33.

BASSOUTO—BECHUANAS. *Bethulia*, about 18 leagues SE of Philippolis—1833—one missionary; one assistant.—*Beersheba*, on the Caledon river, 18 leagues from Caledon—1835—two missionaries; and one European female teacher.—*Morija*, 54 leagues E of Caledon—1833—two missionaries.—*Thaba Bossiou*—1837—one missionary.—P. 34.

The accounts from these stations are generally encouraging; a number had been baptized, still more were candidates for admission to that ordinance, additions had been made to the number of communicants, some hundreds of scholars were receiving instruction. Many of the people are beginning to learn the advantages of civilization, one of the Chiefs has clothed 20 to 30 of his Domestics with propriety, and marked out a fine piece of land to be sown with European corn; but the distractions of war among the tribes, and the evil habits of heathenism, appear serious difficulties to the conversion of the people.

[*From the Miss. Reg.*, 1839.

LIGHOYAS. *Mokotling*, from a five days' journey N of Morija—1837—onemissionary; one assistant; from 450 to 500 attend morning Service, and the missionaries are well received in their visits to the surrounding villages.—P. 35.

EVANGELICAL GERMAN MISSION.

MISSION IN SOUTH INDIA.

The German missionaries in the District of Tinnevelly were for a long time connected with the British Church Missionary Society, but their connection was disolved a few years ago, on account of difficulties which had sprung up between the Society and the missionaries, the latter being Lu-

therans. The Rev. C. E. T. Rhenius and several of his brethren proceeded in their labors, with such aid as Christian friends, chiefly in India, provided them. An application was afterwards made on behalf of the mission to the London Missionary Society; but declined by that Association, unless the missionaries would remove to some other part of the country, so as not to interfere with the labors which are still conducted in that District by the missionaries of the Episcopal Society. In the mean time Mr. Rhenius was called to his rest, an eminently good man, and one of the most efficient and successful missionaries that ever labored in India. One of the others rejoined the Episcopal mission, and now but one is left, the Rev. J. J. Muller. He could not consent to leave the scene of his labors, agreeably to the condition prescribed by the London Society, as all the native assistants warmly remonstrated against his leaving them, and, in his opinion, the interests of the mission would have been thereby greatly injured. By his report to the Christian public, made in June last, there are 1574 families connected with the mission, living in 100 villages, being an increase of 225 families; the number of the baptized is 617; catechists, 65; scholars, 1100; in the preparandi class, from 8 to 12—there being an increase in all these numbers. The monthly expenditure of the mission is about $400—for which Mr. M. is dependant on the benevolence of the Christian community. He is anxious to have the assistance of at least two more efficient missionaries.—P. 75.

GERMAN MISSIONARY SOCIETY.

WEST AFRICAN MISSIONS.

Station on the Aquapim mountains, among the ASHANTEES—two missionaries.—P. 5.

In 1828 four missionaries were sent out, and settled in the neighborhood of Fort Christiansburgh, but were soon all carried off by the violent fever of the climate. Three other missionaries arrived in 1831, and found their brethren all dead. They decided to proceed to the interior, but before they could make their arrangements for removing, two of their number were called away by death. The only survivor, Mr. Riis, succeeded in reaching the Aquapim mountains, built a small cottage, and was encouraged in his labors. In 1836 two fellow-laborers went to his assistance, but one of them died at the end of the same year. The two surviving missionaries have continued their dangerous work, without venturing to ask for additional laborers; recently they have been greatly hindered in their labors by a bloody civil war among the natives. [*Miss. Reg.* 1839.

INDIA MISSIONS.

Mangalore, in the province of Canara on the western coast of the Peninsula, 440 miles W of Madras—1834—four missionaries; two schools.—*Dharwar*, in the same province, 280 miles from Mangalore—1836—three missionaries; scholars, 20; in a seminary for preparing native catechists and teachers, 22. The missionaries of both these stations, have preached the gospel and distributed religious publications extensively among the inhabitants of that part of India. —In 1838, five missionaries were sent out from Basle to join these missions, and a new station was to be formed.—P. 77.

NETHERLANDS MISSIONARY SOCIETY.

MISSIONS IN THE INDIAN ARCHIPELAGO.

This Society has eighteen missionaries in the Asiatic Islands, viz. one at *Bencoolen*, and one at *Padang*, in SUMATRA; one at RHIO; one near *Batavia*, in JAVA; one at *Coupang*, in TIMOR; one at *Makisser*; two at *Litty*; one in MOA; two in AMBOYNA; one at *Saparoa* near Amboyna; one in BANDA; five at and near *Manado*, in CELEBES.—The German missionaries at *Banjermassing*, in BORNEO, have no connection with the Netherlands Society.—We have not seen any recent accounts of these missions. They are said to labor under embarrassment from the illiberal policy of the Netherlands India Government.—P. 100.

RHENISH MISSIONARY SOCIETY.

SOUTH AFRICAN MISSIONS.

Stations at *Tulbagh*, 75 miles N of Cape Town, *Worcester*, *Stellenbosch*, a few miles

N of Cape Town, and *Fransch Hoeck;* four missionaries.—The missionaries spend much time in visiting from house to house, to make known the gospel. They have also established schools, but we have not been able to obtain particulars as to their schools and churches.—P. 35.

Of the Berlin Missionary Society's missions we have seen no report.

LONDON JEW'S SOCIETY.

This Society held its thirty-first anniversary last May. It was supported by both Dissenters and Episcopalians in Great Britain until within a few years; it is now under the entire control of the latter; and, if we are rightly informed, its missionaries must all receive Episcopal ordination, and their services be conducted according to the Episcopal Liturgy.

The aggregate amount of contributions received during the last year, was 17,504*l*, or about $85,000. We give the following summary of the proceedings from the last Report:

Scriptures and Tracts:—issued from the Depository, Hebrew Bibles, 2363; Hebrew New Testaments, 411; Hebrew Old and New Testaments, 51; Hebrew Prophets, 297; Syriac New Testaments, 355; Hebrew Liturgy, 384; Hebrew Haptorah, 681; Tracts and small publications, in Hebrew, German-Hebrew, and English, 12,833;—received from the British and Foreign Bible Society, 3000 copies of the Scriptures for distribution:—5000 copies of the Hebrew New Testament, 10,000 copies of the Hebrew Old Testament, 8 vo. and 12 mo., 14,400 copies of other Hebrew publications, and a monthly edition of 2000 copies of the "Jewish Inquirer," for circulation among the Jews, have been printed:—an edition of the Hebrew New Testament, in 32 mo. is in progress and editions of 5000 copies each of the Old Testament, 8 vo., in Hebrew and German, and of the Bible in Judaeo-Polish, 8 vo., will be printed as soon as the funds admit;—9000 copies of different works have been printed for the society at Warsaw and Frankfort-on-the-Maine.

Episcopal Chapel in London: 11 adults and 22 children have been baptized during the year, making 279 baptisms on the register of the chapel, of which 96 were Jewish adults:—Hebrew service is continued on Sunday afternoon, followed by a sermon in English.

Hebrew Schools in London:—45 boys and 29 girls; from the commencement 231 boys and 177 girls, making 408 Jewish children have received a Christian education.

Missions. London; two missionaries, one of whom, the Rev. Dr. Mc Caul, conducts the "Jewish Inquirer;" another clergyman superintends the "Jewish converts' Operative Institution," which is considered a very important auxiliary; and an assistant receives the Jews who call at the Mission House.—*Liverpool;* one missionary; a weekly Hebrew service is conducted; ten candidates for baptism, admitted first to an Institution for temporary instruction, were afterwards baptized.—*Hamburgh;* two assistant missionaries, or perhaps lay missionaries, the clerical title being omitted in their designation in the Report.—*Neuwied;* one missionary.—*Metz;* one missionary.—*Strasbourg;* one missionary; with one assistant.—*Frankfort-on-the-Maine;* one missionary.—*Berlin;* one missionary; with one assistant.—*Halberstadt;* one missionary.—*Breslaw;* one missonary; 43 baptisms in this district during the year.—*Konigsberg;* one missionary.—*Prussian Poland;* three missionaries or agents.—*Poland;* three cities occupied as missionary stations.—*Cracow;* one missionary.—*Constantinople;* one missionary.—*Tunis;* one missionary.—*Jerusalem;* one missionary; one medical missionary; two assistant missionaries. Land has been purchased on Mount Zion, on the confines of the Jewish qnarter of the city, for the erection of a Church and Mission premises, and building materials have been contracted for. In the mean time a small room is set apart for a Chapel, in which there is a daily service in Hebrew, according to the English Episcopal forms of worship, and on the Lord's day there is also service in English, Arabic and German. The congregation is small, but there are seven candidates for baptism, and much good is ex-

pected from the establishment of pure Christian worship in the Holy city. Heretofore, the only Christian forms of worship regularly supported in Jerusalem have been the corrupt Latin, Greek, and Armenian services.

Special Fund for temporal relief. The Society is now forming a Fund for the relief of the distressing wants of those Jews who are thrown out of employment by embracing the Christian religion. In many places such persons are subjected to the severest persecution; in other places, as at Jerusalem, where the Jews subsist on the contributions of their brethren in Europe, inquirers and especially converts are in danger of actual starvation, so that missionary labors are prosecuted under great embarrassment. The Society think that, with the experience they have been acquiring during so many years, this fund may be guarded from abuse.

The Report concludes with an encouraging view of the general results of the Society's efforts:—

In closing their Report, your Committee would recall your attention for a few moments to the consideration of the general results of your past labors under the blessing of Almighty God. To consider a particular mission in its immediate effect, may appear sometimes discouraging, but when we review the past, and survey the general results of the whole, it excites astonishment and thankfulness. Your Committee, therefore, venture to repeat some statements which have been previously made, but which will come before you with growing evidence of their truth and importance.

The increasing acquaintance with the Word of God, the growing desire for the Scriptures which has urged influential Israelites recently to publish editions and translations of their own, and widely-spreading knowledge of Christian doctrines, and the animated discussions now carried on amongst this people, are becoming matter of general notoriety.

NUMEROUS CONVERSIONS also attest that the Gospel is not preached, nor the Word of God distributed, in vain. The Baptismal Register of the Episcopal Jews' Chapel, contains a list of *two hundred and seventy-nine individuals of the Jewish nation received into the Church of Christ by baptism*, 190 having been baptized in the Chapel, and seventy-nine previously to its having been opened for Divine Service. Of the whole number, as you have already heard, ninety-six were baptized as adults, and the rest as children. Besides these, many Israelites have been baptized in different parts of the kingdom, of whom we have no accurate account. There are now, at least, *eight Clergymen of the Church of England* who are of the Hebrew nation, *and twenty-three of the Missionaries and Agents* of the Society are converts from Judaism. Dr. Tholuck, an eminent Professor in the Prussian University of Halle, has stated with reference to the Continent, that it is undoubted matter of fact that more proselytes have been made during the last twenty years, than since the first ages of the Church. Not only in Germany, but also in Poland, there has been the most astonishing success, and he bears testimony to what has come under his own observation in the capital of Silesia, his native place, where many conversions have taken place. In the University of Breslaw there are three professors who were formerly Israelites, a professor of philology, a professor of chemistry, and a professor of philosophy; there is, besides, a clergyman, who professes the Gospel, and he was a Jew. In Halle, there are no less than five professors, formerly Jews; one of medicine, one of mathematics, one of law, and two of philology. Some of the Jewish conversions have taken place amongst men of the highest literary attainment; and, amongst others, he mentions Dr. Neander, of Berlin; Dr. Branis, of Breslaw; and Dr. Stahl, of Erlangen. These are all persons of the highest scientific reputation, and now faithful followers of our Lord Jesus Christ.

The City of Berlin is said to number upwards of 700 resident baptized Jews, many of whom are known to be truly converted; and the Rev. Mr. Kuntze alone, who has always taken such a lively interest

in the cause of Israel, stated three years ago, that he had himself baptized eighty Jews. The Rev. W. Ayerst baptized forty adults at Berlin in less than three years; and the records of the Protestant Consistory attest that 326 were baptized in eight years.

It is well-known that your missionaries are not usually called to baptize converts. This is the proper work of the local clergy, and in the authentic registers preserved by them in some districts of the Continent, your Committee discern a striking evidence of the Divine blessing. They are not, of course, acquainted with all the individuals referred to in these statements, but they lay before you the documentary evidence they contain, as of the most important and interesting nature.

The Royal Consistory of Silesia state that, from 1820 to 1834, no fewer than 347 individuals of the Jewish nation were baptized in the Protestant communion, and 108 in that of the Roman Catholics, making a total of *four hundred and fifty-five* in fifteen years. In 1835, thirty Israelites were baptized, and twenty-seven in 1836, of whom only three were baptized in the Romanish communion. In 1837, the number of baptisms was forty-three.

A similar official statement, from Konigsberg, gives a total of *two hundred and thirty-four baptisms in twenty-four years;* of which, 217 are in the Protestant Church, and seventeen among the Roman Catholics. In 1836, thirty-nine were baptized, only one being in the Romanish communion; and in 1837, there were twenty-two, all in the Protestant communion.

In the whole Prussian dominions, 1888 Israelites were baptized in fifteen years.

The missionaries at Warsaw have furnished a list of 130 persons baptized by themselves.

Your Committee are expecting to receive official statements of this kind from several other places, and they ask, Is there not abundant evidence that a blessing rests on the work of the Society?

They are prepared to expect difficulties, but they desire to go forward in humble reliance on Divine grace. They are urged on by every motive of gratitude, justice, and humanity—they are encouraged by the sure word of prophecy —"all Israel shall be saved,"—and they are sustained by the promise—"They shall prosper that love thee."

Proceedings and Intelligence.

American Indians.

We make another extract from the communication of the Rev. Mr. Gregory. After dwelling with much feeling on the injuries which the Indians have suffered from the Whites, causing the entire extinction of some large tribes; and noticing especially the direful evils resulting from the conduct of unprincipled white men, at the present time, in persuading the Indians to use intoxicating liquors; he proceeds to show that—

The Indians can be civilized: Good has been effected: Stronger efforts should be made.

I speak of these things as well calculated to hinder the establishment of successful missions among the Indian tribes. And the difficulties are not diminished by all that is peculiar in their customs and manners, and by the great diversity of their languages. But, after all, I am not prepared to say that the difficulties are so great as to excite just discouragement. Indians are flesh and blood like ourselves, and have the same common wants, and hopes, and fears, and affections. They

have bodies sensible to comfort, and understandings capable of improvement, and souls that may be filled with the love of God and the knowledge of his Son Jesus Christ. They *can* be civilized. They *can* be Christianized. As clear as the noon day is the fact that every body of emigrant Indians from the east is, in improvement, far in advance of the indigenous tribes. A traveller from the Puncha to Red River needs nobody to tell him which Indians came from the other side of the Mississippi. The moment he enters their settlements he sees evidences of improvement in the log cabins, fields under fence, ploughs, wagons, hogs, poultry, and the dress and furniture of the inhabitants. Some of the tribes were partially improved before they came over the Mississippi, particularly the Choctaws, Creeks, Cherokees, Senecas, Delawares, Shawnees, and some small bands from Indiana and Illinois. But their settlement here has apparently given a new impulse to their efforts for improvement, and the other tribes are beginning to feel the influence of their example. Quapaws, Kanzas, Kickapoos, Sauks, Pottawatomies and Otoes, are entering with new spirit upon the work of agriculture. The filthy inhabitant of a dark, damp hut of earth, is building a wholesome cabin of logs, exchanging his buffalo skin for a blanket, and after fencing his little field with his own hands, substitutes for the shoulder bone of the buffalo, the more convenient hoe and plough. The value of an education for his children he knows not yet; but the teacher tells him of the Son of GOD, who shed his blood for sinful men of every nation, to turn them from sin to a holy life, and to teach them to live and love as brethren. "The grace of GOD which bringeth salvation," opens his heart to receive that "talk" as good. And if he has known the teacher long enough to find that he never speaks with "a forked tongue," never sends the hungry away without food, and practices what he preaches, then he gives him his confidence; and as soon shall the rivers run *from* the sea, as that red man betray his white brother.

In fifteen of the twenty-four tribes there are thirty-nine missions. In ten tribes there are thirty-six schools and about seven hundred scholars. The united nation of Choctaws and Chickasaws, with a population of twenty thousand souls, has thirteen missions, nineteen schools, and probably 350 scholars. A national legislature, to which members are elected by a popular vote, courts of law, and trial by jury, have succeeded to the old form of Indian councils. The nation has a good deal of wealth, and is too far advanced in improvement easily to retrograde.

Close in their footsteps follow the Creeks and Cherokees, and eleven of the remaining tribes depend almost entirely on agriculture for subsistence, and occasionally hunt for pleasure and amusement.

The Shawnees, Kanzas, Delawares, and Kickapoos, all contiguous to each other, and embracing a population of about 4,500, have improved very considerably within the last five or six years—particularly the Shawnees and Kickapoos. In each of these tribes is a mission of the Methodist Society, besides the central mission noticed above. The Baptists and United Brethren also have missions here.

Improvement, then, has been made. Thousands of these Indians are at this moment more comfortable in their temporal condition than they were before. Hundreds of them know the leading truths of Christianity, and feel themselves to be better and happier for that knowledge. They have a country which they can call their own. The GENERAL GOVERNMENT, which could not secure their right to lands east of the Mississippi, HAS, BY THE MOST SOLEMN PLEDGES, GUARANTEED THIS COUNTRY TO THE INDIANS FOR EVER. One hundred thousand of the red men are already here, and others are coming every year. With the advancement of agriculture, the increase of comfort in their mode of living, and the cessation of war, and the preventing of small-pox by vaccination, they will increase. What shall hinder that the In-

dian population of the Territory, in twenty years time, shall not be two hundred thousand? Bound to the United States as they are by the receipt of annuities, and constantly taught by agents, teachers, and missionaries, to cherish sentiments of friendship and confidence, and the asperities and ferocity of savage life softened and humanized by Christianity and the peaceful employments of agriculture, it cannot be otherwise than that this people, instead of sinking in degradation and ruin, will rise in character and strength. If they do not it will be because the whites are determined on their extermination—because traders and whiskey sellers are able to maintain among them a more powerful influence than even the government itself—because private interest, and an insatiable cupidity, can triumph over every principle of honor, justice, and humanity—and *especially* because a cold and hesitating philanthropy moves with leaden steps in efforts to aid and encourage the red men in improvement *now*, at the very turning point of their career. Let us look to the Senecas and learn a lesson. Who can say that, three years ago, they would not gladly have received a missionary or that even the friendly *visit* of a bishop then might not have effected what years of labor cannot now.

For all this continent I would not have a tithe of that responsibility which rests upon the white man's heartless treatment of the natives of this country. But how is that part of our people, who profess to be governed by better principles, to clear their hands from blood by standing idle and exclaiming, with a tone of self-exoneration, "The Indians are a doomed race!" Doomed to what? To suffer *always* for the want of that knowledge of God which brings, through Christ, repentance, holiness, and joy? Let Christians blush the Christians of America, who, with millions of wealth, look on and see the red men die, but send no messenger of Christ to tell them of a better world. Doomed to what? To suffer *always* oppression, fraud and mockery? Then there is an end of the government of God. Always has his Providence, sooner or later, come to the relief of the "poor and oppressed." Why then do we stand idle until the favorable time is passed, and predict the doom of one million, five hundred thousand people, as an excuse for our hesitating and selfish inhumanity?

Sandwich Islands.

AMERICAN BOARD OF FOREIGN MISSIONS.

Abstract of the laws enacted by the King and Chiefs.

The Hawaiian Spectator, edited by P. A. Brinsmade, Esq the American Consul for the Sandwich Islands, contains the following article—showing in an interesting light the advance which those recently degraded Islanders have made in Christian civilization:—

It is already known to most of our readers, that until quite recently no printed laws have existed at the Sandwich Islands, and that they are still few and very imperfect, and some of them of doubtful, and others of evil tendency It will, however, give sincere pleasure to all the friends of the Hawaiian nation, to learn, that the king and chiefs have recently published an acknowledgement of some of the most important rights of the people, and also enacted several laws of a more liberal character than any which have heretofore existed laws which it is believed will have a direct tendency to promote the best interests of the nation.

The minds of the chiefs have been called to the subject by a variety of means; not the least of which is believed to have been the articles published in the Kumu Hawaii,* written by their own subjects, and mostly by the graduates and undergraduates of the seminary.

The government has often been blamed by friends as well as enemies, by its own

* Hawaiian Teacher, a native newspaper.

subjects as well as by visiters from abroad, for the continuance of that oppressive system which has been handed down from their heathen ancestors.

But here, as well as in more enlightened lands, it has been far easier to discover the faults of the old system, than to devise a new and better one, which could be carried into successful execution. So strongly did the chiefs feel their incompetence to the task, and still so sensible were they of the importance of the subject, that in the year 1836, they wrote to their "friends in the United States," requesting that a civilian might be sent to them, on whom they might rely, as a correct teacher of the science of government, in the same manner as religious teachers had been sent to teach them the truths of the gospel.

It should here be remarked that the missionaries, in their public instructions, are charged by their directors, that as "the kingdom of Christ is not of this world," they are "to abstain from all interference with the local and political interests of the people." To these instructions the missionaries have so strictly adhered, that they may perhaps be justly censured for having gone to the opposite extreme.

While therefore the chiefs and rulers have some of them made very respectable improvement in their knowledge of the truths of the Bible, and such other things as have been taught in the schools, they have by no means made equal improvement in their knowledge of the science of government. This fact may account for the imperfection of the laws as they have heretofore existed, and the still greater imperfection with which they have been executed. And when the same fact is considered, it will not be deemed strange that the laws recently enacted when literally translated, show indubitable marks of their origin, though they give abundant evidence of a design far more honorable than the plan with which the design is executed. The design itself, however, affords encouragement that there will be greater improvement hereafter.

The laws of which we speak bear date of June 7th, 1839, and are printed in a pamphlet of duodecimo form, containing twenty-four pages. They were written by a graduate of the seminary at the direction of the king, but without any definite instructions as to what he should write. He in the first instance wrote about one third of the present quantity of matter, and that was read to the king and several of his chiefs, who met and spent two or three hours a day for five days in succession, in the discussion of the laws, and the various subjects of which they treated. In some particulars the laws were pronounced defective, in others erroneous, and the writer was directed to re-write them, and conform them to the views that had been expressed. This was done, and they were thus considerably enlarged, and then passed a second reading at a meeting of the king and all the important chiefs of the Islands.

At this reading a longer time was spent than at the first. They were still pronounced defective, and further additions and corrections were made in the same manner, and by the same person as before. They then passed their third and last reading, after which the king inquired of the chiefs if they approved, and on their saying yes, he replied, "I also approve," and then rose and in their presence suffixed his name.

Having given some account of the origin of these laws, we will now proceed to acquaint our readers with some particulars of their character. The introduction we will give entire.

"God hath made of one blood all nations of men, to dwell on the face of the earth in unity and blessedness. God has also bestowed certain rights alike on all men, and all chiefs, and all people, of all lands.

"These are some of the rights which he has given alike to every man, and every chief, viz., life, limb, liberty, the labor of his hands, and productions of his mind.

"God has established governments and rule for the purposes of peace, but in making laws for a nation it is by no means proper to enact laws for the protection of rulers only, without also

providing protection for their subjects; neither is it proper to enact laws to enrich the chiefs only, without regard to the enriching of their subjects also; and hereafter, there shall by no means be any law enacted which is inconsistent with what is above expressed, neither shall any tax be assessed, nor any service or labor required of any man in a manner at variance with the above sentiments.

"These sentiments are hereby proclaimed for the purpose of protecting alike, both the people and the chiefs of all these islands, that no chief may be able to oppress any subject, but that chiefs and people may enjoy the same protection under one and the same law.

"Protection is hereby secured to the persons of all the people, together with their lands, their building lots, and all their property, and nothing whatever shall be taken from any individual, except by express provision of the laws, Whatever chief shall perseveringly act in violation of this constitution shall no longer remain a chief of the Sandwich Islands, and the same shall be true of the governors, officers, and all land agents."

The above sentiments were not all original with the writer of the laws mentioned above. But the whole of the remainder is purely the production of his own mind, with only such aid as he received in the discussion afore mentioned. At one of the meetings of the chiefs, the writer proposed that the last clause which assigns the penalty for the violations of the constitution should be stricken out. To this the chiefs objected, and it was therefore retained with their unanimous approbation.

The laws are divided into thirteen sections, and close with eight minor divisions, partly by way of explanation and partly by way of recommendation.

Sec. 1st. Regulates the poll tax, which continues to be nearly the same as heretofore, viz., one dollar annually for each healthy man, half a dollar for a woman, one fourth of a dollar for a boy over fourteen years of age, and one eighth of a dollar for a girl of the same age. This tax may be paid in money or in any available property, at the market price. It is to be doubled if not paid within three months from the time specified.

Sec. 2nd. Regulates the rent of lands. A farm of the largest size is to pay ten dollars annually. A farm of the second class is to pay seven dollars and a half, and one of the smallest class, five dollars. This rent is expected to be paid principally in live hogs, at three cents per pound, but may be paid in any available property. The non-payment of rent is punishable by the forfeiture of the farm.

Sec. 3d. Removes most of the former prohibitions on the fisheries, particularly those without the coral reefs which line the shores. In the shallow water within those reefs, some of the prohibitions remain. This section also restores to the proper persons all remnants of farms, and all privileges connected with them, which have been taken away during former years.

Sec. 4th. Defines the fishing grounds and the species of fish on which restrictions still remain. These restrictions are to a considerable extent of the protective kind, and are as important for the fishermen as for the chiefs, inasmuch as there are several kinds of fish which would not flourish, and perhaps would be driven from the shores by an irregular and unlimited manner of fishing. There are also several kinds of fish which are pretty uniformly found in large shoals, and could not be taken extensively except by large companies of fishermen. The law regulates the manner of taking and dividing the fish.

Sec. 5th. Specifies the amount of labor which the king and the landholders are permitted to require of the people. The king may require three days per month, and the landholders three days more. Should more than this be required of any individual, on giving evidence thereof, he is to be freed from labor for the king or landholder requiring it, for the ensuing six months. Sickness and attendance on sick relatives are to be taken in excuse for non-attendance on the laboring days. Absence without excuse is punishable by a fine of half a dollar. If previous notice of absence is given, one

fourth of a dollar shall be accepted for a day's labor. But any, and every individual may be freed from all labor for the chiefs by paying nine dollars annually, and if not a land holder by paying four and a half dollars annually.

Sec. 6th, Is somewhat miscellaneous. It secures to the landholders the permanent possession of their lands, while they continue to pay the rent. It prescribes the conditions on which men may leave their lands, viz., by putting them in as good condition as when they found them. It takes from all landlords the power of taxing their tenants, except for labor as mentioned in section 5th. It offers land to all persons who desire but do not now possess it, and all persons who take new lands are freed from the payment of rent, and also from labor for the chiefs, during the first three years. All parents having four children living with them are freed from all labor for the chiefs, and all parents having five or more children living with them are freed not only from labor but from all taxations whatsoever.

Sections 7th, 8th, 9th, and 10th, Contain little else but explanations and advice, or requirements without penalties. The various officers are required to read the laws publicly on the working days. They are also forbidden to take the men to a distance to perform labor. They are forbidden to encourage idle persons about them, are advised to cultivate cotton, and are ordered to cease every requirement of the people not specified by law. Females are advised to attend to their business in the house, teach their children, or send them to school, etc. The parents are also advised to contribute to the support of teachers for their children.

Sec. 11th, Forbids the governors to enact new laws without the consent of the government generally. The first breach of these laws, whether by governors or under officers, is to be punished by the forfeiture of one third of the lands owned by the officer; second breach, two thirds; third breach, the whole. Any person proposing any new item of policy for the nation, which shall be approved by the government, shall thereby be entitled to a seat in the councils of the chiefs, and also to a tenth part of government property on the lands possessed by him. Every new and valuable invention, and every new kind of valuable labor is to be rewarded by freeing the individual from all taxation, and he is also to receive a present of ten dollars, and some other special privileges are allowed.

Sec. 12th, Regulates the descent of property. All personal estate descends to heirs. Land also descends to heirs when held in small portions. But those individuals who possess three or more divisions of land can bequeath only two thirds to heirs, and the other third reverts to the king.

Sec. 13th, Directs that all those lands which are artificially irrigated shall be allowed a division of water proportioned according to the taxation.

The first of the eight minor divisions provides that the taxes and rent for the first year after these laws go into execution, shall be only half the amount specified in the first section. The second division repeats some part of section 1st, and mentions that these laws are to continue in force until repealed.

The third division advises the chiefs to study well the duties of their office, and use their utmost endeavors to introduce a new state of things.

The fourth division presents similar advice to the land agents and under officers. The fifth division refers to the new officers whose duty it is to see that these laws are carried into effect, and decide cases in which they are broken. They are also to assist the land agents, and are to superintend the taking of the census of the islands.

The sixth division allows the owner of each division of lands to select one kind of wood on that portion of the mountain connected with his land, which wood he may claim as private property. It also claims for the government two thirds of all the sandal wood. Whoever cuts it, has one third for himself, and delivers the other two thirds to the government. All large timber suitable for sawing into boards, is also prohibited from being used

except for sawing into boards and for canoes; and whoever kindles a fire on the mountain, which spreads and does damage, is liable to be put to hard labor for two and a half years.

The seventh division states that the laws shall be put in execution in six months from the time of their promulgation, and provides that the new officers shall receive regular salaries which shall be agreed upon at the time of their appointment.

The eighth division requires an annual meeting of the chiefs in the month of April, to enact laws and transact the business of the kingdom.

The above epitome will probably give our readers a better idea of the laws than could be gained from a mere translation, which would also occupy more room than can be spared in this work.

Society Islands.

LONDON MISSIONARY SOCIETY.

Influence of the Gospel in Tahiti.

An Officer of our navy, now in the Pacific Ocean, bears favorable testimony to the results of missionary labor and influence, in some of "the Islands of the Sea":—

I attended church on the last Tahitian Sunday, and heard the old patriarchal missionary, Mr. Wilson, preach in the native language. The form of worship is Presbyterian, with singing and prayer. They have service three times a day on Sunday and once on Wednesday, and every service well attended. I visited with Captain ————, and other officers on Monday and Tuesday last, the Sunday schools at Papaita and Matavai Bay, two of the seven missionary districts, on the island, and had a personal examination, by questions of our own, of their proficiency. We found in attendance at each, from 350 to 400 of both sexes, and averaging from 4 to 18 years old. They read, sung, wrote, answered questions, and cyphered, in sums set by us, as far as compound multiplication, doing the sums in a short time with ease and correctness. After the exercises, every teacher and scholar received something, presented in the name of the American people. I was not only astonished, but delighted; nor was I alone in this feeling, it was a general one amongst the officers.

On *our* Sunday* we landed nearly all the men and officers of our squadron, and had one of the missionaries to preach for us in the very excellent mission church of Mr. Wilson, at Matavia Bay. This church is of an oblong form, 80 feet long, 40 wide, with a ground tier of pews, but no gallery, while the church at Papaita is about the same size, and has no gallery; both are well built and kept neat and clean. The missionary's text was, "What shall it profit a man if he gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?" and an excellent sermon we had from it—it seemed to come from the heart, and I hope it reached more than one. It was the first time this church had ever been used by a foreign audience, and I had the book of common prayer put on the pulpit cushion, from which our chaplain† read the morning prayers. Oh, what mighty things are coming to pass! Sinners from a Christian land worshipping in a church erected by Christian zeal in a heathen land, and in company with Christian natives, who were, not long since, heathens. In Capt. Cook's time, only seventy years ago, the inhabitants of this island were as wild as a state of nature could well make them, and as utterly lost to shame and every sense of virtue, as the herd which browse on their native hills. They were equally strangers to the law of God and civilized man. Brutal vice had entwined itself around every heart, from the mere child to the hoary head, and had poisoned the very fountain of parental love, and engendered in the mother's breast, the unnatural crime of destroying the fruit of her body,

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* The difference of one day having obtained, from the Island being originally reached by sailing east.

† From another ship.

to gratify the pollutions of the soul. But now, under missionary culture—depraved and degraded as many of them really are, we see the dawn of brighter scenes and fairer prospects. Here and there is a verdant spot upon which the benign spirit of the gospel has strewn its kindly influences, from whence the grateful incense of prayer and praise is wafted to the skies. These pioneers of the gospel, with a zeal and perseverance which betokens the love of souls, and (to my mind) gives the surest evidence of the high authority which commissions, animates, and sustains them, have already crushed the sin of infanticide—blotted out (and I hope for ever) the barbarous custom of polygamy, with its attendant train of evils, and given in in their place a stimulus to parental love and virtuous affection, under the chaste and sacred sanctions of the marriage tie. Nor is this all. They have established Sunday and week-day schools in various directions, and, aided by the spirit of Christian liberality, erected churches and temporary school houses, and through the personal and indefatigable labors of themselves and wives, taught many of the natives how to read and write, and several amongst them the first principles of arithmetic, while many of the females have acquired most of the useful branches of needle-work. The missionaries have made for them a printed language of their own, and prepared a full and perfect translation of them the word of God. They have showed the sin of violating the Sabbath, and taught them not to desecrate it, and it is a truly melancholy confession which compels me to say, that its observance is more strictly kept amongst these half tutored and half christianized natives, than I have ever witnessed in the most highly favored Christian lands. They have, besides all this, protected the natives in a great measure, from the impositions of the unprincipled white man, many of whom seem to have left with their country, their morals, their conscience, and their God, and shown, in their intercourse with these people, such examples as would make a very savage blush. Now, if the few missionary laborers in this part of the Lord's vineyard, have effected so much under the faint and glimmering lights of the gospel, which have but just dawned upon these people, and with the aid of a few scattered converts, operated so powerfully upon the great mass, what may we not anticipate when it shall please the great Head of the Church to withdraw the veil through which his word and power are but dimly seen, and exhibit them under a special outpouring of the Holy Spirit, in all the effulgence of noontide glory? He has promised it, and will surely bring it to pass, and although the devoted missionary of the Cross meets with fiery trials here, and finds the worldling to scoff, traduce, and deride; though nature fails him in labor, and his eye becomes dim, and his body exhausted and worn down in hastening its fulfilment, he shall yet see the fruits of his labor and obtain his reward. Oh, my Christian friend, let us and all Christians pray the Lord to sustain and support them in well doing; that he will give them grace and strength to persevere through every trial and even rejoice in the tribulations which yet await them; for we, as believers in Jesus, are assured they will behold every tittle of God's word and promise made good, if not now, before that great day, when both they and we shall be clothed in a new and glorified body—each and every one of us seeing for ourselves with an eye whose lustre no time can affect nor eternal ages dim.

What I have seen since I left home, even in this archipelago of coral islands, is but half told. My meeting at different islands with native missionaries has again and again, carried my mind to the Saviour's beautiful parable, where he likens the kingdom of heaven to the leaven which a woman hid in three measures of meal, until the whole was leavened. The process is going on here; and the leaven is reaching from one chain of islands to another. They are, as it were, lifting themselves out of the ocean to look upon the bright rising of the Sun of Righteousness, and I pray to God he may be seen and worshipped by all.

[*Spirit of Missions.*

Burmah.

Account of an Earthquake.

The Rev. E. Kincaid, of the Baptist Mission, gives an account of a terrible Earthquake in Burmah, which was remarkable, amongst other things, on account of the multitude of heathen temples which it destroyed. The power of God, one would suppose, must be visible in such an event, even to the blinded minds of idolaters. Will they not also ponder on the meaning of this voice of Providence? Or are the heathen incapable of making a wise use of such dispensations? We hope that the missionaries in that country will send home information as to the influence of this event on the minds of the people.

On the 23d of March, 1839, between three and four in the morning, Ava was visited with one of the most terrible earthquakes ever known in this part of the world. A loud rumbling noise, like the roar of distant thunder, was heard, and in an instant the earth began to reel from east to west with motions so rapid and violent, that people were thrown out of their beds, and obliged to support themselves by laying hold of posts. Boxes and furniture were thrown from side to side, with a violence similar to what takes place on board a ship in a severe storm at sea. The waters of the river rose, and rolled back for some time with great impetuosity, strewing the shores with the wrecks of boats and buildings. The plains between Umerapora and the river were rent into vast yawning caverns, running from north to south, and from ten to twenty feet in width. Vast quantities of water and black sand were thrown upon the surface, emitting at the same time a strong sulphureous smell. As you will suppose, the three cities of Ava, Umerapora, and Sagaing, are vast piles of ruins burying in their fall great numbers of unfortunate people who were asleep at the awful moment. The destruction of life, however, is not so great as might have been expected from the entire overthrow of three large and populous cities. The reason is, the great mass of the people live in wood and bamboo houses. Had the houses in these cities been built of bricks and stone, as cities are built in America, the entire population must have perished. Every thing built of bricks—houses, monasteries, temples, pagodas, and the city walls are all crumbled down. Of all the immense numbers of pagodas in Ava, Umerapora, and Sagaing, and on the Sagaing hills opposite to Ava, not one is standing. The labor and wealth of ages, the pride and glory of Budhism, has been laid low in the dust, in one awful moment.

To me this is a deeply affecting thought, for in great numbers of those proud temples of idolatry, I have preached the gospel; and while hundreds were bowing down before huge idols, I have proclaimed the power, majesty, and glory, of that almighty Being, who sits enthroned in the highest heavens; that the day was at hand when God would vindicate the honor of his name; and that all these proud monuments of heathenism would fall into hopeless ruin, and be forgotten by succeeding generations. Some were convinced, some had their confidence in idols shaken, but the great multitude were quite indifferent. Some few would zealously defend their religion. Little did I then think that the hour of God's vengeance was at the door, and that so soon those enormous idols, and lofty temples, the labor of thirty generations, were to become a mass of frightful ruins.

Letters from Ava up to the 11th of April, inform us that the rumbling noise, like distant thunder, had not yet ceased; and shocks, often considerably violent, were felt day and night, with seldom as much as one hour's intermission. The extent of the great shock, or rather the succession of great shocks, on the morning of the 23d of March, is not yet fully ascertained. It was so severely felt at Maulmain, that many sprang out of bed, supposing a gang of thieves had broken into the house; yet it was not violent enough to do any damage. As far as is

now ascertained, Prome to the south, and Bomee to the north of Ava, were entirely overthrown by the earthquake; so that from Prome to the borders of China, more than six hundred miles north and south, embracing the most populous part of the empire, not a single pagoda, temple, or brick building, is left standing. The earthquake was severe in Arracan, and an old volcano on the island of Bromree, was re-opened, and the long concealed fires, mingled with smoke and ashes, rose to a fearful height.

It remains to be ascertained yet, how far this great earthquake extended into China, but as there are several volcanoes among the mountains between Burmah and China, it is more than probable to me that there are subterranean communications between the volcanoes of the north, and the volcanoes of the south, as among the mountains between Arracan and Burmah, and in the island of Bromree, and also on the Andeman island in the Martiban gulf.

The two extremes are more than one thousand miles apart, in a direct line north and south. But the fact that the whole intermediate country was shaken at the same moment, and a prodigious subterranean noise was heard, resembling the rolling of thunder, is, I think, satisfactory evidence that there are subterranean communications, between these widely separated volcanoes. How else can we account for so terrible an earthquake over so vast an extent of country? The coincidence of volcanic eruptions and earthquakes, is not remarkable, but that several hundred miles of territory, with all its mountains and rivers, should be thrust up, and thrown into undulating motions at the same moment of time, accompanied by sounds from the centre of the earth, like the rolling of thunder, are phenomena which cannot be accounted for on any other supposition than that of vast subterranean lines of communication between volcanic mountains.

[*Baptist Register.*

Presbyterian Board of Foreign Missions.

COMMUNICATIONS FROM THE MISSIONS.

India Missions.

LODIANA. JOURNAL OF THE REV. MESSRS. NEWTON AND ROGERS.

[*Concluded from page* 90.]

Leave Firozpur for Lodiana.

March 28. Left Firozpur at an early hour, and on account of the length of our march, did not stop in any of the villages which we passed. Arrived at *Mudki* about 9 A. M., after a drive of 20 miles. The Thanadar, or the chief ruler, refused us any supplies, but on being informed that we would report him to the officers of Government, he sent an apology, and offered us any assistance he could. He also promised to call himself in the evening, which, however, he did not do. About sunset we went into the town, and visited an arithmetical school of 20 boys, to whom, and to a number of others, we preached, and gave some books. The people are Mohammedans and Sikhs, about 2000 in number.

29. Met several companies of Hindus this morning, going to a Mela, to whom we gave books. We pitched at a place called *Singhwala* containing a population of 1000, two thirds of whom are Hindus. As soon as the heat abated in the afternoon, we went into the village and preached and gave away some books. Just outside of the town, there is a mud fort, in which the Thanadar and a few native soldiers, reside. The former sent us a polite message, with the offer of any assistance we might desire. In return we sent him a few Panjabi tracts, which we were told he could read, and also a bound volume in Hindustani, which his Munshis would probably read to him.

30. Pitched at *Chuhar Chak*, 14

miles. Went into the village after breakfast and found but one reader. A number of persons collected around us, whom we addressed in Panjabi. They listened with great attention, and when we arose to depart, urged us to remain longer. The population is about 1200—all Sikhs. Since we have arrived at this place, we have determined to proceed to Lodiana, to-night, if it be found practicable, in order to assist the brethren there in the duties of the Sabbath. One of our men has accordingly been sent forward to *Jagroon* about 6 miles, to endeavor to procure horses for us to ride, whither we will proceed as soon as the heat abates.

April 2. Being prevented from noticing the occurrences in the latter part of our journey at the time, we will now bring them up as near as we can remember them. At the date of the last entry, we were at Chuhar Chak, 30 miles distant from Lodiana. We left there on the evening of the same day, and arrived at Jagroon about sunset. At the western limits of the city we were met by a guide who conducted us round on the outside to a small rest-house, opposite the entrance gate. Here we alighted, and on enquiring if horses had been procured, we were informed that the Thanadar was absent, and that only one horse could be obtained. We proceeded immediately to the officer left in charge of the city, and told him our circumstances, requesting him if it were possible to procure us horses. At first he showed very little disposition to accommodate us, but afterwards he altered his tone, and sent to inquire if horses could be hired.

Jagroon—Fakirs—Worship of Shiva, &c.

While this inquiry was making, we took a walk to explore the city. We soon discovered it to be a more important place than we had supposed, and seeing its streets crowded with such a multitude of people, who had never heard the gospel preached, we presently made up our minds to abandon the idea of going home until after the Sabbath. When we returned, we found one horse ready, but there was little encouragement that a second would be procured; this we regarded as a farther indication of Providence that we ought to remain. We now returned to the place where we alighted and as our tents had not yet arrived, we had ample time to observe and to admire the scenery by which we were surrounded. The little house at which we stopped, is built upon the margin of a large and beautiful tank, or reservoir of water, delightfully shaded with the *Pipal* and other large trees. The tank covers a little more than an acre of ground; it is, we suppose, about 20 feet deep; at present it is about three-fourths full of water. It is built of strong brick masonry, with steps descending on all sides to the water. To the Hindu, whose religion consists chiefly in ablutions, a good tank is an object of great importance. The Shastras, or sacred writings, teach that he who constructs a tank, acquires great merit. Hence they are often invested with something of a sacred character, and made the chosen residence of the gods. Near to the one we are now describing, there are no less than three temples. The only one we examined particularly we found to be dedicated to the worship of Shiv* (called also Shiva, Siv, Siva, Shib, Sib, and Mahadev, or Mahadeo, i. e. the Great God). It is situated in a walled enclosure on the eastern side of the tank, and has in connection with it a kind of Hindu monastery, which at present contains 20 young men and boys, under the care of an old man who calls himself a *Sita Padre*†. They all wear the garb

* This, although the most obscene of all the Hindu deities, is the one most generally worshipped. He is the third person in the Trinity of the Shastras, and sustains the character both of Destroyer and Producer. The emblem under which he is worshipped is called *linga* (ling), but such is its shocking indecency it can never be described.

† "The term Padre is doubtless of Portuguese origin, but it is now a common designation for religious teachers all over India. The Sita Padres are said to be the spirit-

of *faqirs*, an orange-colored muslin, which indicates that they live on charity, and take no part in the secular business of life. They are instructed daily by their Superior in the Shastras, and in the mysteries of their faith. We did not learn that the institution has any permanent endowment, but the pupils are daily sent into the city to beg; what they receive is carried to their master, and by him appropriated to their common support. If they have any surplus, it is given to travellers and others who may be in need.

During our stay we had an opportunity to witness the worship performed at this temple. Our attention was first attracted by the ringing of a bell, accompanied with loud shouts of laughter. We drew near and witnessed the performance for some time without being observed by them. Several of these young men were assembled in the temple, one of whom was ringing a bell over the idol in a most irregular manner, repeating at the same time some words we did not understand, in a tone and manner which certainly indicated no feeling of reverence. The others, so far as we could see, took no part in the worship, but were amusing themselves in a most boisterous way at the expense of the one who officiated. When we were discovered, one who was outside went in and informed the others. One immediately cried out, "enough;" with this the party all came out, except the one who was conducting the ceremony. He was again ordered to desist, and not complying immediately, they attempted to close the door upon him; seeing this, he ran to prevent it, when something of a *scuffle* ensued. This all occurred in their Superior's presence; he was sitting but a few yards distant, and scarcely appeared to notice it as any thing improper!

tual guides of the *sweepers*, one of the most ignoble castes which exists. But what is inexplicable to us, several of the young men in this institution are Brahmans, while others are Rajpoots, a tribe held in particular veneration.

A Sabbath spent in Jagroon. The Gospel preached.

Early on Sabbath morning we took with us a quantity of Scriptures and Tracts, and went into the city, to begin the labors of the day. We soon discovered that we were too early to accomplish much. The shops and houses were still closed, and few persons to be seen except the poorer classes, whose business led them abroad. After breakfast we returned again and found the streets filled with people. A crowd soon collected around us to whom we commenced speaking, but the clamor excited by our appearance and the sight of our books, soon became so great as to make it quite useless to proceed. Their eagerness, however, for the printed word, made amends in part for the disappointment I felt in not being able to preach. Crowds continued to press around us, while we passed through the principal streets, to whom we gave many books in the Hindustani, Hindui, and Panjabi languages. The rumor soon spread through the city, and multitudes followed us to our tent, either to apply for books or to gaze upon the strangers. Finding it impracticable to preach in the streets, we invited the people to assemble at the tank at the going down of the sun, when we promised to speak to them. A considerable number came, most of whom listened with evident interest. Observing their curiosity to see us, we commenced by giving them some account of our native country, the cause of our leaving it, and the nature of the message we were sent to proclaim. Their attention was secured, and we proceeded to illustrate fully the way of salvation through Christ. They were much astonished to hear that the Saviour whom we preached to them, was probably the very person whom they are taught to expect in the person of their tenth *avatar*, or incarnation of Krishna. It is a singular and interesting fact, that the last of the Hindu avatars, which is expected some time in the coming Yuj, or era, is represented as riding upon a white horse and as coming to destroy sin. Corres-

ponding exactly with the account given of Christ in the Revelations. We assured them the avatar had already come, that he had made atonement for the sins of men, that it was in fulfilment of his command we were come to preach the gospel of salvation to them, and that the only method of pardon and justification was through faith in his name. Their patient and silent attention gave good evidence of the interest they felt. The only reply from any of the Hindu auditors was to ask, how we knew these things to be true? We replied that the disciples of Christ had written a book shortly after his death, in the Greek language, and that this book had come down to us in its original form, and that translations of it had also been made into our own and all the principal languages of the earth. From this book we derived a knowledge of these facts, and that our object in coming to India was to print this book, and cause it to be read throughout the land. The answer was satisfactory, and no other objections were made. The Musalmans, however, who were present, evinced more prejudice and opposition to the truth. One of them, an impertinent youth, made several attempts to disturb us while speaking, and not succeeding to his mind, he called upon his party to retire.

Description of Jagroon—an eligible Mission Station.

The city of Jagroon is situated in the territory of Ranjit Singh, under the government of a Sirdar who resides at *Kapurtalla* in the Panjab. It contains about 25,000 souls, chiefly Hindus. The houses are built mostly of brick; many of them are large and elegant. The city proper is surrounded with a high wall, and entered by four gates of massive brick masonry. The surrounding country is highly cultivated, and judging from the richness of the wheat crops which we saw, the soil must be good. There is a gentle acclivity of the plain for several miles on each side of the city, which gives it a considerable elevation, and from the top of some of its towers, a most commanding view might be had of the surrounding country. The villages in the neighborhood appeared to be numerous and well filled with people, who are chiefly Sikhs. Several things appear to us to render this a desirable place for a mission station:

1st. The city and surrounding villages would afford an ample field for the labors of at least two missionaries. The population we have stated at 25,000; that of the villages we have no means of ascertaining at present. They, however, appear to be numerous, and many of them of considerable size.

2nd. The villages as well as the city, are inhabited, so far as we could learn, almost entirely by Hindus, who are the most pleasant as well as the most encouraging class to labor among.

3d. It is in appearance a very fertile and prosperous region, and as far as we could perceive, is free from any local cause which would render it unhealthy.

4th. Another very important consideration is its proximity to Lodiana. It is distant only 24 miles, which might be travelled any morning in four or five hours. This would enable the missionaries of the respective stations to have frequent intercourse with each other. They might frequently meet together at communion seasons, have meetings for consultation, and co-operate with each other, whenever their circumstances were such as to require it. In case of sickness, Lodiana would not be too far to send for Medical assistance, which in itself is a very important consideration in a climate like this. In view, therefore, of these facts, and others which might be mentioned we would recommend to the Executive Committee this city as another place to be kept in view, and to be occupied as soon as the men and means are available for that purpose.

JOURNAL OF THE REV. W. S. ROGERS.

Adult Baptisms. Religious Concern among the Children.

August 18. To day we received an English soldier, by the name of James, into

the mission church by baptism. He has been a confirmed deist, and a leader in infidelity and vice in the troop. He was awakened by attending our meetings, particularly the Sunday night meetings held at my house. He now gives pleasing evidence of having experienced a change of heart, and being a man of good mind and considerable education, he will, I trust, exert it a salutary influence over his companions.

Karam Baksh, the wife of our native assistant, Golak Nath, applied for baptism. She has been several years a pupil in the girl's boarding school, and is well instructed in the doctrines of Christianity. She appears well, and we trust has been made a subject of renewing grace. While assembled at the prayer meeting to-night, one of the little boys came in and sat down in the room. He was observed to be weeping, and after the service was ended the cause was enquired; he said he was weeping on account of his sins. He coutinued to weep much, and asked in great earnestness if it was too late for him to be saved. We conversed with him, directing him to the Saviour, ever ready and willing to save him, and after praying with him sent him to his room.

19. Held a special prayer meeting to-night to pray for the children of the boarding school, most of whom appear to be somewhat concerned about their souls. The scene at family prayers this evening was said to be very affecting. They assembled at Mr. Porter's as usual, and had no sooner seated themselves than some of them began to weep aloud; the rest all joined through sympathy, and so great was the effusion of feeling that it was with difficulty the services were got through with. Several of them appeared to be deeply affected with a view of their sins, and could not be restrained from weeping aloud.

20. The seriousness among the children continues. Some of them spent the whole of last night in prayer and confession of sin.

22. Baptised Karam Baksh this afternoon, at my own house. All the children of the boarding school, the printing office people, and a number of our workmen, and other servants were present. To most of them it was a novel thing. They all appeared solemn, and listened with evident interest. The impression made, I trust, is favorable.

It may, perhaps, be thought by some, that we were rather hasty in receiving a native candidate into the church in so short a time after she applied. It must be recollected, however, that she had been several years an inmate of the mission families; she had received the most careful religious instruction, and, besides, she was placed in circumstances where she could scarcely have been influenced by worldly motives. She is married to an assistant on a fixed allowance, and she could not have supposed that her profession of religion would influence their pay or their standing in the mission.

24. Had a conversation to-day with Kalo, the oldest girl in the school. She now indulges a hope that she has given her heart to the Saviour. Her views are clear and scriptural, and I have considerable hope that her heart has been renewed by the spirit of all grace. She has been seriously inclined for a long time, and has often been heard to pray, with great apparent earnestness, for forgiveness through Jesus Christ. She has read the New Testament much, and is well acquainted with the prominent doctrines of Christianity.

Futtegurh. Letter of Mrs. H. R. Wilson.

The Watchman of the South contains an interesting letter from Mrs. Wilson, addressed to her immediate relations, from which we make an extract concerning the children in the Orphan Asylum at that station.

You will be surprised when I tell you, that we have now 110 in all—50 girls and 60 boys. To clothe and instruct all these children is a responsible task, but at the same time a delightful one, and nothing could induce us to leave our

work. We have not used one single pice of the Board's money yet for this institution, and we have upwards of 3,000 rupees [$1,500] in hand. Oh! how good is the Lord in thus providing for the fatherless and orphan children. The schools are increasing in interest daily, and the children are evidently improving. There has been much sickness among them lately—this being the most trying part of the year for them. Since our first taking charge of them, nine have been removed by death—five lately—which has affected us much, and I trust these solemn warnings have incited us to more dillgence and faithfulness in behalf of those who remain. Could you see some of the new girls, your hearts would be deeply touched. They have not recovered from the effects of the famine. Their haggard countenances and little emaciated forms, tell too plainly what have been their sufferings, and from what they have been rescued. The children who have died, had deep-rooted diseases, —contracted in consequence of the famine. They were compelled to eat mud and the bark of trees, which entirely destroyed the tone of their stomachs, and of course fatal consequences ensued. Opthalmia has been very prevalent among them, and we are fearful that many of them will be blind. Mr. W. for the last month has daily leeched, cupped, and blistered, and inserted setons in the back of their necks, which has afforded them much relief, and we hope, with the blessing of God, they may be restored. What a grievous affliction is loss of sight! How grateful should we be, that we were not born blind, and the world rendered forever a blank to us! The dear orphans have been much interested in hearing how the blind have been taught to read and work in America. The paper on which Henry Gray pripted his name for me, when I visited the Asylum in Philadelphia, I have shown them, and they were greatly pleased and asked many questions about him.

I wish you could see how nicely the girls are advancing both in their studies and work. Hindu children generally are far from being dull. Were they blessed with the same advantages from their infancy as children in Christian lands, they would most certainly, in many instances, put them to the blush. Many of them can repeat the ten cammandments, Lord's prayer, and other portions of Scripture, both in Hindui and English—can write tolerably well on slates, and several have nearly finished samplers, which will be very pretty, and be very creditable to them.

They are always kept employed both out of and in school. Indolence is a grand characteristic of the natives. They will not labor unless impelled by hunger. Having commenced this institution on the manual labor system, we felt assured that eventually the good results will be incalculable. The boys—as I mentioned in my last letter—were weaving white cotton cloth, of which their clothing was made. But finding it could be procured so cheap in the Bazars, we thought it best to have some other employment for them which would be more profitable, and several of our friends advised the manufacture of carpets. This trade has been completely monopolized by the natives at Mirzapore, (a station below Allahabad) and carpets have been sent all over India from that place. Mr. W. wrote to Rev. Mr. Mather on the subject, desiring him to employ several men who understood the business thoroughly, and send them on to Futtegurh. He succeeded, and five men arrived three weeks since, and now all things are in operation. Two handsome rugs are nearly finished, and no doubt will sell readily. So much are they prized by Europeans and also by the wealthy natives, that they will give any price to secure them. We will keep the men until the boys are trained. This affords employment, likewise, for the girls out of school. They spin the wool and cotton.

Besides attending to the girls, I have taken one of the boys, whose name is Adam, to instruct. He is a very promising child, about twelve years old—is my interpreter, and speaks English without the least difficulty. Every day he com-

mits Scripture to memory, and also hymns —is studying geography, grammar, and history, and has advanced in arithmetic as far as compound division—writes remarkably well. I trust he will be early brought to taste a Saviour's love, and be fitted for great usefulness in this world, and prepared for a seat at the right hand of God. How I long to see all those dear orphans encircled in the arms of Jesus. What joy would fill our heart to hear the inquiry, "What shall I do to be saved?" and what happiness it would be to direct them to "the Lamb of God who taketh away the sins of the world." I have said much about these children, and perhaps I have wearied you—but oh! they are near my heart, and for them I will wrestle, pray, and labor, until this clay tabernacle shall totter and fall. Should I not be permitted to see any fruit of my poor labor below, yet will I trust in God—sow the seed in faith and in tears, and hope in that great day, that one at least of these precious souls will shine in my crown of rejoicing.

EXTRACT FROM A LETTER OF THE REV. J L. SCOTT, DATED OCT. 10TH, 1839.

I wish to give you my impression of the state of things as I found them on reaching this station, Futtegurh. My testimony will, I hope, be that of an impartial witness. I had been led by the letters of brother Wilson to form high expectations. The very fact that more than a hundred orphans were under his care, was exceedingly interesting. And that they were supported by the Europeans of the place and of other stations, was proof that the Institution had taken hold of their hearts. From the assistance of Gopi Nath Nundi, I had also been led to expect much. But I can sincerely say, my expectations have been more than realized. It is my conviction that there is not a station I have seen where the prospects are so fair. This is saying much, but I do not think it is beyond the truth.

The children of the institution are, taking them in the mass, as active and promising a set of boys and girls as you could collect indiscriminately in our own country. Some of them have suffered, and are now suffering, from Opthalmia, and other diseases; a few are blind, and some are not likely to live, owing to the effects of their former starvation—but in general they are healthy children. The larger boys and girls have learned to read the Hindu language, and a good many of them have made a little progress in reading English. We expect soon to have a discharged English soldier and his wife, from Chunar, both pious people, to assist in taking care of them, and in teaching them. We trust that many of them may be prepared, by the instructions they receive, and above all, by the grace of God, to preach the gospel to their benighted countrymen. In the mean time those who are not capable of usefulness in this way, have the opportunity of learning useful trades. The carpet weaving, we think, will succeed; several rugs and one large carpet have been woven. The work is as good as can be executed at Mirzapore where this kind of manufacture is carried on, and several of the boys have become quite expert workmen. In a year at the longest, we hope they will be able to carry it on without any assistance. One of the boys has undertaken himself to weave a rug. The carpets sell at from two to three Rupees per yard square, and are very durable. One gentleman has spoken for two large ones, one of which he intends to send to Scotland.

African Missions.

LETTER FROM THE REV. OREN K. CANFIELD, DATED NOV. 11TH, 1839:

The arrival of Messrs. Pinney, Canfield, and Alward at Monrovia, was mentioned in the last number of the Chronicle. They reached Cape Mesurado on the 18th of September, after a favorable voyage of thirty eight days. We now give various extracts from Mr. Canfield's letter, the first of a long series, as we trust, of commu-

nications relating to the successful progress of this mission.

Mr. Canfield mentions the reasons which induced their party to remain on board the vessel, instead of going directly on shore.

The rains not having ceased, we thought it best not to attempt travelling by land, as we should be too much exposed; but as the ship would be for some time on the coast, we decided to remain on board, visit such places as the vessel might stop at, and acquire as much information as possible concerning the interior, and the best place from which to go into the interior, so that when we should leave the ship, we might proceed at once to the high lands, out of the reach of the mangrove swamps, the cause, without doubt, of most of the fevers on the coast. Following this plan, we have slept on board the vessel every night,—going on shore after the sun was up and the miasma expelled, and coming off before the evening dews began to fall. This plan has succeeded thus far admirably; we have all of us enjoyed good health, not having been sick with any fever since we arrived.

Visit to Sierra Leone. Church of England Missions.

We landed at Freetown, Sierra Leone, just a week after we left Monrovia. We had an opportunity of seeing several of the brethren of the Church Missionary Society, and of visiting their schools. They received us with much kindness and christian hospitality. They are most excellent men, and are engaged in carrying forward a great work. We were enabled to visit Leicester, Gloucester, Bathurst, Regent, Wilberforce, and Kissey. At all these towns they have large schools, containing from three hundred to four hundred scholars each, under the most perfect discipline. We did not enter a school that was not equal, in many things, to the best schools in America. The children were prompt in answering questions, and evinced great familiarity with the Scriptures. The science of Music forms a part of their instruction, and their singing was excellent, the different parts being sustained with accuracy and spirit.

The plan upon which these schools are taught is the Lancasterian, improved, however, in many important points. All their schools are employed the same hour of the day upon the same exercise. The brethren expressed much sorrow that so few of the children give evidence of a change of heart, but they are sowing the seed, and it will not be lost; there will yet be a work of grace among them, such as we have heard of in other parts of the heathen world. The Institution at Fourah-Bay, under the care of Mr. Kissling, contains twenty young men. When they are prepared by education, they are sent out as teachers, and their place is supplied by the most forward from the different schools.

Our visit to these missionary brethren was a very pleasant one, and I think a profitable one, as we can avail ourselves of their long experience. We noticed one thing particularly—their style of building, which seems peculiarly adapted to this climate. They have a house within a house; the outside one consists of a piazza, which may be entirely closed during the rains, and also in warm weather, so as to keep out the heat of the sun the inner one consists of bed-rooms, which are dry, quiet, airy, and pleasant, —the sun cannot touch them. They reside entirely in the second story.

Leave Sierra Leone. A School formed near Monrovia.

We remained a week at this colony, and then sailed for Monrovia, where we now are. During last week, we visited King Dougla, at the head of Mesurado River, about twelve miles from Monrovia, to see if we would consent to have a school established in his town. We found him quite anxious to have one. After some conversation on the subject, we agreed to make an effort to do something for these willing people, and have for that purpose employed Mr. James Eden for three months, as a teacher. We are to

build a native house for the school, with a room in one end for Mr. E. and his family; this the king agreed to build for forty "bars," about twenty dollars. Mr. Eden appears to be a capable man and worthy to be employed. He will come to Monrovia and conduct religious services on the Sabbath, so that the few Presbyterians that remain may be kept together; this will not interrupt his teaching.

We are expecting to sail for Bassa on the 13th or 14th of this month, in an English trading vessel now here. If the rains have not ceased when we arrive at Bassa, we propose to go to Sinoe, and it may be to Cape Palmas. We are anxious to go back into the neighborhood of *Green* as soon as possible. From all that we can learn that part of the country is the most favorable for a permanent mission. I feel the importance of this mission as I never have before. Continue with earnestness your supplications for us that we may be spared and directed aright.

DOMESTIC.

Instructions to Missionaries.

The following instrctions were addressed on behalf of the Executive Committee to the Rev. Messrs. Buell and McBryde.

Beloved brethren:—

The history of the world, and every nation in every age, proves that man is a sinful being, and disqualified for communion with a pure and holy God. The Bible reveals to us the sad catastrophe of our alienation and apostacy from God our maker, and therein also is contained the revelation of the great mystery of redeeming love.

Immediately after the fall the Church of Jesus Christ was established; and through the Patriarchal and Mosaic dispensations the light of truth continued to increase, till the son of God appeared on his errand of love and mercy, and the purposes of God and his plan for the redemption of fallen man were clearly and fully revealed.

In every age the Church has been the depository of the truth. She has been the light of the world, a city set on a hill, and the trustee of the mysteries of heaven for the benefit of the whole human race. She is required not only to hold the truth for her own guidance, but also to give that truth to others. The chief end of her existence is to make known to all the world a Saviour's love. If destitute of a missionary spirit, that essential element of a true church, she does not belong to Jesus Christ; and the professed christian who cares not for this great interest, is none of his.

If we open the Bible we find these solemn truths clearly laid down for our direction; especially in the mission, the precepts, the life, death, and resurrection of our adorable Saviour. The labors of the apostles, their missionary journals, and their epistles to the infant missionary churches, all speak the same thing, and the substance of the whole is contained in the rejoicing of the heavenly hosts, over this stupendous display of the Divine character, "*Glory to God in the highest, on earth peace, good will to man.*"

How solemn, then, is the situation of the christian! How few who bear that sacred name consider the extent of their duty to a lost world, or the motives to its performance. Every true christian has made an unreserved surrender of himself, and all that he has to his Lord and Saviour. He professes to be his in "*Soul, body, and spirit.*" His health, his talents, his influence, his wealth, and life itself, are the Lord's. If any of these have been kept back, he has deceived himself, or wishes to deceive others, and his hopes are resting on a foundation of sand. These may be called hard sayings, but they are the terms of discipleship laid down by our Lord himself. "*He that findeth his life shall lose it; and he that loseth his life shall find it.*" "*Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is there will your heart be also.*"

"*He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me.*"

Man's chief end is to glorify God. Every holy being knows that this is the highest motive that can be addressed to an intelligent creature. To make the Redeemer's name known, and to extend his kingdom among the heathen, is to glorify God; and every christian ought to rejoice in the privilege of doing any thing to exalt the name of the Lord Jesus Christ. Next to that, the promotion of human happiness, of peace on earth, and good will to man, is a high and holy motive to the faithful discharge of christian duty. Here the field is as broad, as the wants and the woes of man, and the rules of his Lord's government require the christian to do all he can to mitigate and relieve them. The deeper the misery and wretchedness of his fellow man, the higher is the obligation to relieve it.

When these views of duty, and these principles of action are applied to the condition of the heathen world, how solemn is the relation of every christian to those who are thus destitute of the gospel. He knows what it is to rejoice in a Saviour's love; but here are millions without that knowledge. The mysteries of heaven have been revealed to him; but they are sitting in the valley of the shadow of death. His are the hopes of eternal life, of forgiveness of sin, of pardon and peace with God, through the cross of Christ. They know not the true God, and have never heard of the Saviour. His Lord has taught him, that the same remedy which saved him, will save them, and has commanded him to go and make that remedy known. With these principles, with these motives, with the divine command resting upon his conscience, can the true christian be careless and forgetful of all these. No, truly. "*If any man have not the spirit of Christ, he is none of his.*"

God has enjoined on all his children the high duty of engaging in making known the story of the cross to the perishing heathen. None are too high to be released from it, none too low. In the sight of God, the rich and the poor are alike, and his blessing can make the widow's mites of as much avail as the abundant treasures of the rich. In all his requirements, God looks at the heart, "*and if there be first a willing mind, it is accepted according to what a man hath and not according to what he hath not.*" In the providence of God, some of his children are required to leave father and mother, and houses and lands, and go far hence to the Gentiles. Others are required to furnish the means to support the laborers while gathering in the harvest. It is the duty of all to pray—and all are required, according to their circumstances, in the providence of God, to do what they are able, in furtherance of the great work. To the christian in the exercise of faith, these requirements are not burthensome. He finds the service of the Lord a delight, and that these labors of love and mercy bring with them their reward.

The circumstances in which we are now met, give a practical explanation of these things.—You, dear brethren, in the providence of God, are called to go in person to the dying heathen. Here are others who cannot go, but who consider it their highest privilege to labor in the same blessed cause. You go to preach the gospel, to translate and print the Bible—to do the work of evangelists to the heathen. Others remain at home to provide the means for your expenses on the voyage, to support you when there, to furnish the printing presses, and the paper for printing the word of God. To many of them this blessed work is as dear as it is to you, and daily will they meet you at a throne of grace. In every thing relative to your field of labor, they have a common interest with you, and it shows us all how much the missionary cause is a bond of perfectness, binding the members of the church to their Head and to each other, when we thus contemplate the whole church making themselves acquainted with the field of labor of every missionary, praying for them, and feeling that all the dear brethren and sisters in far distant lands, are their messengers, sent with the bread of life to those who are perishing.

As you, dear brethren, have been assign-

ed to different fields of labor, it will be necessary to notice them separately.

Rev. Mr. Buell:—

The field of your future labors, if God shall prosper you, is Siam; a country whose inhabitants are shrouded in darkness, and the greatest part of whom never heard of Christ.

Siam is situated between the 10th and 18th degrees of North latitude, and adjoins Cochin China, the British possessions, the Bay of Bengal and the Malay peninsula.

This kingdom was wholly unknown to Europe, until the discovery of the route to India by the Cape of Good Hope. Their own history traced, with much detail, one branch of their dynasty for a thousand years, and also notices, with less connection, events prior to that time. For more than one hundred and fifty years, this country has been often ravaged by desolating war, internal discord, and sanguinary massacres. The population is variously estimated from four to seven millions; a large proportion being emigrants from China. Some parts of the country are densely populated, especially the valley of the Meinam, which is one of the most fruitful and productive in the world. Rice, the principal article of food, is raised in such abundance, that one hundred pounds are sold for fifty cents. The government is a pure despotism, under a hereditary monarch; and although many of the laws are just and equal, bribery too often perverts the ends of justice, and the powerful oppress the weaker members of the community. Foreigners, however, are protected in their persons and property, and in their intercourse with the people no restrictions have as yet been imposed. The commerce of the country meets with but little encouragement, being principally monopolized by the government on its own account.

The established religion of Siam is Budhism, which is also supported by the government. This is, probably, the most prominent system of idolatry upon earth, affecting by its direct and remote influences the half of the heathen world. The term Budh is the general name for their divinity, not the name of a particular god. In their books they reckon twenty-two Budhs in the universe, four of them succeeding each other for this globe, and one is yet to come.

Of the two prominent Eastern delusions, Brahmanism and Budhism, different writers contend, some for the one, and some for the other, as the most ancient. Although the inquiry is not without interest as marking the time, and developing the peculiar forms in which idolatry overspread the different portions of the world, it would be out of place to enter upon it here; and for the same reason we pass by the examination of the alleged changes that have taken place in the religion of Budh itself. It is with this wide-spread, existing delusion we have to contend. We wish to know the creed held by its deluded followers, and the practices which actually prevail.

Without inquiring whether the religion of the Brahmanical Polytheist, or the Budhist Atheist, be the most ancient, it will be sufficient for the practical purposes before us, to observe, that from various idols of Gaudama found in the caves of Elephanta and Elora, and the ruins of splendid temples, with similar idols in other parts of India, it appears that this device of Satan is very ancient. It appears also, that in Tartary, China, Thibet and Ceylon, the idols of the Hindu Pantheon have been found, showing clearly that these delusions have existed in the same countries, although now they are found in different places with little intermixture with each other. In the contest that arose between them, the Brahmans were triumphant in Hindustan, while the followers of Budh are now found in the exclusive possession of Thibet, Burmah, Siam, and forming a large part of the population of Nepaul, Japan, Ceylon, China, and its dependencies. But although thus existing in separate and distant regions, their hatred to each other continues to the present day. The Budhists consider them as a set of demons, and the Brahmans consider them as a race of vile and abominable heretics.

Strictly speaking, the Budhists have no God. The being they describe as such, is a mere non-entity. They represent him as entirely withdrawn from the affairs of the universe; existing in a state of eternal repose, with no mental exercises whatever. They express a disbelief in a Divine First

Cause, and believe the universe has always existed;—that it has frequently been destroyed, and by some extraordinary operation, as frequently re-produced. From the mass of contradictions respecting the objects of their worship, it may be collected, that their successive Budhs were at first men of reputed piety and virtue, who, by their holiness, obtained admittance into one of their lower heavens; from thence, by various and numerous transmigrations, they were absorbed into the divine essence; that is, became a part of a being who is in a state of eternal repose. Their sacred books describe the five hundred and fifty transmigrations of Gaudama into all kinds of beasts, birds and insects, men, demons and demi-gods. He was the last Budh that appeared, and now that he has obtained eternal felicity, the universe is in the hands of his servant who will act as agent for many ages to come. Whilst they profess obedience to the commands, and worship the images of Gaudama, they say they pay their adorations only to goodness and virtue as exemplified by him and preceding Budhs. The leading feature of their belief is the transmigration of the soul; their highest object its ultimate absorption into the essence of their deity, which is but another term for annihilation. They have, it is true, future rewards of a lower order, but these are in a constant state of mutation and uncertainty—a state indeed of probation, which at the first change may plunge them into a state of the deepest misery. They believe also in a state of future punishments, which are minutely described. Their sacred books mention ten principal hells, and others of less importance, where the most dreadful torments are endured. But even in these, the transmigration of the soul is not arrested; and if they conduct well in these abodes of punishment, from the lowest they may emerge to a happier existence in the body of some man or animal on earth. Thus, it is seen, that like every other heathen system, it has human merit interwoven throughout; and, indeed, this is the only thing on which they rely. But although the doctrine of future rewards and punishments is thus acknowledged by them, their unbelief in the being of God, and consequent want of a real object of worship and to whom they should be accountable, their notions of the continual changes of the soul, render void the glimmerings of truth contained in their belief, and make inoperative the precepts and commands of Gaudama, some of which are really good. There is nothing that reaches the conscience—there is nothing that touches the heart.

The Budhist priesthood is not hereditary like the Brahmanical. Any one may become a priest, and lay down the office when he chooses. They receive a great show of respect, but in many cases this is more nominal than real, and the government of Siam holds them strictly accountable to the laws, and punishes them when guilty with as much severity as other criminals. They are supported by a monthly allowance of rice and money from the public treasury, and by begging from the community. Every morning they go among the people carrying a basket to receive their gifts. If refused, they make no complaints, and if successful, they express no gratitude. They are very numerous in all countries where the religion of Budh prevails. In Siam, their number is estimated at twenty thousand, one half of whom are in Bankok and its vicinity. While they continue priests, they are not permitted to marry. They are the schoolmasters, and teach gratuitously, and they are required to worship daily at the temples. Their service consists in part, of repeating certain prayers in the Pali or sacred language, of which few of them understand a single word; and they are required to repeat the five commands of Gaudama twice a day to the people. A few of them maintain a consistent conduct, and are intelligent and worthy of esteem; but the greatest number are as worthless and immoral as the other classes of the community. The temples are very numerous. On almost every piece of rising ground one is erected by the king and principal men. They are always built on the best places, and often with great splendor, to the neglect of every other building. In a religion extending over so many countries, a great diversity will be discovered in some of the minor requirements, although the fundamental principles are, throughout the same. This re-

mark applies also to the priests, whose manners and customs vary, in many particulars, in some places, from what is noticed in others. Thus in China, where this religion is only tolerated, the priests are less esteemed, and more degraded than in Siam. In Thibet, they believe in the constant residence of a deity in the Grand Lama, to whom divine honors are paid, and who, by millions, is considered the visible head of all professing Budhism. In like manner, the temples are found of various descriptions—some small and plain, others large and magnificent; with splendid paintings and decorations.

The manners and customs of the inhabitants, and the state of morals, show the practical inefficiency of Budhism. The most wicked are often the most liberal in the support of the priests and temples; thus showing that a reverence for their priests and idols is the chief part of their religion. The mass of the people refer the requirements of their religion to their priests, and rely on their austerities and mortifications for their own salvation.—One of the commands of the Gaudama forbids the shedding of blood; and yet in no country is human life less valued; another requires chastity, and yet polygamy every where prevails; divorces from any cause are almost a matter of course. The husband may sell the wife when poor, and redeem her again; and the creditor may sell the wife and children of his debtor. Gambling extensively prevails. It is a licensed evil, leading thousands to wretchedness and ruin. Truth and honesty are rarely found, and, as with every other heathen people, woman is enslaved and degraded. The females have to clear the woods, cultivate the earth, and reap the harvest. They are not permitted to eat with their husbands, to sit with them in the same room, nor to sail with them in the same boat. The highest hope of their religion is denied to them; for, as with the Hindus, it is held that a woman cannot possibly reach the abodes of happiness, until in the transmigration of soul, her sex is changed.

Such, dear brother, is a brief view of the religion and the morals of the people to whom you are now sent by the churches. Although the inhabitants of Siam are but a handful, compared with other nations, yet the idolatry of Siam, and its atheistical delusions, are most extensive. The religion of Budh is supposed to embrace two hundred millions, besides exerting a decided influence on many millions more.

Rev. Mr. Mc Bryde:—

The field of your future labor, if God will, is China,—or rather in the present state of that empire, the people of China residing beyond its limits.

The different forms of heathenism existing in China, and among the Chinese emigrants, present a strange mixture of atheism and idolatry. These forms consist of the systems of Confucius, Budh, and the Doctors of Reason. The religion of Confucius is established by the government, and is most honoured by the learned. It is not however, so much a system of religion, as it is a scheme of ethics and politics, from which spiritual and divine things are excluded. This system takes no notice of the being of a God, or the immortality of the soul. It is lifeless, cold-hearted, uninfluential, powerless in the present world, and hopeless for that to come. Yet attached to this religion are numerous temples, a great multitude of priests, and idols and objects of worship without number or description.

Budhism is another form of the existing religion of China; and nearly the one half of the inhabitants are carried away by this device of Satan. Its leading features in China and Siam are the same, and hence a further description of it is unnecessary at present.

The doctors of Reason are idolaters of the grossest kind, worshipping a variety of idols, — some of which represent eternal reason, others, rulers of the invisible world, or divinities of separate districts. They are silent as to the being of a God, the immortality of the soul, or a state of future rewards and punishments.

Such is the religion of the millions of China. How truly is their condition described by the Apostle—"*Without Christ, aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world.*"

When we consider this benighted people, thus living from age to age, ignorant of the true God, and without the knowledge of the great mystery of redeeming love, we see how much the efforts of the Church are wanted, to make known to them the rich blessings we enjoy. In their present circumstances there are some things to encourage the efforts, and others to try the faith and patience of God's people.

At present all foreigners are prohibited from entering the Chinese Empire, except at Canton for the purposes of trade. The missionary, like all others, is not only excluded, but strong efforts are made by the government to prevent the circulation of the Bible and religious publications. These stern prejudices and determined hostility, present an obstacle to all benevolent efforts in behalf of the people, residing within the limits of the empire. The conduct of the western nations, in the opium trade, so destructive to the best interests of China, has greatly contributed to continue the exclusive policy of the Chinese government. In the present excitement growing out of this subject, it is not to be expected that this feature of their system will be relaxed; but every benevolent heart must rejoice in the destruction of a trade so injurious to the people, and in its direct consequences raising such a barrier to the introduction of the gospel among them. But although these obstacles are great, and require from the Church constant prayer to God for their removal, the door for doing good to this people is not closed. The population of China is so dense that it presses strongly on the means of subsistence, and multitudes of the people are compelled to emigrate to surrounding countries. It is computed that near a million of Chinese are now living out of China, many of them accessible to missionaries. The number of these emigrants is becoming larger every year, and as they are more civilized, enterprising, and industrious than their neighbors, the surrounding countries at no distant day may become filled with them. For these colonial Chinese, missionaries are wanted. Among them the language may be learned, the gospel preached, and means used to train up a native ministry, who will carry to their countrymen the knowledge of the truth. A vast work may now be done for this great people, in which the Church ought to be engaged. No time is to be lost. Were every restriction now removed, how few Protestant missionaries are prepared to enter China!

The written language of China is understood by all the millions of her people, consisting of more than one fourth of the whole human race. Not only is the same written language understood in all parts of the empire, and even beyond its limits; but the same style is used; and a book composed according to the Chinese idiom, would be acceptable to all, and for generations to come, without the slightest alteration, might be multiplied and circulated through all their borders. These extraordinary facts, when viewed in connection with the power of the press, will greatly facilitate the spread of the gospel among them. What a strong inducement to the missionary does it present to master a language, difficult indeed to acquire, but which is understood by such multitudes of heathen men.

You go, dear brother, to join the small band laboring for the good of this people. We have but touched on a few of the leading features of this great field, but the full communications heretofore sent to the beloved brother at Singapore, whom you go to join, make it unnecessary to notice other matters of interest, which you will meet with there.

(To be concluded.)

Survey of Protestant Missions.

We give in this number of the Chronicle the concluding part of our Annual Survey of Protestant Missions, and we now connect with it a few remarks that have been suggested while preparing it.

1. There is a general increase in the number of missionaries. Without giving a particular statement of their distribution, which to the readers of the Survey is unnecessary, it is gratifying thus to observe that there is no falling off in the missionary zeal of the Church, but, on the whole, a decided increase, taking the means employed as an index of the degree of interest which is felt for the conversion of the heathen.

2. All the principal branches of the

Church of Christ are engaged, more or less extensively, in the support of missionary efforts. These efforts are commonly made by different bodies of christians, through such organizations as they consider best to accord with their forms of doctrine and church order. This minor difference seems to us lawful and even expedient, as thereby christians communicate the blessings of the gospel to others according to their own enjoyment of them; while it may, and we trust it does, consist perfectly with respect and christian love for those who prefer a different mode of proceeding. But the general agreement of all the faithful in the one object of spreading the knowledge of Christ throughout the world, is worthy of devout and heartfelt gratitude. It is, indeed, a strong proof that the missionary cause is the cause of God. It is not to be supposed that the great mass of intelligent and humble christians should be left, either to a gross mistake about a plain subject of duty, or on the other hand to an uncalled for and fanatical enthusiasm.

3. There is a substantial agreement among missionary institutions and missionaries, as to the mode or plan of conducting christian missions. Diversities doubtless exist, both in practice and in opinion. Some bestow a larger amount of time and labor on one branch of missionary duty than on another branch. Some limit their efforts to the direct preaching of the gospel; others give their labor chiefly to schools; some missionaries employ much of their time in translations. Among some tribes the missionary finds it necessary to instruct the people in agricultural and mechanic employments; this instruction, though not religious, is benevolent; it often prepares the way for the reception of more important knowledge, and it should obviously receive a due share of the missionary's attention. But in regard to strictly religious services, while different modes of proceeding are adopted,—not all equally good, it may be, or if appropriate yet not always duly proportioned to each other,—all agree in these essential things, in teaching divine truth and applying it to the conscience of the heathen; in laboring to prepare the natives, when converted or while in schools, to become preachers of righteousness to their countrymen; and in constantly seeking the influences of the Holy Spirit to renew and sanctify the hearts of the heathen.

4. Opposition must be looked for. The Prince of the power of the air will not resign his sway over the minds of men without a mighty struggle; nor will the natural heart of man yield to the power of true religion unless controlled by divine grace; and if the restraints of that grace be merely withheld, its enmity to the pure doctrines of the gospel will soon be displayed in acts of violence against the followers of the cross. Brahmans and priests, and all official teachers of false and corrupt religions, will be found in strong array against this sacred cause. Hence the continued persecution of christians in Madagascar, and the bitter opposition of the Greek, Armenian, and Roman ecclesiastics to all Protestant missionary efforts. There is reason to believe that the entire power of Rome will be directed, sternly and openly, or secretly and with deception as may best serve the end in view, to the embarrassment and ruin of Protestant missions. The influence of Roman priests was exercised in the recent expulsion of the British Episcopal missionaries from Abyssinia; in the Sandwich and Society Islands, where their services were surely little needed, Roman priests have been stationed by the disgraceful interposition of French armed vessels; in India their number is largely increasing; in farther India and China, the Roman missions make a larger and more expensive establishment than the united missions of all the Protestant churches in those countries. But God will protect the truth, and He will make the cause of truth finally to triumph.

5. There has been abundant evidence during the last year of God's blessing on the missionary labors of His servants. We refer now particularly to that kind of evidence, which results from the hopeful conversion of persons to a sincere belief in our holy religion, and the practical reception of its truths in the heart. Not only have there been single instances at many stations of heathens thus embracing Christianity, but in connection with some missions large numbers have been induced to place their

confidence in the Lord Jesus, and to devote themselves to his service. Times of almost unprecedented general interest in religious things have been witnessed among the Druzes of Western Asia, the Batlapis and the Griquas of South Africa, the Hindus at Kishnaghur in the district of Burdwan, and the inhabitants of the Sandwich, New Zealand, and Friendly Islands in the Pacific. Extensive and mighty has been the gracious work of the Holy Spirit on the hearts of the heathen. Let us bless the Lord for his mercy; and let us be encouraged to call upon his name, in the true spirit of prayer and with strong faith, for yet larger and more glorious displays of his converting grace.

6. The increasing spirit of inquiry among the Jews should not be overlooked. It is one of the signs of these times. Contemporaneous with this is the deeper interest which christians are beginning to feel in their conversion. The British Episcopal Church has taken the lead in those efforts; the Presbyterian Church of Scotland has recently instituted inquiries in order to engaging in this good work. We hope the efforts of this latter body of christians will be prosecuted with great efficiency. We should think a Jewish christian would rejoice in the liberty and simplicity of our branch of the Church of Christ, so peculiarly preferable to the ritual system of his fathers.

7. While it is a matter of sincere thankfulness that so many places, and places of such influence, are occupied as mission stations, it should not be forgotten that the missionary force among heathen nations ought to be greatly increased. Many new stations should be occupied in some fields of labor. At some stations already occupied, the laborers are too few to admit of their laboring to advantage; one man has often to do the work of many. In most missions, the department of native agency might be profitably enlarged. In India the present is a critical time, as many, especially of the more influential classes, are in a transition state, passing from a belief in idol gods to something else—it may be to atheism or skepticism, it may be to error under a christian name; through the blessing of God on the efforts of his people it may be to the true knowledge of Christ Jesus. In regard to China, great changes cannot be far distant; for that field there should be a much larger number of missionaries; they would not now be idle, and they could acquire useful training for the work which will be given them to do. But we need not go further into particulars. "The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest that He will send forth laborers into the His harvest."

India Missions.—Death of Mrs. Caldwell.

Letters have been received at the Mission Rooms of as late a date as the 17th of December. We learn from them, with great regret, the death of Mrs. Caldwell, wife of the Rev. Joseph Caldwell. She was attacked about the 1st of November with fever, attended for a few days with the severest pain, but afterwards with great insensibility or stupor, until on the 8th of that month, she was released from all earthly sufferings. She anticipated a fatal termination of her disease, but was perfectly resigned, and well supported by the grace of Christ Jesus.

She was a truly estimable woman, as all can bear witness who were well acquainted with her. A more unaffected and humble-minded follower of Christ we have seldom known. She seemed also to be well-qualified for usefulness, but her missionary course has been a brief one. Such has been the will of the LORD.

In about three weeks afterwards Mr. Caldwell was visited with a second bereavement in the loss of his infant child. May he find, in his deep afflictions, that the Savior's grace is all-sufficient for his support, sanctification, and comfort!

Mrs. Craig and Mrs. Campbell had been extremely ill, the latter not expected to recover, but through the mercy of God they were getting better. Mrs. Campbell was at Subathu, where she was advised to remain perhaps for a year. Mrs. H. R. Wilson's health appeared to be a good deal impaired; it was thought that she would have to spend the next hot season in the Hills. Mr. Morrison's health had also suffered seriously, but after making some tours for relaxation and missionary labor,

he had returned to his station with recruited strength. The other missionaries were all enjoying their usual health.

The Annual Meeting of the north-western mission was held in Subathu, and is spoken of as a very pleasant and refreshing time of conference and communion.

New Mission Stations proposed. Missionaries Delayed.

The claims of Jagroon, 25 miles from Lodiana, to be occupied as a mission station, are presented in the Journal of Messrs. Newton and Rogers, on a previous page of this number of the Chronicle. Not less than eight other important places are mentioned in the Minutes of the north-western mission, recently received, which ought to be occupied in connexion with that mission. Strong appeals, also, have been made by European friends to our missionaries on behalf of Lucknow, Bareilly, and some other large cities, to be connected with the central and eastern missions. Measures to make known the gospel at those places might now be undertaken with peculiar advantage, and the spiritual wants of many tens of thousands of the people could not cry more loudly to the compassion of Christians.

But while these things are so, the Executive Committee have been constrained, by the want of funds, to delay the departure of three accepted missionaries, who were to have sailed for India about the first of last month. We beg the attention of our churches to this statement of facts. We can add nothing to their force by any remarks of ours. A very solemn responsibility is now resting on all, who have either influence or means, to aid in sending these brethren forth, and in supporting a much larger system of efforts for the salvation of the heathen.

Sailing of Missionaries.

The Rev. Messrs. William P. Buell and Thomas L. McBryde and their wives, embarked at Boston on the 9th of last month, in the ship Potomac, for Batavia or Singapore. Their fields of labor are Siam and China.

Mr. and Mrs. Buell are natives of Virginia; Mr. B. pursued his theological studies at Union Seminary, and was ordained by the Presbytery of East Hanover. Mr. McBryde is a native of South Carolina, and Mrs. McBryde of Georgia; Mr. McB. studied theology at Columbia Seminary, and received ordination from the Presbytery of Charleston.

Interesting and appropriate religious services were held in some of the churches with which these brethren were more particularly acquainted, previous to their leaving the South, and also in the Wall street, Rutgers street, and Christopher street churches, in this city, during the week before their departure.

The Instructions, addressed to these missionaries on behalf of the Executive Committee, are given at page 119 of this number of the Chronicle.

Printer for the Chinese Mission.

More than two years ago a printer was engaged for the Chinese mission. After various delays he has now, as he believes, been providentially prevented from fulfilling his appointment. For some months past the Executive Committee have been anxious to supply his place, but no suitable man has yet been obtained.

A large number of the matrices for the Chinese metal type have been received, and more are daily expected. It is a subject of deep regret that the employment of this important means of usefulness should be delayed.

Meeting of the Board of Foreign Missions.

The Spring Meeting of the Board will be held in the Assembly Presbyterian Church, Philadelphia, on the Tuesday preceding the third Thursday in May next, at four o'clock, P. M.

The Rev. Joshua L. Wilson, D. D., is appointed to preach the sermon at the opening of the Board. The Rev. Henry R. Wilson is his Alternate.

Donations in February.

SYNOD OF ALBANY. *Pby. of Albany.*

Albany, 2nd Presb. ch. for yr. ending Jan. 1840, 145,10; Schenectady, James Walker, 10; Thos. Walker, 5. 160,10

SYNOD OF N. Y. *Pby. of Hudson.*

Scotchtown, Presb. ch. sup. Rev. J. Wilson. 100,00

Pby. of North River.

Newburgh, Presb. ch. mo. con. 51,42; coll. 20,28; add for disc. 1, 30. 73,00

Pby. of New-York.

Duane st. ch. mo. con. Jan. 18,77; Feb. 15,56; C. Beers, 20; Rutgers st. ch. in part, coll. 53.08; E. P. 30; little children in Miss R. N. Brand's school, for sch. in Lodiana, 2,50; mo. con. to Feb. inclusive, 83,94; Children's offering, 2, 75. 296,00

2d Pby. of New-York.

Scotch Presb. ch. N. Y. mo. con. Jan. 58; Wm. Wallace, 50; Robert Carter, 50; H. A. Ker, 10; Henry Rankin, 200. 368, 00

SYNOD OF N. J. *Pby. of Elizabethtown.*

Elizabethtown, Presb. ch. coll. 308. 308,00

Pby. of New Brunswick.

1st. Presb. ch. N. Brunswick, mo. con. 25; Trenton, Presb. ch. 68. 93,00

Pby. of Newton.

Hackettstown, Presb. ch. 40,36; Belvidere, do. 100; Hardwick do. 42,70; Lower Mt. Bethel do. 22; Harmony do. 52,19; Milford do. 8,43; Rev. Dr. Campbell, 5; Clinton fem. miss. soc. con. Rev. MR. WILLIAMS l. m. 30. 300,68

Pby. of Susquehanna.

Towanda, mo. con. Presb. ch. 5,09; Rev. J. Foster, 7,50; Mrs. Keeler, 2; Wysox, Presb. ch. 5,67; Wyalusing do. 5,35; Maj. J. Taylor, 5, by Rev. J. Owen; Kingston, Presb. ch. 22,42; Towanda do. 7,71; Troy do 2; Orwell do. 19,42; Wilkesbarre do. in part, 40,29, by S. Allen. 122,45

SYNOD OF PHILA. *Pby. of Phila.*

Phila. 10th Presb. ch. Mr. Huxham, 20; Wm. Nassau senr. 10. 2nd Presb. ch. H. L. Hodge, M. D. 30. 60,00

2d Pby. of Phila.

Neshamony, juv. fem. miss. soc. ed. *Saml. Long*, Lodiana, 13. 13,00

Pby. of Baltimore.

Baltimore, 2nd Presb. ch. sab. sch. sup. orphans under care of Rev. H. R. Wilson, 19,58; do. mo. con. sup. Rev. H. R. Wilson, 100. 119,58

Pby. of Carlisle.

Big Spring. Presb. ch. add 25; Wm. Ker, con. son WM. KER l. m. 30; York, Presb. ch. 22: Hagerstown fem. miss. soc. bal. con. Rev. JAMES BUCHANAN l. m. 30; Greencastle, sab. sch. for Mrs. Wilson's orphan school, 5; Newville, Miss N. Bratton, 1. 103,00

Pby. of Huntingdon.

Lower Tuscarora, Presb. ch. 88; S. Terbert, 10. 98,00

SYNOD OF PITTSBURG. *Pby. of Ohio.*

Pittsburgh, sab. sch. 1st Presb. ch. 12,08

Pby. of Steubenville.

Island cr. Presb. ch. 2,25; St. Clairsville, fem. sew. soc. con. Rev. THOS. P. GORDON l. m. 71. 73,25

Pby. of Erie.

Meadville, Presb. ch. 47,00

Pby. of Columbus.

Mt. Pleasant. Presb. ch. 23,00

SYNOD OF TENN. *Pby. of Holston.*

Baker's cr. Presb. ch. 23,00

SYNOD OF MISS. *Pby. of La.*

N. Orleans, 1st Presb. ch. mo. con. 150; Baton Rouge, coll. from indvs, 25,50; Jackson, mo. con. 1839, 63,50; coll. 31,50; Bayou ——— 60, (of which 50 by J. S. MONTGOMERY, con l. m., and 5 by Jane Montgomery for heathen children, Allahabad;) Bethany, Presb. ch. 25; Unity, do. 25; Woodville do. mo. con. 25; indivs, 25. 435,50

CENTRAL BOARD OF FOR. MISS.

Cash per Samuel Winfree, Tr. 800,00

MISCELLANEOUS.

Rev. Dr. Janeway, N. Brunswick, N. J. 200; Morris Plain, N. J. la. benev. soc. 1,50; 'a friend,' Princeton, N. J. 2; Paterson, N. J. sab. sch. 1st Presb. ch. con. Rev. J. F. CLARKE, l. m. 30. 233,50

J. PATON, *Treas.* Total, $3,792 74

Rec'd from May to Dec. 1839, inclusive, 33,922 96
" in Jany. 1840, 3,767 85
" " Feby. " 3,792 74

Total amt. rec'd. in 10 months, $41,483 55

NOTICE. Letters, Newspapers, Pamphlets, Parcels, &c., intended for the Missionaries at any of the stations connected with the Presbyterian Board—if sent, free of expense, to the Mission Rooms, 8 City Hall Place, New-York—will be forwarded by the earliest opportunities that may offer.

We would ask attention to this general notice. It is seldom practicable to publish the time of sailing of any particular vessel for the East long before her departure. Commonly vessels leave in a few days after it is known that they are to sail. But the arrangements of the office are so complete that, in most cases, it can be ascertained when a ship is about to sail, and all the letters, &c., on hand, can be placed on ship-board, at any of the Ports from which vessels usually sail to the East, within twenty-four hours after receiving information that a vessel is about to leave.

THE

FOREIGN MISSIONARY CHRONICLE.

VOL. VIII. MAY, 1840. No. 5.

Proceedings and Intelligence.

Palestine.

In former numbers of the Chronicle we have given large extracts from the correspondence of the Deputation, appointed by the Church of Scotland to inquire into the condition of the Jews. We now insert the account given by the Rev. Messrs. Bonar and McCheyne of their visit to many places in Palestine, accompanied by Mr. Calman, a converted Jew. Their narrative will be read with great interest by every lover of interesting natural scenery, hallowed by its association with the persons and events described in the Sacred Scriptures, and illustrating many things in those inspired Records, as well as by every one who longs for the salvation of Israel.

The Rev. A. Bonar wrote on the 3rd of August from Smyrna:

Zidon.

We have accomplished what remained of our inquiries into the cities of Israel. Dr. Black and Dr. Keith left us on the 7th of July, and next day, Mr. M'Cheyne and I, in company with Mr. Calman, who has consented to go with us in our journeyings, set out to proceed southward once more. We slept that night at a place called Nab-Jounes, "Prophet Jonas," said to be the spot where he was cast ashore. We reached Zidon, now Saide, next morning. We found it a plain, quiet, sea-coast town frequented only by a few fishing-boats. We found no such company of holy believers as Paul did (Acts xxvii. 3); but there is a small synagogue of the Jews, into which we entered, though we met with nothing remarkable. They did not avoid direct conversation regarding their hope of salvation, and their rabbi, lately come from Barbary, afterwards invited us to his house.

Tyre.

Next day we came to Tyre, now Sour, and there too found, not an assembly of saints (Acts xxi. 3,) but a synagogue of Jews. Of these, five families have lately come from Algiers, and the rest are from Safet and other places of Palestine. The rabbi conversed freely with us at his own house, on every point in dispute,—referring to the works of his Commentators, of which he had a few on a shelf beside him. His house was by the sea, commanding from its window a view of the modern town,—a town without traffic, marked out as once renowned by broken pillars and carved stones that lie on its shore and in its streets. There were two or three boats there when we passed; but there are no remains of Old Tyre; "it is no more found." (Ezek. xxvi. 21.) We had passed between these two places the ancient Sarpeta, now Sarphand, situated on a hill a little way from the coast, where they still point out the widow's house; and our way was thus full of pleasant associations, as we traversed not only the territories of mighty cities, but "the coasts," out of which multitudes used to come to Jesus —the Syrophenician woman was one.

Safet.

After this, our way turned eastward into the heart of the country. It was the borders of the tribe of Asher that we were traversing. The road ascended a hill for many miles; but yet at every opening we looked back and saw the sea, as if at our feet. All was hilly, and some of the hills about fifteen hundred feet high; and yet we remarked, that the hills which bound that tribe on this point, bore marks of having been clothed with trees to their summit. Many of these remain; the olive-tree has been the chief, for it still abounds, showing how exactly true has been Gen. xlix. 20, "Out of Asher his bread shall be fat;" and Deut. xxxiii. 24, "He shall dip his foot in oil;" while, on the other hand, we had seen in the purple fish still found at the foot of Carmel, and in the splendid plains stretching from thence to Acre, how he had "yielded royal dainties." The distinct variety of the land has repeatedly struck us as astonishing. Among these hills of Asher, where they open out into a surface of some extent, we found a large village called Kanah. I have little doubt this is the Kana of Asher, mentioned Josh. xix. 28. It is beautifully situated amidst the olive-trees, with some considerable spots around it laid out in corn. We then crossed a deep valley, which may be the Jipthtah-el of Josh. xix. 14 and 27, the boundary of Zebulon. The descent is very precipitous; we scarcely believed we had plunged into so deep a glen, till we looked up and saw on each side of us hills of about two thousand feet in height. We rode along this pass for about an hour and a-half, the road level, but apparently the dried up channel of a brook, amidst a variety of thick-set bushes and trees, wild flowers, honeysuckle, and especially woodbine (which the Arabs call the "Jessamine of the desert,") scenting the air, and fire-flies streaming their light on all sides. We came up from the valley, and reached a village named Jettar, a little after sunset. The villagers told us, that to a pool which is there, herds of gazelles, and also herds of leopards and wolves, often came from the valley to quench their thirst. Our passage through this spot, suggested to me the subject of Zechariah's valley of myrtle-trees (i. 8), wherein he shows Israel hid from view in such a retired bottom, till the leader comes to guide them up out of it into eminence and safety. At noon, on the succeeding day, we rested at Kafir-birchom, under some spreading fig-trees, and unexpectedly found in it interesting ruins. They are the ruins of an old synagogue, to which the Jews still occasionally repair to pray. There are remains of a very elegant doorway and two windows. The windows are fluted and wide at the foot, in the Grecian style; the doorway has pillars of the simplest form, and above is festooned with vine-leaves, grapes, and the pomegranate. We could not ascertain the date of its erection; it is now a ruin. We began now to hear much of the dangers of the road from the Bedouin Arabs; but the kindness of the God of Israel led us on next evening safe to Safet.

I cannot ascertain the name of this town in ancient times. It is generally believed to be "the city set on a hill," in full view of our Lord when he preached the sermon on the Mount. It stands on the very top of a high hill—at least two thousand feet; it is visible on every side; it commands a magnificent prospect of the Lake of Galilee, the hills Tabor, Hermon, and Gilboa, the mountain of Beatitudes; and opposite is the noble hill of Naphtali, full of associations of what God has done for Israel (Judges iv.); with the plain Zaanaim at its foot. The height of the situation renders the climate the coolest in Palestine, quite like a pleasant summer day with us. Among the ruins of several buildings, we saw serpents gliding, and vultures were flying over our heads in great numbers. But we found the Jews of this place very miserable. The town is not yet recovered from the effects of the earthquake which two years ago made it almost a heap of ruins; ruins still meet the eye on every side. It was, however, the

moral state of the people that to us appeared most impressive. Nothing could more fully answer the description of Moses, "Thy life shall hang in doubt before thee, and thou shalt fear day and night, shalt have none assurance of thy life." (Deut. xxviii. 66.)—This arises from the circumstance, that in the absence of the Pasha's troops,—who are all withdrawn to his armies in the north,—the Jews, always defenceless and an object of prey, are threatened daily with the attack of the Arabs. They were keeping watch when we were among them; four soldiers and ten Jews patrolled the town during night. They had buried their best clothes and precious articles under ground; and many were preparing to flee. We heard, while with them, that the Bedouins had plundered the village Medjel (supposed to be the ancient Magdala,) on the other side of the lake; and next day we saw the place actually deserted and left empty. Such was the state of things around, and these externally sufficient to move compassion. Yet there was more by far to move pity towards the people when you saw their worship, and the indications of their state of soul. On Friday evening, at sun-set, you might see the Sabbath-lamp, newly lighted, shining through the windows of every house in the Jewish quarter. Soon after, all were met in the synagogue, the women occupying their assigned compartments or hovering round the door with their children, leaving the care of their souls to the men,—for they are quite ignorant and deem it a duty to let others act for them. We had never witnessed any thing so earnest as the devotion exhibited here. The majority of those present were old men, some of them tottering with age, their white hairs covering their emaciated temples; yet the intense vehemence with which they sent up their prayers was most affecting. They used every action and intonation of voice that could extort pity; some lifted up both hands to heaven in the most imploring attitude, some clasped their hands, or wrung them together like people entreating for something which they despaired of obtaining; others, again, bent their bodies, and bowed their heads, and struck their breasts. In many there was the look and the expression of angry expostulation, as if saying to God, "Wherefore have we afflicted our souls, and thou takest no knowledge?" (Isa. lviii. 3.) A few, more violent and extravagant than their brethren, remained behind, and continued about half an hour longer in prayer, stamping on the ground, leaping, and striking the wall, so that we at first imagined them insane. When the service was over, they really seemed exhausted by the bodily exertion undergone.

At present, there are just one thousand nine hundred Jews in Safet; but there is no doubt the number will rapidly increase so soon as the present cause for alarm is past; there used to be seven thousand. They have four synagogues, and several reading-rooms. We had not much intercourse with them, because of their natural bigotry, and also because they had been specially warned beforehand of the object of our coming. With some we did get into conversation, and found them most interesting in regard to their real belief of what they practise; but in general they kept aloof from us. There was one among those we met of a strange class; he was a Russian, who had become a Jew a few years ago. Of this there are occasional instances, though not many. Next day we rode out to a village named Merona, two hours distant, and on the slope of the hill of Napthali, where are many tombs of the rabbies and illustrious men that have made Safet a holy city. The tombs are not interesting; but we found in the village, remains of a building in the very style of that at Kafir-birchom, said to be an ancient synagogue. But more interesting still; we rode on an hour farther, by a path that led into the hill, and farther up,—a delightful road, from the myrtles and other shrubs that lined it,—to a village, Jermach. Here are ten or twelve Jews settled, dwelling in the unwalled village, a thing very rare at present in Palestine. We wished to have

gone three hours farther to see another village, Bereeah, where it is said there are nearly twenty Jews settled, supporting themselves by cultivating the soil,—a thing new in Israel, though soon to be universal among them. (Ezek. xxxviii. 8, 11, 12.) We had not, however, time to get to it that day; and next day was the Sabbath, which we spent at afet, often looking down upon the lake, and around on the hills which Christ had once made his place of rest.

Tiberias and the Sea of Galilee.

On Monday we left "the city set upon an hill." Our way was by the banks of the Lake of Tiberias, and nothing could be more pleasant than to be at every step reminded of the words and works of Jesus by the places we passed. The Plain of Gennesareth first meets you. It is the only plain of any extent along the lake, and must have been above measure delightful in the days when Capernaum raised its head to heaven, amidst the luxuriant gardens, and groves, and fields that are known to have flourished there. Now it is waste,—like Israel, scattered and peeled, in order that even their external state may declare the guilt of rejecting an offered Saviour; here you see not a tree of any beauty, and scarcely a cultivated field, for "it has been cast down to hell." We soon felt, especially at evening, the peculiar calmness and retirement that invests the lake, and could perceive, we thought, why Jesus, when vexed by an unbelieving generation, "withdrew himself with his disciples to the sea." (Mark iii. 7.) No place except Jerusalem has so deeply impressed us. Jerusalem presents those scenes of intense importance, that show the saint the beginning and end of his hope, the work of Christ from his first to his second coming; while the Sea of Galilee ever referring back to what was accomplished there, brings before the soul the common and quiet scenes of life pervaded and hallowed by the Redeemer's work. In complete contrast, however, to these associations, we found the men of Israel at Tiberias in a state of misery, fitted to move us to prayer and labour. The town was overthrown by the earthquake two years ago, and not a house left uninjured. Hence the daughter of Zion is here literally sitting in dust. We went to the synagogues over heaps of ruins. At the same time, the Jews are the most cleanly of the population, and their synagogues, like those of Safet, especially clean, and well furnished with simple but elegant lamps. Their reading-rooms, also (of which they once had above thirty, and relics of which still exist throughout the town), are kept cool and pleasant; we visited one that opened out to the lake. The Jews were very reserved towards us, for the same reason as at Safet. They knew why we came, and they are even more superstitious and bigoted than those of Safet, using gestures more extravagant and vehement in their worship. They have five synagogues, none of them large. They were in the same state of fear from dread of the Arabs as elsewhere; many had already fled to more secure places, such as Acre and Khaipha. We saw plainly their temper and state of mind; they are sincere in their superstition and bigotry. And this very fact may prove the best opening to real missionary work among them. For all earnest and sincere Jews are restless in search of salvation, and to such peculiarly may the words of life spoken by this Sea, apply with power, "Come unto me, all ye that are heavy laden." It has been our conviction, as it was also of our brethren who have left us, from the reports they heard, that this spot, "the land of Zebulon, and the land of Naphtali, by the way of the sea, beyond Jordan, Galilee of the Gentiles," where the light first sprang up (Matt. iv. 15, 16,) may be the most eligible spot for a mission from the Church of Scotland. In the region where Jesus himself began, at his first coming, to proclaim "The kingdom of heaven is at hand," heralds of salvation from Scotland may raise the same cry in prospect of his second coming. I may mention as an illustration of the Scripture,

that while conversing with a very respectable and intelligent Jew regarding the Sea, we asked him about the squalls that sweep over it ; and he said, that in winter time, "it was often more stormy far than the great sea."

An extract from another letter, dated July 15, on the Lake of Galilee, should be inserted here :

We are now in our tents by the side of this memorable lake, close by the town of Tiberias. We washed in its waters, and got into the only boat upon it, and now we have just seen the last tint of the setting sun fade from the hills of Bashan, which are full in our view, and there is a deep stillness and serenity on the surface of the lake. We sat in quiet and thoughtful meditation till near midnight, remembering how Jesus twice came to deliver his disciples at the darkest hour ; how he walked over the waves and spoke peace. "It is I,"—Is not this saying to a sinner, "I am thy salvation?" We could fancy it was on such a night as this that Peter and the others (John xxi.) went out to fish, and caught nothing till next morning. Jesus came and stood on the shore, and said to them as they slowly sailed along, "Children," τεκνια, "Dear children," "have ye any meat." That chapter of John seemed to us intensely interesting as we sat together and beheld the scene. We got some of the fish of the lake—"broiled fish," to our evening meal. The lake is clear, and its channel is not muddy, but pebbly. The water is sweet and soft. The edge is generally either bare or fringed with reeds, but occasionally rhododendrons in full bloom and a species of convolvulus form a beautiful border. Part of the Plain of Gennesareth is full of these, and in the stream of water that issues from a fountain in the heart of the plain, we saw tortoises swimming in abundance. The hills on the opposite side are very steep, just such as the swine might run down. At the foot of Tabor and other places where we slept, we heard, during night, the cry of wolves, jackalls, and leopards, sometimes filling the whole region with their howlings at midnight, illustrating Ezekiel xxxiv. 24, "I will cause the evil beasts to cease out of the land, and they shall dwell safely in the wilderness, and sleep in the woods." We visited Nazareth. It is a town shut in with hills, and when in it you look round on white limestone cliffs ; it calls to mind "the dry ground," out of which the root of Jesse sprang. Its retired obscurity struck me,—the Saviour thus teaching his people to be willing to be unknown even thirty years of their life, or all their lives, if he choose so to appoint. I wish I had space to tell you illustrations derived from the fountains we daily came to, where men, women, and children came at noon to drink, and be revived and enjoy the coolness that is round it ; a beautiful type of thirsty souls, men, women, and children, coming to "the fountain of living waters." And the "dew" "resting all night on the branches," (Job) and on the grass, reviving the withered leaves, and keeping them moist and preparing them for the coming heat of next day,—like the sweet influence of the Lord's presence with the saint at evening and morning, when He sheds the truth over the soul, while it reads and prays.

Return to Beyrout.

We now prepared to return. We paid a visit to the remarkable springs near the town, as we had done to a singular pool of a water, like the extinguished crater of a volcano, near Safet, and then set out for Nazareth. In our way we crossed Mount Tabor, where experience taught us what shall be the blessedness of the promise, "violence shall no more be heard in thy land." (Isa. lx. 18.) We had reached the foot rather late in the day ; fearing, therefore, that we might lose the magnificent view from the summit if we did not use all speed, we did not go round by the regular path, but pressed up through bushes and rocks with great difficulty to the top. We had time to see where Christ, hid from the eyes of all others, is belived to have been trans-

figured before his three disciples, and to look down on the vast and splendid plain of Esdraelon, where the foes of Israel and of God are yet to be gathered to the slaughter. But sunset forced us to hasten down without making the circuit of the hill. At the foot, on the other side, we came upon a company of villagers who were watching their heaps of corn; and from them we learned, that simply in consequence of our taking a trackless path and then hastening down, we had escaped a band of Arabs who were lurking on the hill, and had plundered and killed several persons the day before. On reaching the village Deberah, where our baggage was, we found our servants, who had gone before us, despairing of our safety. But He that keepeth Israel preserved us, and put a song of praise into our lips. We felt a little of the force of Psalm xxvii. 5. when safely at rest again in our tent praising the Lord. Next day, a similar peril and deliverance awaited us. We reached Nazareth early, and having surveyed the city where the Redeemer lived, "as a root out of dry ground," proceeded onwards by Sephoris. About five in the afternoon we entered a valley, which forms the road to Acre, and at the end of which stands a village, Abylene, in a beautiful situation, answering, I think, to the once well-known city Zabulon. In this valley we were told Arabs were lurking; but our only road lay through it. One of our attendants, meanwhile, had, unknown to us, returned to the village we had just left, and in trying to join us, missed the common road and entered the valley a short time before us. At the very entrance he was met by eight armed Arabs on horseback, who seized him, led him up to the hills, bound him hands and feet, and plundered him of every thing, and of the horse he rode. It was at the very moment they were thus occupied with him, that we passed by the spot, and escaped their notice. We found his stick upon the road, but did not know what had become of him,—and knew our danger only after it was over, when the servant reached us next day at Acre. Thus, again, we felt the immediate providence of our God. We thought of Ezra viii. 22, for we had never carried arms, nor travelled with a guard; and we were taught to desire Israel's salvation yet more, on account of the blessing it will bring to these tribes of Ishmael, as written fully in Isaiah lx. 6, 7, "The flocks of Kedar shall come," &c. At Acre, we visited the small synagogue of the Jews; it is perhaps the poorest in the land, because there are very few to support it. We saw in it one aged man, who spends six hours in prayer every day for his soul. It is the actual sight of such devout, but mistaken men, that most of all excites us to pray, "O that the salvation of Israel were come out of Zion." For we feel that their very prayer is sin; "there is a way that seemeth right unto a man, but the end thereof is the way of death." (Prov. xiv. 12.) Two days after we reached Beyrout in safety, by the road we came, only turning aside to see the pools close by Tyre, said to have been built by Solomon for King Hiram. While there, resting at the waters, we met an individual, who told us that a vast number of the Jews of Safet had actually come down for refuge to Tyre, to wait till the danger passes. They will then return; for they have a deep affection for their holy cities, and count it a merit to raise the voice of prayer even amidst their ruins. They may truly cry, "Thy holy cities are a wilderness!" (Isaiah lxiv. 10.)

We have thus, through the good hand of our God upon us, visited every town in Palestine (except Jaffa) where is a synagogue of the Jews, or where we heard of any Jews being resident; and we have collected all kinds of information respecting them.

Review of the Journey through Palestine.

A subsequent letter, dated Aug. 20, gives the following additional particulars:—

Since I last wrote from the foot of Carmel, we have visited many other parts of the Holy Land, and have been

in every synagogue of the Jews within its bounds excepting Jaffa. We had a delightful journey to the lake of Tiberias, Nazareth, and the coasts of Tyre and Sidon, out of which the people used to come in multitudes to Jesus; and in these parts we found Jews of a more devout and more strict character than in any other part. At Safet, one of their four holy cities, (you know Jerusalem, Hebron, and Tiberias, are the other three,) we witnessed synagogues filled with aged men, who there, every week, try to make out their claim to heaven by prayers uttered with intense earnestness. They cry aloud,—they use all kinds of supplicatory tones, fitted to move to pity, as if they could thus change the mind of God. They smite the breast, and clap the hands together; and through the week some of the old men spent their day in poring over the Talmud, and other books,—but you never find them reading the pure Word of God alone. At Tiberias they are so extravagant in their worship, that occasionally they leap and stamp on the ground, like what we have heard of the Jumpers among the Methodists; and not long ago, hearing of one man that had received a New Testament, some of them got into his house, and tore out as far as the Epistles (beginning at the end, viz., Revelations,) when the man snatched it from them, and saved the remainder. One lad, at another place, (I think it was at Zidon,) told us that he had no doubt that his sins were pardoned. We asked how he knew,—"Because I cannot walk six steps on this land without being forgiven!" Yet, at the same time, it is really wonderful how much access Christians may have to them, and how much of a genial impression has of late been made on them. The circumstance, too, of an English consul protecting them, opens up a way for British influence particularly. Did you ever wonder how Paul and others went into the synagogues, and conversed and disputed there? It strikes me that they did as missionaries or visiters do now,—they went in and waited till service was over, and then the Jews flocked around the strangers, just as they do now; and often they would stand talking on the floor of the synagogue for hours at a time. I should mention, that they are now very generally aware of the difference between Protestant Christianity and Popish; and this has had a great effect in lessening their abhorrence of Christians. The region round the Lake of Galilee would be a fine field for a mission from Scotland. It would not interfere with the English missionaries at Jerusalem; it would occupy a part of the land which at present is only occasionally visited at long intervals by missionaries; it would come to a people devout and sincere, though utterly deluded, and hence would be more likely to be blessed than among careless sceptical souls; and it would find a people who are in fear and affliction,—for such is their state at present. And is not that a time of favour very often more than other times? Mr. Calman accompanied us in this tour, so that we had means of thoroughly ascertaining their state of mind. One important means of blessing Israel that is still wanting, would be the publication of tracts, suited to the state and circumstances of different localities. Missionaries complain of the want of this.

In regard to the country, this portion of it was delightful; it was full of associations which Christ's ministry in Galilee, and his residence there, has left. Jehovah in the flesh dwelt with men at Nazareth nearly thirty years, and walked with them round the lake and stood still from time to time to speak such words as these: "Come unto me." These recollections, have on the spot, overwhelming interest; and the simpler they are, the more solemn and the more impressive. At the sea-shore, on the other side, where Tyre and Sidon stand, the deep broad sea washing silent shores, conveys the feeling of desolation in a very striking way, although you still see before you houses and dwellings, that occupy the site of these cities. The view of Tabor and Hermon, and that of Lebanon, brings another quite distinct series of

remembrances; but all impressing the soul with the accurate truth and majesty of the Word of God.

Eastern Africa.

Probable Opening for Missionaries.

The interior regions of Africa are in a great degree unknown to civilized nations. As they are supposed to be occupied by a dense population, they are regarded with great interest by all friends of Christian missions. We have been accustomed to look chiefly to the Western coast for information concerning the equatorial or central parts of that continent. We may, however, obtain valuable information from another quarter. At page 42 it was mentioned that two of the British Episcopal missionaries, formerly stationed in Abyssinia, intended visiting some of the tribes south of that country, on the eastern side of the continent, in the event of their failing to re-establish their Abyssinian mission.

More recently the missionaries sent by the American Board to reinforce the Mahratta mission, touched at the island of Zanzibar, on the eastern coast of Africa, in about latitude 7°, on their way to Bombay, and collected various particulars concerning the Africans, which the Editor of the Missionary Herald thus introduces:

While at Zanzibar, aided by the kind offices of Mr. Waters, the United States consul at that place, who manifested a deep interest in their object, they enjoyed many facilities for obtaining correct information relative to the state of the continent, and the practicability of establishing a mission there. This information is communicated by Mr. Burgess in the letter given below. The late Edmund Roberts, Esq., embassador from the United States government to Siam and Muscat, states, in relation to the dominions of the sultan of Muscat, including those at Zanzibar and the vicinity, that "all religions are not merely tolerated, but protected by his highness, and there is no obstacle whatever, to prevent the Christian, the Jew, or the Gentile from preaching their peculiar doctrines, or erecting temples." Whether the sultan would permit his own subjects to renounce their Mohammedanism and embrace Christianity does not seem to be fully ascertained; and even if he should not adopt measures to prevent it himself, it is not improbable that such converts would be exposed to the fanatical violence of the populace. On the subject of toleration Mr. Burgess remarks—

The probability is that a missionary would be permitted to reside in the sultan's dominions, to mingle with the people, to instruct their children, even introducing the principles of Christianity, until instances of conversion to the christian faith should occur. This would create a disturbance. Yet owing to the commercial relations of the two nations, such disturbance would probably not result in any thing very serious. But allowing a missionary should be well received now, the question arises, is the government so fixed in its manner of being administered that on the death of the present sultan, disastrous consequences would not be the result of a change of masters. The government is one of despotism—an absolute monarchy. There is no law but the will of the sovereign, although the sultan is assisted by counsellors and judges. It is impossible to say what a change of that kind would effect. Yet it appears evident to me, that it could not be as disastrous, either in kind or degree, as has been experienced in the island of Madagascar. The commercial relations between the two governments would prevent such unhappy consequences, though there is nothing specific in the treaty respecting such subjects. The fact that the Arabs are daily learning more and more of the Americans, and are becoming convinced of their superiority to themselves, would have great influence in preventing per-

secution, either of the missionary or of those who should embrace Christianity. A missionary managing discreetly might establish schools, and the Musalman must be more acquainted with science and literature, that he may see the real foundation of his own religion.

There is very little if any doubt, from what the sultan has often remarked, but that a physician would be well received. Perhaps if a discreet pious man of that profession could be located in Zanzibar, it might be sufficient till the ground could be explored.

But it is the contiguity of the African continent which, perhaps, as much as any one feature, makes Zanzibar apparently a favorable place for a missionary station. It appears to me that this is the point from which to approach the eastern part of Africa. The number of free negroes in Zanzibar is estimated at about 17,000 and the number of slaves is probably about the same. These negroes, it is said, came from all the various tribes in that part of Africa. Slaves are brought over from the continent every month and sold in the Zanzibar market. Mr. Waters is anxious that a mission should be established at Zanzibar. It is his opinion that a discreet man would be tolerated and have the prospect of exerting a good influence upon the Arabs, and of doing much for Africa.

Accounts received concerning the Continental Tribes.

For information respecting the continent we must depend entirely on the natives, and it is often difficult to determine what is, and what is not the truth. Two trading expeditions from Zanzibar have lately been some hundred miles into the interior. With one the sultan sent a man for the express purpose of exploring. I had opportunities of conversation with this individual, and likewise with one belonging to the other company. The result of all my inquiries and cross questions was somewhat as follows.

One expedition which returned eighteen months ago was absent five months and eleven days. Seventy-five days were occupied in reaching the extent of their journey.

The other expedition, by a more direct route, attained nearly the same distance in forty-five days. Eight or ten miles is probably the distance travelled per day; but of this they seemed to have no definite idea. The whole distance reached by them would probably be between 300 and 500 miles. The direction was, I inferred, somewhat to the south of west. Slaves from Zanzibar accompanied them as interpreters. The people on the coast, like the natives of Zanzibar, are called Sowahilies. One day only was occupied in passing through their territory. The Zamzam territory adjoining it occupied five or six days. The next tribe is called Cootoo. Their country is three or four days' travel in extent. Then the Toombahs inhabit an extent of country of six or eight days' travel. Next in order were the Suggarahs four or five days; Wagogo fifteen; Waroris fifteen; and lastly the Manomoisies, whose country extends to a great inland lake. It is as far through the territory of the Manomoisies, as from Zanzibar to their border.

Respecting the religion of these tribes it was stated to be all the same, that is no religion at all. "They know not God. When a man die he finish, same as bullock, know nothing." From all the conversation I inferred that they have an idea of a superior Being, but none of a future existence. Some of the tribes were extremely stupid—"same as bullock."

In all the tribes bigamy was common. No sacredness was attached to the marriage relation. They retain their wives as long as pleased with them, then sell them. In some tribes one man would have from one to twenty wives. The Manomoisies sometimes have as many as eighty. Wives are bought and sold. The price of a wife in each tribe was represented as generally fixed. In one tribe it was five goats, in another from sixteen to twenty; and among the Manomoisies a hundred, and sometimes two hundred bullocks were given. The females do the work; men work till they

obtain wherewith to buy a wife, then work no more, only trade and fight.

Slavery is common in all the tribes. They buy their own people. Some Manomoisies own 400 or 500 slaves. The slave does but little work, is an article of property for trade, as the bullock. The price of a slave in most cases was less than that of a wife. Among the Manomoisies, the value of a slave was equal to one or two dollars in Zanzibar. The Manomoisies are the richest and most enterprising tribe in that part of Africa. Their property is mostly in slaves, bullocks, and ivory. A majority of the men were stated to be over six feet high. As some of them were slaves in Zanzibar, I requested my informant to bring me some that I might see for myself. So anxious was he to gratify me that he came several times with some of them when I was absent. As I was about to go on board for the last time, he came again with five individuals of that tribe. They were not slaves but belonged to a party who had come to Zanzibar at the request of the sultan to make some form of a treaty for the safety and success of his subjects when on their trading expeditions. One of them was the heir apparent to the throne, that is he was the most popular man in the nation after the king. The right of succession to the throne depends not on relationship but on the strength and popularity of the aspirant. At first they appeared delighted in giving me information. I began by obtaining some of the most common words of their language, but had scarcely secured the numerals from one to twenty, before they became impatient. I amused them a short time by measuring their height, examining their ornaments, etc., but they soon left me.

They appeared to have more mind than the average of the negroes in Zanzibar. The tallest was almost six feet in height. Many of his countrymen were taller than himself, some even a whole head. The same was represented to be true of the other tribes. Yet as I saw none of such a remarkable stature in Zanzibar, the matter, I conclude, must have been overstated. Four of those I saw would average five feet ten inches. They procure intoxicating drinks by distillation, the use of which is attended by the same unhappy consequences as among more civilized people. Drinking parties are frequent. Such parties are always made on wedding occasions, and constitute the marriage ceremony. I could not learn as any other ceremony is observed. "A man makes his drink, calls together his friends, they make a great noise, act bad, then he takes his wife," was their laconic description of a wedding.

Iron is represented as being abundant and so pure that it is used without smelting. Some of the ornaments of the individuals who came to see me were of this metal. It appeared as good as any iron I have ever seen. Some days 5,000 or 6,000 people were occupied in procuring it from a single hill. There is also an abundance of gold and silver, which are not valued because they will not make spears. No mountains were seen in the Manomoisies country. There were, however, some in that of the Toombahs and Suggarahs. The expedition passed but one river in a boat, all the streams must have been small.

Such is the substance of what was communicated to me by my Arab and Manomoisie friends. More dependence is to be placed on what was said by the Arabs, from the fact that they were given to understand by Mr. W. that it was very important to state the truth, as I should write what they said in a book. One of them exhibited great anxiety that I should understand the subject correctly and minutely.

Character of the Sultan—Extent of his Dominions.

The island of Zanzibar and the adjacent African coast are under the government of the Sultan of Muscat. As some portions of his dominions seem likely to furnish favorable entrance to the eastern part of the African continent, the following statements, are here inserted from Mr. Roberts' account of his embassy:

The Sultan is of a mild and peaceable demeanor, and of unquestionable bravery. He is a strict lover of justice, possessing a humane disposition, and greatly beloved by his subjects. He possesses just and liberal views in regard to commerce, not only throwing no obstacles in the way to impede its advancement, but encouraging foreigners as well as his own subjects.

The sultan is a powerful prince, possessing a more efficient naval force than all the native princes combined, from the Cape of Good Hope to Japan. His resources are more than adequate to his wants: they are derived from commerce, he owning himself a great number of merchant vessels; from duties on foreign merchandize, and from tribute money and presents received from various princes, all of which produce a large sum. A small tithe also is taken on wheat and dates, but more on houses and lands.

His possessions in Africa stretch from Cape Delgado (latitude 10° south) to Cape Guardafui, (latitude 12° north;) and from Cape Aden in Arabia, to Rusel Haud; and thence they extend along the northern coast of Arabia, (or the coast of Aman) to the entrance of the Persian Gulf. He claims also the sea coast and islands within the Persian Gulf, including the Bahrein islands and the pearl fishery contiguous to them, with the northern part of the gulf as low down as Scindy. It is true that only a small portion of this immense territory is garrisoned by his troops; but all is tributary to him.

His vessels trade not only with the countries named, but also with Guzzerat, Surat, Demaun, Bombay, Bay of Bengal, Ceylon, Sumatra, Java, the Mauritius, Comoro islands, Madagascar, and the Portuguese possessions in East Africa. The number of vessels employed on these voyages I was unable to ascertain with any degree of exactness; but no number named was less than two thousand. Of these a very large portion are small craft, having but few ships and brigs. The naval force of the sultan is very respectable in point of numbers, and they are daily becoming better *ship* sailors. The officers practise the lunar observations and possess excellent chronometers. His force gives him entire control over all the ports in East Africa, the Red Sea, the coast of Abyssinia, and the Persian Gulf.—[*Miss. Herald.*

Africa as a field for Missions.

The Rev. J. L. Wilson presents the following views of the missionary field in Western and Central Africa, and of the African character, in a letter to the Society of Inquiry at Andover, dated April 23, 1839:—

Africa, in point of missionary labor, *is a neglected field.* I have more special reference to Western and Central Africa. The extreme southern and northern sections, and certain portions of Eastern Africa, are destined, so far as human probabilities indicate, to fall into the hands of the white and moorish races. All of Northern Africa is already occupied by the Moors. The Arabs have scattered themselves over Egypt—and Europeans are spreading themselves over every habitable portion of South Africa. But Central and Western Africa is the section which providence seems to have reserved for the exclusive occupancy of the negro race; and the inheritance is guaranteed to them too, by barriers, which the migratory propensities of the white race can never overcome. I mean the insalubrious and deleterious influence of the climate upon European constitution. If these barriers did not exist, the country would long since have been overrun, and the negro race would have been trampled almost out of a name. When we contemplate the matter in this point of light, we should rather adore the wisdom of God, which has thus shielded this defenceless race from oppression and injury. But while these barriers are sufficient for the purposes for which they are designed, they are not insurmountable to men who are animated by Christian love, and are willing to suffer any thing for the cause of the Redeemer

But how few are willing to embark in the enterprise? How neglected the field! The entire missionary phalanx in Western Africa, is made up of the missionaries of Sierra Leone and Liberia, and one solitary missionary at one of the British ports on the Gold Coast. The labors of the missionaries of the first mentioned place, are confined entirely, I believe, to the natives who have been recaptured, and settled around the colony. Of the four missions in Liberia, only three of these can be said to be devoted to the native inhabitants of the country; and only two native tribes have as yet been even partially operated upon by the three other missions.

Western Africa is an *immense field* for missionary labor. From the Senegal to the Congo, a distance of 3,000 miles, the sea coast is almost literally lined with human habitations. I have sailed along more than 1,000 miles of this coast, and on every part of this distance the beach has appeared to be studded with native villages and towns, varying in population from 200 to 13,000. But this frontier population is scarcely a unit in the map of inhabitants, who people the vast and almost boundless regions of the interior. We can form no probable conjecture of the amount of population of Central and Western Africa. It may be 50,000,000, or it may be twice that amount. Those districts which have been partially drained of their population by the slave trade, are very limited in extent; and since the partial suppression of this trade, even these districts have been repeopled. There is no part of the coast where this trade has been carried on so extensively, as along what is known as the Gold Coast; but during the last twenty-five years, very few slaves have been transported from those sections of the country; and a consequence of this is, that the country is nearly as densely populated as it ever was. Whilst those sections which have never been involved in the trade, seem to have about as many inhabitants as the country is well capable of sustaining. Indeed, the whole of the slaves who have been transported from the shores of Africa from time to time, is the smallest fraction, compared with the number who have always remained in possession of the country.

Africa is also an *inviting field*. Apart from the obstacles presented by the insalubrity of the climate, there is no heathen country in the world more so. There is no part of the pagan world where the inhabitants so readily and freely acknowledge the superiority of white men, and where they would probably be more docile than this race. They have no systems of false religion or philosophy to which they are inveterately and violently attached. The African is more the subject of superstitious fear, than the devotee to false religion. He is to be roused to action and thought, and not to be detached from any well defined system of idolatry. He possesses naturally a great deal of simplicity of character, and the consciousness of his own ignorance, and the experimental conviction of the imbecility of his greegree, incline him to lay hold at once of the comforts and support of the gospel. I do not mean, however, my dear brother, to inculcate the idea that the missionary will have no more to do in Africa than merely to proclaim the gospel. He has, in the first place, to secure the attention of the people—he must make them feel that they are interested in what he has to say; and he will frequently find it a difficult task to present the plainest and most palpable truths of the Gospel to the minds of his hearers, in such a manner as to be comprehended by them. Men who have been brought up in total ignorance of the Bible, are much more slow to comprehend the plainest truths than you can imagine. And when their dulness is connected with their characteristic sluggishness, the missionary has a constant occasion to have his patience tried. Vice too, that has been wrought into their education from childhood, and sanctioned by universal practice, maintains a giant hold upon their hearts, and requires nothing short of the omnipotent power of the grace of God to detach it. But apart from these obstacles which are common

to all heathen countries, I would repeat it, Africa is nevertheless a most *inviting field.* Along the whole of that sea coast to which I have alluded, there is scarcely any one settlement where a missionary would not be cordially welcomed—and where he might not labor, with the reasonable prospect of abundant success. If he was discreet, he would be able after a temporary residence among the maritime tribes, to penetrate almost any distance into the interior. [*Boston Rec.*

Sandwich and Society Islands.

French Armed Support of Roman-Catholic Missionaries.

The facts given below, however incredible, are now matters of history, and deserve a place in our columns for reference, on account of their connection with two important Protestant missions.

Of the proceedings of the French Captain Laplace, at the Sandwich Islands, the Hawaiian Spectator, quoted in the Missionary Herald, contains the following account:

The French frigate l'Artemise, C. Laplace, commander, arrived at Oahu, July 9th, commissioned to settle the difficulties existing between the government of France and the king of the Sandwich Islands. The purport of the visit is best set forth in the subjoined manifesto, as published in the Sandwhich Islands Gazette, July 13th, 1839, addressed by captain Laplace, in the name of his government, to the king of the Sandwich Islands.

"His majesty, the king of the French, having commanded me to come to Honolulu, in order to put an end, either by force or persuasion, to the ill treatment of which the French have been victims at the Sandwich Islands, I hasten, first, to employ this last means as the most conformable to the political, noble, and liberal system pursued by France against the powerless, hoping thereby that I shall make the principal chiefs of these islands understand how fatal the conduct which they pursue towards her will be to their interests, and perhaps cause disasters to them and to their country, should they be obstinate in their perseverance. Misled by perfidious counsellors, deceived by the excessive indulgence which the French government has extended towards them for several years, they are undoubtedly ignorant how potent it is, and that in the world there is not a power which is capable of preventing it from punishing its enemies; otherwise they would have endeavored to merit its favor, or not to incur its displeasure, as they have done in ill treating the French. They would have faithfully put into execution the treaties, in place of violating them as soon as the fear disappeared, as well as the ships of war which had caused it, whereby bad intentions had been constrained. In fine, they will comprehend that to persecute the Catholic religion, to tarnish it with the name of idolatry, and to expel, under this absurd pretext, the French from this archipelago, was to offer an insult to France and to its sovereign.

"It is, without doubt, the formal intention of France that the king of the Sandwich Islands be powerful, independent of every foreign power which he considers his ally; but she also demands that he conform to the usages of civilized nations. Now, amongst the latter there is not even one which does not permit in its territory the free toleration of all religions; and yet, at the Sandwich Islands, the French are not allowed publicly the exercise of theirs, while Protestants enjoy therein the most extensive privileges; for these all favors, for those the most cruel persecutions. Such a state of affairs being contrary to the laws of nations, insulting to those of Catholics, can no longer continue, and I am sent to put an end to it. Consequently I demand in the name of my government.

"1st. That the catholic worship be declared free throughout all the dominions subject to the king of the Sandwich Islands; that the members of this relig-

ious faith shall enjoy in them all the privileges granted to Potestants.

"2d. That a site for a catholic church be given by the government of Honolulu, a port frequented by the French, and that this church be ministered by priests of their nation.

"3d. That all catholics imprisoned on account of religion since the last persecutions extended to the French missionaries be immediately set at liberty.

"4th. That the king of the Sandwich Islands deposite in the hands of the captain of l'Artemise the sum of twenty thousand dollars, as a guarantee of his future conduct towards France, which sum the government will restore to him when it shall consider that the accompanying treaty will be faithfully complied with.

"5th. That the treaty signed by the king of the Sandwich Islands, as well as the sum above mentioned, be conveyed on board the frigate l'Artemise by one of the principal chiefs of the country; and also that the batteries of Honolulu do salute the French flag with twenty-one guns, which will be returned by the frigate.

"These are the equitable conditions at the price of which the king of the Sandwich Islands shall conserve friendship with France. I am induced to hope, that understanding better how necessary it is for the prosperity of his people and the preservation of his power, he will remain in peace with the whole world, and hasten to subscribe to them, and thus imitate the laudable example which the queen of Tahiti has given in permitting the free toleration of the catholic religion in her dominions; but if contrary to my expectation, it should be otherwise, and the king and principal chiefs of the Sandwich Islands, led on by bad counsellors, refuse to sign the treaty which I present, war will immediately commence, and all the devastations, all the calamities, which may be the unhappy but necessary results, will be imputed to themselves alone, and they must also pay the losses which the aggrieved foreigners, in these circumstances, shall have a right to reclaim.

"The 10th of July, (9th according to date here) 1839. Captain of the French frigate l'Artemise.

Signed, C. Laplace."

The Captain then addressed a letter to the British Consul, offering an asylum on board the ship to himself and other British residents who might apprehend danger, and he generously made a similar offer to the American Consul and American residents, excepting the American missionaries!

Under the influence of these measures, a treaty of commerce was formed between the French and the Sandwich Islanders,—of which one article is the following:—

"Art. 6th. French merchandizes, or those known to be French produce, and particularly wines and *eaux de vies* (brandies) cannot be prohibited, and shall not pay an import duty higher than five per cent. advalorem."

Very similar measures were pursued by the Captain of a French ship-of-war, in the preceding autumn, at the island of Tahiti, where the London Society has long supported a very successful mission. We give an account of this transaction, in which entire confidence may be placed, as it was drawn up by the Rev. Dr. Lang, Senior Minister of the Church of Scotland in New South Wales. It was published in "The Colonist," a Sydney Journal, in Nov. 1838:—

Some time ago two French Roman Catholic priests landed clandestinely on the island of Tahiti, with the view of propagating among the Protestant natives of the island the errors of Popery. They had come in a small schooner from Gambier's Island, where a Roman Catholic mission has been established; and after traversing the south-western side of Tahiti, proclaiming that they were the only

teachers of the truth, and that the Protestant missionaries were false teachers, (in proof of which they alleged the astounding fact of the latter being *married*) they were received and accommodated in a cottage on the premises of Mr. J. A. Moerenhout, American Consul—a Belgian, we believe by nation, and a Roman Catholic by profession. To this individual and to the two priests whom he thought proper to take under his protection, it was intimated by the queen of Tahiti, who was apprehensive of disquiet and disturbance from the character and machinations of the priests, that the latter must leave the island by the schooner in which they had arrived; and Moerenhout and the priests having expressed their determination to refuse obedience, they were furnished with a copy of one of the Tahitian laws enacted years before, which prohibited the residence of any foreigners on the island, without the express permission of the Government. This was one of those laws of self-protection and self-preservation which all Governments have an undoubted right to enact, and of the enactment and enforcement of which, France has ever been of all civilized nations the readiest to set the example. The two priests having expressed their determination to *sit violently*, as they say in Scotland, notwithstanding this communication, and having accordingly locked themselves up in their cottage, a *posse* of Tahitian constables were sent, under the direction of one of the district judges of the island, who was present to protect the priests from personal violence, to compel them to embark on board the schooner when ready for sea. Finding the door locked within, the constables lifted up the rafters of the roof of the house from the wall-plate, and springing over the wall, opened the door from within. One of the priests, finding resistance no longer practicable, walked down to the canoe that was waiting for him on the shore; the other refusing to move, was lifted up as gently as possible by the natives and placed in the canoe with all their property, and rowed off to the schooner.

During the negociation with the Government, Moerenhout, had written very impertinently to the Queen, whose authority he pretended to set at nought, on the ground, forsooth, of her being under the influence of Mr. Pritchard, now British Consul, who had formerly been a Protestant missionary on the Island. As a proof, however, of the manner in which this individual's conduct, throughout the whole affair, was viewed by the American Government—a Government perhaps the best acquainted with the law of nations, and the most respectful of the rights of others of any in the civilized world—the circumstances of the case were no sooner made known to the American President than Moerenhout was dismissed from his Consulate.

A false and flaming account of the whole transaction, however, was immediately transmitted by Moerenhout and others to the French Government, and M. du Petit Thoire, Captain of the French frigate *La Venus*, on the South American station, was ordered to proceed forthwith to Tahiti to obtain satisfaction. This, as we have already hinted, M. du Petit Thoire proceeded, immediately on his arrival at Tahiti, to exact in a style and manner much more accordant with the practice of the old Buccaneers of America than with that of the agent of a highly polished and gallant European nation in the nineteenth century. Proceeding direct to the residence of Moerenhout, (who it seems has since been invested with the office of French Consul at Tahiti) and spending a long time with this individual, 'but without deigning to enquire into the circumstances of the transaction in any other quarter, M. du Petit Thoire addressed a letter to the Queen requiring her—

1st. To pay 2,000 dollars as a fine for her conduct in dismissing the priests.

2nd. To hoist the French flag and salute it with twenty-one guns.

3rd. To write a letter of contrition and apology to the King of the French.

All this was to be done within 24 hours, otherwise M. du Petit Thoire, who, suiting the action to the word, got his

sixty-gun frigate prepared for action, would batter down the town of Matavai, subvert the Queen's Government, and elevate to the throne an inferior chief of questionable character, under the influence of Moerenhout. It is needless to add that these unheard of demands had all to be complied with. There was not a single dollar in the Tahitian treasury; for what have a people emerging from semi-barbarism to do with money? but the money was generously advanced for Queen Pomare by three British subjects, Mr. Pritchard, the British Consul, Dr. Vaughan, a resident on the island, and Mr. Bicknell, the son of a missionary. There was scarcely a gun fit for service on the island; but the flag was hoisted and the salute fired, and M. du Petit Thoire, having pocketed the dumps and his letter from the Queen of Tahiti to Louis Philippe, has touched at our port.

These extraordinary transactions have suggested the following remarks.

The conduct of the king of the Sandwich Islands, and the queen of Tahiti, in sending away the Romish missionaries cannot be justified, without giving up the great principle of religious toleration. We do not see wherein it differs in principle from the conduct of the Spanish government in sending away the Rev. Mr. Rule. Besides, we would rather see the Protestant community assume the high and the true ground, that the truth as held by them has nothing to fear, when brought into direct contact with the emissaries of the Bishop of Rome.

There can be no doubt, however, that the governments of these islands had a perfect right to send away these priests, without its being considered cause of war by any other government. In the letter of Captain La Place, it is difficult to say whether ignorance or arrogance most predominate. When he says that all civilized nations tolerate all religions, he must be ignorant of a certain despot at Rome called the Pope; he must know nothing of Spain, and little even of the history of his own country. If it be an insult to France, and to its Sovereign, to call the religion of popish Rome, idolatry, then indeed will Louis Philip have many insults to bear.

What has become of the chivalry of France? Russia, Japan, China, and Tonquin, are equally guilty with these South-Sea Islanders. Why are they not punished? Why does not Louis Philip force upon them his popish priests? The government of Hawaii at their own expense sends away these priests,—the governments of Tonquin, Japan, and China put them to death, but the ships of France disturb them not.

A detestable part of the proceedings is seen in the sixth article of the treaty, forced upon these Islanders at the cannon's mouth:—"Wines and brandies cannot be prohibited and shall only pay 5 per cent. duty." By its fruit the tree is known. To a people without protection, the alternative is presented by the king of the French — receive my popish priests, my wines and my brandies, or receive death from my resistless power.—And then his agent talks about toleration, and the law of nations, and civilized governments!

In the midst of all these outrages it is cause of rejoicing that the Church is safe. Satan and his agents may have great wrath; but his time is short, and soon will the Lord, by the brightness of his coming, consume every anti-christ, and every thing that exalteth or opposeth itself against him.

Presbyterian Board of Foreign Missions.

COMMUNICATIONS FROM THE MISSIONS.

India Missions.

LODIANA. JOURNAL OF THE REV. W. S. ROGERS.

The following extracts from Mr. Rogers' Journal, though not of recent date, will be found not the less deserving of perusal.

Account of the Festival of Holi, and of Missionary Labors.

Feb. 28, 1839. This is the great Hindu festival called Holi, held in honor of Krishnu, who is said to have instituted the festival. It is a day of joyous festivity, but not attended with any particular religious rites. Krishnu is said by some to have had 1800, by others 18000 concubines. As might be expected in such a household, strong jealousies and rivalships soon grew up, and Krishnu was much annoyed by the complaints of those who felt themselves neglected. To obviate this difficulty, he is said to have appointed this festival, which was to celebrate the return of Spring; and ordained that on this day all might have free access to him that wished. The Hindu mythology says that he fitted up his palace in munificent style for the occasion —every species of delicate food, fruit, and perfumery was prepared for the guests, and withal a great quantity of yellow and red paint. This he amused himself by throwing upon the robes of his wanton guests, and in return allowed them to use the same freedom with him. This festival so much delighted him that he decreed it should be observed annually in the most public place, and that all who chose might attend, on condition that their wives and daughters be allowed to participate. He further decreed that the law requiring chastity should on this occasion be suspended, and that no indulgence should there be unlawful, nor should any one have power to control his own wife. The festival is still observed by both sexes among the Hindus, in dances, feasts, and various sports, accompanied by immodest songs, and casting yellow and red paint upon all who come within their reach.

March 4. A ragged, lazy-looking fellow has just come to say he wished to be a Christian. When questioned a little as to his object, he confessed his principal object was to get a support.

12. Received very encouraging accounts from the army proceeding to Cabul. Some pious friends in the army are very active in the Lord's work. They also speak of others in the mission to Pasawer who are like-minded with themselves. Is not the way of the Lord preparing in these long-neglected regions?

14. Went early this morning to attend the *Mela*, which is annually held at this season at the water side, on the east of the city. As I passed along, I saw all the roads on the south side of the river, crowded as far the eye could reach back on the level plain. These roads as they approach the city, unite with the principal streets, and hence the moving crowds might be seen gradually converging to the point of assembly. While watching their movements I was forcibly reminded of the words of the Psalmist—"They go from strength to strength, every one of them in Zion appeareth before God." But alas! how little do they know of the God that rules in Zion? How different the senseless worship which they perform from that which was performed by the devout Jews in Jerusalem! Arrived a little after sunrise and found great multitudes already assembled. I selected a suitable place at one of the most frequented ghats, where I took my post and continued speaking to the people and distributing books till eleven o'clock, when I was obliged to return, in consequence of a severe headache. I continued to suffer

much through the day, but was cheered in the evening by the intelligence that two of the soldiers are beginning to think about their souls. Oh that these convictions may prove to be real, and may result in their conversion to God!

May 14. I was much pleased this morning by a request from the fourth class in the school, that they might have the New Testament for a reading book. The class were unanimous in the request. The third class have been reading it for some time, and a few days ago they requested me to examine them particularly as to its meaning, as they wished to understand it fully.

25. My Persian Munshi, seeing me preparing some alphabetical blocks for our little boy, expressed some surprise that I should attempt to teach him so young. I asked him at what age children in this country generally began to learn. He replied the lucky time is when they are just four years, four months, and four days old. All respectable people make it a point to begin then.

Death of Ranjit Singh. Immolation of Eleven Women.

June 19. Heard to-day of the demise of the Maha Raja Ranjit Singh. He expired on the evening of the 27th, in his royal tent near Lahore. His body was consumed on a pile of sandal wood, amid all the pomp and ceremony which have so long distinguished his court, and melancholy to relate, no less than eleven females voluntarily immolated themselves with his body. Four of these were his principal *ranai* or queens, and the others slave girls belonging to his household. It is said Dhian Singh, his prime minister, was with difficulty prevented from ascending the pile to perish in the same way. The poor old Rajah appeared conscious that he had much to answer for in the next world. Hence when he found himself dying he endeavored to expiate his crimes, by giving in charity much of the wealth which he had acquired by his long course of oppression. The sum expended a few days before his death is said to have exceeded a koror, or 10,000,000 of Rupees.

ALLAHABAD. JOURNAL OF THE REV. J. H. MORRISON.

In the hope of regaining his health, which had become impaired by too severe application to his duties, and at the same time of spreading the knowledge of the Gospel among the people, Mr. Morrison made a tour in August and September last, to the cities of Mirzapore, Chunar, and Benares, lower down on the Ganges river. He travelled in a buggy, accompanied by Petras, the native assistant, and by one of the native scholars, setting out from Allahabad on the 16th of August.

Native Bungalow. Reach Mirzapore. Sabbath Services.

About 10 o'clock arrived at the first Bungalow. These bungalows are built by government, at the distance of from 5 to 6 coss, or from 8 to 12 miles, on the government road to Calcutta, for the accommodation of travellers. The regulations of these stopping-places may afford some good suggestions with reference to temperance houses in the United States. Every traveller stopping in one of them is obliged to pay one rupee, however short may be his stay, and no more, unless he remains 48 hours. He must then pay an additional rupee, and so for every full 24 hours. But should any other traveller arrive after he has occupied his apartment for 24 hours, he is required to give the new comer his place. Besides this, he is required to pay for whatever he receives, while no spirituous liquors or wines of any kind are kept in them, so far as I am informed, and very little of any thing else, as the bungalows are left entirely to the charge of native servants. Still a traveller may generally find enough to supply his wants, and make him quite comfortable. It is however customary for travellers here to carry provisions with them, on account of

the destitution of such accommodations as they wish. Immediately after breakfast and also after dinner a book was handed to me containing the rules of the bungalow, and ruled in columns for the names of travellers, date of arrival and departure, where from and to, amount paid, and for any remarks on the conduct of the servants.

After dinner I walked through the town, Gopegange. It is quite a populous place, and I longed to proclaim the gospel to its perishing inhabitants; but Petras having gone on to Mirzapore with all the tracts, I could do nothing to any advantage. I could of course distribute none of the word of life, for the reason that I had none with me. And I could talk very little to them without some one better acquainted with their dialect to act as interpreter. For although I can converse considerably with Petras, yet there are so many different dialects and shades of pronunciation, that one who has not a great familiarity with the native dialects can go a very little distance from home without some difficulty in this respect.

During the day passed an indigo factory and several fields of the indigo plant, and a great number of men, women, and children, each with a bundle of this plant on their heads, carrying it to the factory. Remained all night in the Gopegunge bungalow, guarded by four Chokedars and a police officer. On Saturday morning 17th August, arose at four o'clock, and started at half-past four for Mirzapore, where I arrived before breakfast, very much fatigued with my journey. Did very little during the day but rest myself, and endeavor to prepare to preach the next day.

Sabbath, 18. Attended the Rev. Mr. Mather's Hindustani services at 7 o'clock, His congregation consisted of his school children, about 30 boys and 30 girls, native christians, and servants, with Petras and two boys with me. I may here mention that when it was known in my school that I was going away, almost the whole school surrounded me, each one pleading to bepermitted to accompany me. As this was impracticable, I selected one of them, who makes himself quite useful to me, and I trust it will do him good. The other boy they picked up at Gopegange. He is an orphan, of more than ordinary sprightliness, and apparently, of more than common intellect. He lived by begging in the bazars, and at night slept under trees, or wherever he could get the semblance of protection from the weather. Such was his condition, from starvation and improper food, that he could in all probability have lived but a few days. Doubtless many such might be picked up over the country.

After breakfast attended English church in the public court room. Mr. Mather read the service, and I preached to a small but very respectable and attentive congregation from Jer. 8. 20. Several appeared to be impressed under the exhibition of divine truth. Again in the evening Mr. Mather assembled his congregation for the purpose of examining them on the subject of the morning's discourse, and of impressing the truth on their minds. It was truly interesting to see so many heathen, or rather so many snatched out from heathenism, assembled to unite in singing the praises of the only living and true God, kneeling before him in prayer, and giving the best proof that their understandings, at least, had been impressed with the truths of the gospel. They are in like manner assembled every morning and evening for worship and religious instruction.

Appearance of the country. People of Mirzapore.

23. As this is the day of my departure for Chunar, it may be well to give a brief review of the past. The appearance of the country is truly interesting to the Christian traveller. Wherever he goes, his vision is bounded by surrounding trees, like a forest. From such a sight it is at first almost impossible to account for the fact, that we are obliged to pay at the rate of a rupee for every three or four maunds of wood we burn; a maund being 80 lbs. But a closer inspection proves that most of what

appears like a forest, are clusters of fruit and shade trees, scattered over the country, under which native villages are built. Several times during the day I could count seven or eight villages, the houses of which were distinctly in view, and every where human beings are seen moving about in all directions. The traveller is never out of sight of villages, and of men, women, and children in this part of the country. It is astonishing what a mass of immortal beings this country presents to our view.

The city of Mirzapore is a large and flourishing one. It presents every appearance of much more than ordinary native enterprise. The buildings, both in size and external appearance of taste and neatness, and the great proportion of decidedly respectable people, at once strike the stranger as something very unusual. There is, too, a bustle of business, mechanical and commercial, which quite reminds us of other lands. The temples are mostly in fine order and of a superior class. And every thing connected with the religious complexion of the community reminds the readers of the Bible of the Ephesians who were wholly given to Idolatry. Here is a fine field for Missionary enterprise and a great work to be done. Here too we have peculiar encouragement to work, for the enterprising character of the inhabitants affords a sort of pledge that every convert would become more than ordinarily active in disseminating the knowledge of the Gospel.

Religious conversation with the natives. Rev. Mr. Mather.

During my stay the heat of the weather and my own debility would not permit me to do much. Besides preaching to the English congregation, I went out twice with Petras. We found not the slightest difficulty in collecting quite a large number of attentive hearers. Once at a temple full a mile from the city, we began to talk with the man who had charge of it, and was washing the idol. Soon a crowd of passers by were collected and we preached to them the way of salvation through the atoning sacrifice of the Lord Jesus Christ. The other time it was again at a temple on the bank of the Ganges in the city. We began by talking to one man, but soon a large crowd gathered around us. After reading and speaking some time Petras paused and gave an opportunity to any one to propose questions. One man began by stating that washing in the Ganges was sufficient to cleanse from sin. Petras called him to explain how that could be, when he began to quote something from the religious books. Finding that he was leading us off from the point and that the conversation was likely to take a very indifferent and unsatisfactory turn, I asked whether the defilements of a sinner was that of the body only or of the heart? This of course he avoided, but I pressed it upon him until I had impressed the crowd with the fact that he could not or would not answer it. Petras then attacked him about worshipping wood and stone for god. He maintained that they were god. As we were standing under a Pipal tree, I asked him if he considered it a God. He replied, yes—I then broke off a small branch and asked, what advantage there could be in trusting to a God that could not help itself against its enemies; what could it do for him? All these he avoided as he did the other. After pressing him with one or two other arguments the same way and with the same results, and after I had appealed to him before the whole crowd to answer at least one if he could, he went away without attempting any answer. I then appealed to the crowd by the evidence we had before us of the futility of their religion and their inability to defend it.

While the discussion about the efficacy of the waters of the Ganges in cleansing from sin was going on, a Faqir, all besmeared with dirt and filth, broke into the crowd with all the bluster of one who felt his consequence and his ability to settle the question, and anticipating trouble from him as a very turbulent fellow, I immediately turned to him and said, "yes, that is the kind of filth that may

be washed off in the Ganges; a man so much like a hog might be greatly benefited by bathing in the river." This had the desired effect, it turned the laugh on him and so disconcerted him that he stood gazing like a fool. I then asked him if he could read. He replied, no. Then said I, "what kind of a fellow are you to discuss such a question when you cannot read your own shastras?" I told him I would not waste my time discussing with him, and then turned to the rest of the people who appeared to feel surprized and disappointed at his defeat. He then spoke to Petras and promised to call on him the next day and talk on the subject, but never came.

While at Mirzapore we got a young man of the *Chattri* caste, the highest next to the Brahman, who professed a desire to become a christian. In testimony of his sincerity he ate with the native christians, and gave me the thread which he wore as the badge of his caste. I sent him on to Allahabed to be instructed and employed there until we could ascertain more fully what he is, for after all I must confess I have no confidence in his sincerity or the simplicity of his notions. He is poor and out of employment, so that he has very little to lose and every thing to gain if he can impose on us. But whatever may be his motives, our business is to embrace this opportunity of instructing him in the knowledge of the truth as it is in Jesus, waiting on the Lord in humble and importunate prayer that we would purify his motives and renew and sanctify his heart.

The Rev. Mr. Mather, of the London Missionary Society, has been in Mirzapore but about a year and a half; of course it is not to be expected that he should yet be reaping much of a harvest amongst an ignorant and idolatrous people. He has, however, several native christians about him, with two valuable native helpers in his work. He edits the Khair Khwah Hind" or Friend of India, in the Urdu language, printed in the Persian and Roman character; an edition in the Nagari character is also to be issued. He contemplates issuing it twice a month; and then once a week eventually. It has a very good circulation, and although published at a very low price defrays its own expenses. He also supplies the place of a chaplain to the English population, and expects soon to begin building a neat chapel for native preaching. In short he is doing a great work, and laying a foundation for great results.

Leave Mirzapore for Chunar. Rev. Mr. Bowley.

With sincere regret I took leave of Mr. Mather and his family this afternoon about one o'clock, and embarked on board a small native boat for Chunar. I had sent my horse and buggy on to Benares, as the roads in the rains are too bad to take a buggy with me. We had a rough and stormy time and one not without danger, but he who rebuked the sea of Galilee was with us and brought us in safety to Chunar about 9 o'clock in the evening.

Sept. 2d. I have been here now for a week and three days. I have nothing to say of my labours here among the heathen, having been rather a learner than a teacher. The time I trust has not been unprofitably spent in endeavouring to prepare myself better for the great work. The Rev. Mr. Bowley of the Church Missionary Society, has been in the missionary work for about 24 years, and being an East Indian enjoys the great advantage of laboring in his own mother language. He has given me nine tracts of his own original composition, and five translations in the Urdu and Hindi; also a copy of the Bible translated in the Hindi. Altho' he has not enjoyed the advantage of a thorough education and knows nothing of the original languages of Scripture, he has made perhaps the best translation of the Scriptures existing in any of the native languages of this country. He is now engaged in revising it and preparing it for a new edition. He has also abridged and translated Bunyan's Pilgrim's Progress. He has promised me several other tracts of his preparing, which he has not now on hand.

But you will wonder how he gets time to do so much at writing and translating, when you learn something about his other labours. He has under his direction six native assistants, besides school teachers—one of them is stationed with a christian farmer at a village about five cos from this; two others about a cos on the other side of the river, and three are with him in the city of Chunar. He has got two boarding schools, containing, one 23 girls and the other 24 boys, a Persian school in the bazaar, and an English school, besides a class of young men whom he is preparing for future teachers, or preachers, as God shall give them grace. It is his constant practice to rise at four o'clock in the morning, and commence his labours with the boys of the boarding school. Before breakfast they with servants, teachers, &c., are assembled for worship—in all about sixty persons male and female. After breakfast he usually takes up his translations with his paudit; after dinner his class of young men; and again in the evening all assemble for worship. At worship, both morning and evening, he spends some time in explaining the portion of scripture used by the children. After evening worship he retires to his room, with a class of his boys, and spends some time teaching them—so that he is usually up late and early at his work, *and never in a hurry*. Besides all this, he is the acting chaplain of the station. He preaches on Sabbath morning to the English and in the afternoon to the natives in the station church, and usually once a week he has a meeting in English and one in Hindostani. After this brief exhibition of the labors of one man and the extensive influence he must exert on the natives, I need add nothing to show how great a mistake is made by neglecting the East Indian population. In the present state of society, both native and European, no native in the country could, humanly speaking, exert any thing like so extensive an influence. A native must be a man of much more than ordinary intellect and attainments, ever to be left without the supervision of a missionary, but this man can exercise supervision over a number of native laborers and fill the office of chaplain, where he is obliged to preach to learned European gentlemen.

There are in the communion of the church here about 50 natives, many of them the wives of European soldiers. Although there is a fort, there is no regiment stationed here, only three or four companies of native soldiers. It is, however, an invalid station for European soldiers, of whom there are 200 or 300. Among them there is a school for boys and one for girls, each of which Mr. Bowley visits and examines once a a week. Since I have been here I have preached three times in English to quite a large audience. They seem very attentive and truly glad to hear the Gospel. Besides the Episcopal church here, they have a small Baptist and a Roman Catholic Chapel—neither of these, however, have any regular supply. I think it is the impression at home that there are no Roman Catholics in this part of the country. This is not quite true—there are a number here, I have heard of two or three at Allahabad, and at Agra there is a chapel and a Priest. Recently there has been a Roman Catholic newspaper started at Calcutta, and another to expose that system. I am informed that at every station where there is a certain number of Roman Catholics in the army, a R. C. chaplain is supported by Government. Besides the labors of Mr. B., already mentioned, he keeps a boat, and goes up and down the river to several of the most important places every year to preach and distribute tracts, &c.

China Mission.

LETTER FROM THE REV. R. W. ORR, DATED SINGAPORE, NOV. 6, 1839.

Hopeful conversion of Tan Kwang.

I have now the pleasure to inform you of the *hopeful conversion and baptism of Tan Kwang, my Chinese teacher.* He is about fifty years of age, and respectable for talents and education among the Chinese. He is quite modest and genteel in his deportment; this is worthy of re-

mark, as arrogance and presumption are almost universal traits in the character of the Chinese. His first knowledge of christianity was obtained from the Baptist brethren in Siam, with whom he was connected for some time. When I was in Siam, about a year ago, I employed him as my teacher. He was then convinced, as he says, of the folly of worshipping idols, and almost persuaded to become a christian. But up to that time he had been an opium smoker, and consequently was considered rather a hopeless case. When he left Siam, he made a vigorous effort to rescue himself from that pernicious and enchanting habit; and I have the best reason to believe he has completely succeeded.

After he came to Singapore he resided for two or three months in the same house with Leang Afa; and since that time he has occupied a room in our house. Most of the reading I have done with him, has been the reading of the Holy Scriptures; hence our conversation naturally turned on the various truths of God's word, and the way of salvation for lost and sinful man. By these different means he acquired a considerable knowledge of the gospel; and by degrees the light of divine truth seemed to break in upon the darkness of his soul, and he gradually became more clear and intelligent in his views, and more firm and cordial in his acceptance of the gospel plan of salvation. Previous to his admission to the church, I requested Mr. Dickenson to examine him, which he did through the medium of his Chinese teacher. And he concurred with me in thinking that we had all the evidence of a genuine change of heart, which could reasonably be expected, and that it was plainly our duty to admit him into the fellowship of God's people.

As his first knowledge of christianity had been acquired from the Baptist brethren, I thought it proper to explain to him that they administered baptism by *immersion*, while I preferred the method of *sprinkling*, but that I considered both forms equally valid baptism. He immediately replied that "the rite of baptism was an *outward* thing and that it was the worship of the *heart* which God required; and if the heart was right with God, he supposed that it was not very material about the form of an outward rite."

I will mention one other incident illustrative of his sincerity. A short time since his younger brother was here, on a trading expedition from China. All the Chinese, as you are aware, are accustomed to consider China the centre and source of civilization, refinement and literature; and of course the character they sustain in China, among their friends and acquaintances, is peculiarly dear to them. If a China man would in any circumstances be ashamed to acknowledge Christ, he would especially be ashamed to have it known among his connections and the friends of his youth, that he had abandoned the religion of his fathers and that of the celestial Empire, and embraced the religion of the "outside barbarians," as we are called in China. But this man not only avowed freely the change which had taken place in his own mind, but he brought his brother as much as four or five mornings, to our family worship, in order, as he stated, that his brother might learn how to worship the true God. This movement was entirely voluntary on his part; if he had been seeking admission into the church from any interested motives, he might have suffered his brother to remain here for months, and return to China, and we should not have known that there was such a being in existence. To persons in America this incident may appear a mere trifle; but to us who understand the circumstances and the prejudices of a Chinese mind, it is a pretty strong evidence of entire sincerity, and a desire to do good.

On last Sabbath, at our usual meeting, in a formula which I drew up with his assistance in Chinese, he expressed his desire to receive the rite of baptism and be admitted into the church of Jesus Christ: he professed his faith in the principal doctrines of the gospel, and his reliance on the infinite merits of Christ for pardon and salvation, and his determination,

in the strength of God, and depending on the assistance of the Holy Spirit, to persevere until death in the service of God. With a joyful heart but a trembling hand, I administered to him, the holy rite of baptism; and on the same evening he sat down with all the friends of the Saviour who were present to the table of the Lord, and united with us in commemorating the dying love of our blessed Redeemer.

How happy should I be if could write that not merely one, but hundreds and thousands of the heathen, were turning from their idols to the worship of Jehovah. But though it is yet "the day of small things" with us, we may be permitted to bless God for what he has done. If there is joy in the presence of the Angels of God over one sinner that repenteth, then may we rejoice that one soul, as we humbly hope, has been rescued from the pollution and degradation of heathenism, who will be prepared to join the throng of the redeemed on high, and unite in swelling the anthem of praise unto the Lamb who was slain from the foundation of the world. And without indulging in visionary anticipations, we may reasonably hope that he will be made instrumental in leading *some* of his benighted countrymen to a saving knowledge of the truth as it is in Jesus.

DOMESTIC.

Meeting of the Board of Foreign Missions.

The Spring Meeting of the Board will be held in the Lecture Room of the Second Presbyterian Church, Philadelphia, the Rev. Dr. Cuyler's, (not in the Assembly Church, as inadvertently published in the last Chronicle,) on the Tuesday preceding the third Thursday of this month, at four o'clock, P. M.

The Rev. Joshua L. Wilson, D. D., is appointed to preach the sermon at the opening of the Board. The Rev. Henry R. Wilson is his Alternate.

Instructions to Missionaries.

The concluding part of the instructions to the Rev. Messrs. Buell and McBryde, missionaries to China and Siam are given below:—

It is seen then, beloved brethren, that in many of their great features, your respective fields of labor are the same; requiring however some diversity in the mode of cultivation. Should God be with you, one of you will be called to contend with the widespread delusion of Budhism, in the language of Siam,—the other in the language of China; while another missionary of the Board, on the Himalaya mountains, two thousand miles distant from you, is preparing to contend with the same device of Satan in the language of Thibet.

It is not the intention of the Executive Committee, and we trust it is not the intention of the Church, whose agents we are, to leave these points to the labors of single missionaries. Although you go out in a manner singly, fear not dear brethren that you will be long left alone. There are now in our Theological Seminaries, young brethren of great promise, examining their duty in regard to these wide desolations; and more than one of the pastors in our Church are praying over the question of duty in relation to the same great field. When the present commercial embarrassment has subsided, means will be afforded, and the Church be enabled to strengthen her different missions with ministers and assistants, with printing presses, and funds to print and circulate the word of God.

When we speak of the plans and purposes of the Board, and what is wanted or intended for any section of the heathen world, it becomes us to feel our need of divine direction, and to acknowledge the sovereignty and over-ruling providence of God. We would desire to realize that the Church and all her ministers, at home and abroad, and every intermediate agency for carrying forward this work, are in the hands of God, as clay in the hands of the potter. "*Who is he that saith, and it cometh to pass, when*

the Lord hath commanded it not?" "*The Lord hath his way in the whirlwind, and in the storm, and clouds are the dust of his feet. How unsearchable are his judgments, and his ways past finding out. For who hath known the mind of the Lord, or who hath been his counsellor?*" In perfect consistency with these feelings and principles, it is the duty of God's people to be actively and zealously engaged in his service, and he has made it their special and paramount duty to make known the gospel to all the world. For their direction they have his written word, and the example and history of our Lord himself, and of his apostles. Great and precious promises are therein recorded, and his people are to contemplate the evangelization of the whole world,—to make all their arrangements corresponding to such a result,—and to pray daily, "*Thy will be done on earth, as it is in heaven.*" A deep and humbling sense of our own nothingness, is not more our duty than is the exercise of a strong and living faith in the certainty of the fulfilment of all his purposes of love and mercy in the triumph of his kingdom on earth. It is the duty, therefore, of the Church and her judicatories, agents, and missionaries, to commune and take council together for the promotion of this great cause. Yea, farther, it is the privilege of his people, when they know they are engaged in sincerity for the promotion of his glory, and the good of perishing men, to look forward to a participation of the glorious results of these labors. The Church may sow in tears, but she shall reap in joy; and the labor of love and the prayer of faith of the most obscure Christian, will find a place in the book of God's remembrance.—The great work will be carried on, and completed, by his blessing on the labors and prayers of his people, and their faith may rest on the purposes, the promises, and the power of the Almighty.

For some time after you reach your fields of labor, your principal attention will be directed to the acquisition of the languages of Siam and China. Faithful translations of the Bible must always be at the foundation of missionary effort, and these can only be made by him who is master of the native language. Besides the direct preaching of the Gospel, according to the instructions you have received from the venerable Presbyteries by which you have been ordained to this blessed work your attention will be directed to the children and youth of the country. From the very outset your efforts must be directed to the best means for raising up a qualified native ministry. The importance of this subject is so well settled, and has been so often explained in the printed papers of the Board, that we need not refer to it further here. Your first landing will be at Singapore. The beloved brother and sister there will give you a cordial welcome. There you will have the mournful privilege of visiting the last resting-place of the beloved Mitchell. Cheerfully he engaged as a messenger to the heathen, and calmly he met the summons of the Lord, and his silent grave now beckons the churches to the dying heathen among whom he sleeps.

We repeat to you, dear brethren, what we have already said to the brethren who have gone to other fields of labor.—

In this field, and engaged in promoting the same great object, it is encouraging to know that missionaries from other branches of the church of our common Lord, are laboring for the benefit of this benighted people. We would bid all these brethren God speed, and would rejoice in the success that may attend their labors. It will be your duty and your privilege, and we have no doubt your desire, to cultivate with them a spirit of harmony and peace, of kindness and good offices, as becomes the followers of the same blessed Master. Their success is ours also, for they are part of the Lord's hosts and when the warfare of his people is accomplished, all those who love the Saviour, of whatever name, will rejoice together over every triumph of redeeming love.

To you, dear Sisters, the Executive Committee would speak in words of encouragement. You have the prospect of enjoying the distinguished honor of assisting in making known a Saviour's name, to the poor benighted heathen, sitting in the region and shadow of death. You are engaged with your husbands in a great work, and many are the ways in which you can render as-

sistance. The female sex in Christian land, are greatly indebted to the gospel, for it has raised them from the degradation of heathenism—from being the slave of man, to be his dearest friend, and most cherished companion. The Christian female, in addition to temporal blessings, has the hopes of immortality, and of peace with God through the cross of Christ. The obligation resting upon her, to extend these blessings to others is peculiarly strong. At home, in all the relations of life, and in all the relations of the Church, her happy influence is felt and known; and in the foreign missionary work, God has in many cases greatly blessed her labors, for the benefit of those ready to perish. Fear not then, dear friends, to go forward. The God of your fathers—the God of Abraham, Isaac, and Jacob will be with you. Live near the blessed Saviour, and he will be with you, to comfort you in life, and to sustain and cheer you in the hour of death.

And now, dear brethren, we have come near the close of a series of most solemn transactions, which, in the providence of God, have taken place between his Church and yourselves, all having a direct bearing on the salvation of the dying, perishing heathen. The first of these was your giving yourselves, as we trust, to the Saviour. Then followed those long and earnest and persevering efforts to obtain the literary acquirements which our Church most wisely requires of all her ministers. In your preparatory course, the providence of God and the way in which he led you have been deeply interesting and to me most encouraging. In God's appointed time came your Licensure—your being received as Foreign Missionaries of the Presbyterian Church—your Ordination as Evangelists, to preach the everlasting gospel to the heathen;—and in the midst of God's people, and in one of your last interviews with them, have followed your public Instructions, by your fathers and brethren of the Executive Committee. Through all these God has led you by the hand; and his word and his providence have been your guide. Other duties are now before you, different, at least, if not more difficult and discouraging. You are now called to leave the churches and worshippers of the living God, to take up your residence among a people who have no God—whose "*land is full of idols*," and who are sunk under all the debasing and defiling abominations of heathenism. No Christian Sabbath casts its holy influence over that land. No solemn assemblies of God's people are there. But Satan's seat is there, and his dreadful influence, acting on the awful depravity of the human heart, has shrouded millions of immortal souls in the darkness of the bottomless pit. To this people, thus situated, you are sent as the messengers of the Churches, to make known to them the mysteries of redeeming love,—to tell them the story of the cross, and point them to "*the Lamb of God who taketh away the sin of the world.*" Be not discouraged at the array of the powers of darkness, who have so long held cruel sway over these perishing millions, and who are now plotting to defeat your mission of love and mercy. Bear in mind, that, as you go at the command of the Saviour, he has promised to be with you. Yes, dear brethren and sisters, and he will be with you; for he never failed of his word. He did not fail in Gethsemane—*when his sweat was, as it were, great drops of blood falling down to the ground, and his soul was exceeding sorrowful, even unto death.*" He did not fail on Calvary when he bore the hiding of his Father's face,—the agony of the cross,—its shame and the revilings of men, though myriads of angels waited on his slightest wish to be delivered from the dreadful contest. When he is with you, you have nothing to fear. The work indeed to which you are called is a great work, and justly may you say, "*Who is sufficient for these things?*" but never forget, that it is the Lord's work, and that the blessing of the Holy Ghost upon the labors of his servants will make the wilderness "*To be like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody.*"

Finally, dear friends, "*we commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among all them that are sanctified.*" An open door is before you; and God has placed you in a situation full of

promise for the interests of Zion. All your missionary labors will bear upon the best interests of immortal souls for eternity. Gird up yourselves for the work before you. Take the whole armor of God; but take it and use it in the name and strength of the Lord. Never forget your own weakness, never forget the strength of the Saviour's arm. The contest will be carried forward and the victory won, "*not by might, nor by power: but by my Spirit, saith the Lord of Hosts.*"

"*Now unto him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end: Amen.*"

Mission to Western Africa.

In August last the Rev. J. B. Pinney, the Rev. O. K. Canfield and Mr. J. P. Alward were sent to this mission. Their instructions were to make a full examination of the coast from Monrovia, to Cape Palmas; to procure the most definite information of the number and condition of the tribes behind the different colonies; and where it was practicable to visit the interior in person. The engagement with Mr. Pinney contemplated only this examination. It was left to the judgment of the other two brethren, either to commence a mission at once, or return home that they might avoid the rainy season. By thus returning, besides escaping the rains, which they would have had to encounter, before their buildings could have been finished, preparations in this interval could be made, and suitable articles procured for the commencement of a permanent mission.

This extended examination has been completed, and the brethren have returned. Their report is quite encouraging for missionary operations. The parts of the Western coast which in their opinion, afford the most eligible positions are Settra Kroo, and Grand Sestres, and the tribes immediately adjoining them in the interior. Both these places lie between the Mississippi colony and Cape Palmas. At both or either of these large tribes the way is fully open. So anxious were they for missionaries to reside among them, that they were quite unwilling the brethren should leave them; and when they found that they must go, they insisted on sending some of their head men with them to ensure their return.

During the whole tour Messrs. Canfield and Alward enjoyed good health. Mr. Pinney had an attack of African fever, which however was of short continuance.

As soon as practicable, these brethren, and perhaps others, will return to commence a mission among these benighted tribes.

China Mission.

We learn with sincere regret that Mr. Orr's health has become so impaired as to require a temporary change of climate. He was expecting on the 2d of December to leave Singapore in a short time, to spend perhaps a year in the Nilgherry Hills, in the South of India, which enjoy a comparatively cool and good climate, owing to their elevation. He would be accompanied by Mrs. Orr. and by his Chinese teacher, as he hoped to prosecute the study of the language. We trust this removal will prove so beneficial to his health that he may be able soon to return to his station, and not be obliged finally to retire from such an important field of labor.

Australia and New-Zealand.

These distant countries deserve our particular regard as fields for missionary labor. Their territorial extent is scarcely less than that of our own country, their climate better, and a large part of the soil hardly less productive; they are capable, therefore, of sustaining a very large population. Their aboriginal inhabitants, though in numbers they cannot be compared with the millions of south-eastern Asia, are yet a numerous and interesting, but at the same time a degraded and perishing people, who greatly need the immediate and efficient aid of Christian benevolence to save them from entire extinction. Moreover, so great is the resort of American Whaling ships to the harbors of those countries, exerting too often

a most injurious influence on the unhappy natives, that we are particularly called on to care for and to provide means for the spiritual benefit of our countrymen. In addition to all this, not less than seven important colonies are now established under the auspices of Great Britain, which are rapidly increasing in numbers and influence. It has been well said of them that they will become "the America of the Southern Hemisphere." And the Roman Pontiff is making vigorous efforts to establish his influence over these rising states. The valley of the Mississippi, it has been strikingly observed, and the colonies of Australia are the great fields in which the Bishop of Rome is most anxious to establish his supremacy.

Much interesting and valuable information respecting these countries has been laid before the Executive Committee by the Rev. Dr. Lang, the Senior Minister of the Scots Presbyterian Church in New South Wales, who is at present on a visit to our churches. This gentleman had the honor seventeen years ago of forming the first Presbyterian Church in those ends of the earth, and through many and most trying difficulties, attended with no small pecuniary sacrifices, he has been enabled to continue unto this day his zealous labors for the good of his adopted land. We hope his visit will be the means of awakening much interest among our churches on behalf of those important countries. The Executive Committee would gladly engage in missionary efforts at different places in New South Wales and in New-Zealand, if the churches should place the men and the means at their disposal.

Miscellanies.

TRANSLATION OF A PANJABI TRACT.

The Rev. J. Newton has sent to the Mission Rooms a Panjabi or Gurmukhi Tract, accompanied with a translation. This Tract "was originally published at Serampore, and is manifestly the production of a native Christian. It seems to be a good specimen of native style. The rhyming of the couplets makes it very musical. A few words at the last have been made to suit Lodiana." It is printed on a broad sheet of paper, like a handbill, and is entitled—

THE MESSENGER OF THE GREAT BOOK.

Hear attentively, O all ye people of the world,
How you may obtain salvation from hell.
This is a thing which no one seeks;
Men are perpetually in pursuit of wealth.
All this, however, belongs to the present world;
And you should consider that this world is nothing.
This wealth will remain but a little while; when you die, it will not accompany you;
For all know that those who are born must die; also that there is a difference between heaven and hell.
Without a separation from sin, no one can go to heaven;
All such will be cast headlong into hell.
What sort of a place hell is, what pain is there,
The great mass of men do not understand.
Hell is full of perpetual fire;
It will never be quenched;
There no cool wind ever blows:
It is boundless, and filled with a countless multitude:
Be afraid of hell, or your plunge into it will be terrible.
Beware of eternal fire.
Make Christ your refuge.
Without this refuge you cannot escape.
The Hindus have many Veds and Purans
The Musalmans have books and Quran.
We make a full enumeration
Of the incarnations from the Hindu books;
Please to hear a description of them—
First, God manifested himself in the form of a *fish*:
The second incarnation was in the form of a *tortoise*:
In the third he was a *boar* on the earth:

The fourth incarnation was a *man-lion*:
In the fifth he was changed into a *dwarf*:
In the sixth, in the person of *Paras Kam*, he destroyed the *chattres*:
In the seventh, having assumed the form of *Raghpat*, he slew Ravan;
In the eighth, in the form of *Krishna*, he overthrew Kango:
The ninth was *Buddh*, the curse of the world.
Since then nine* *avatars* have now been mentioned,
You may see that among them there is no Saviour.
Having considered our former book in this way,
I threw it away, when I found the GREAT BOOK.
That which you have now heard,
Resolve in your mind.
After God made the world,
He gave the following commands—
Let there be no other God before me:
Let no one by any means worship images:
Do not take the name of God in vain:
Do not work on the seventh day:
Honor your father and mother:
Take no life except for murder:
Never give indulgence to vile lust:
Do not think of stealing any one's property;
Give no false testimony respecting any one:
Covet not another's wealth or wife.
Consider all my commands profitable.
Whatever I say, that consider to be right.
Whosoever is free from sin and practices righteousness,
To him will be given a place in the eternal heavens.
But the man who is a little sinner,
Will be doomed to eternal fire.
God first gave his command;
Afterwards all men committed sin.
They were false, deceitful, covetous,
Murderous, lustful, malicious.
God, seeing the sin of the world, was wroth
The whole world, the righteous excepted, were in darkness.
Their offspring also, you should know, were all sinners.
The sum of their sins, how great! How shall I describe them!
The commands of God no one obeyed.
In this way they were sinking into hell.
God knew that man, of himself, could not escape.
God therefore devised a remedy for him.
"Let an individual be born on the earth,
"Who may take upon himself the sufferings of sinners.
"Whatever sinners will seek refuge in him,
"I will give him salvation.
"Who is he that will be born? Who will bear the sinner's load?"
God, in the person of Jesus, became incarnate.
The Lord was born in the country of Judea.
He was conceived in the womb of a virgin, and that without sin.
There being born he received the name of Christ.
In many places he performed wonderful works;
The blind saw, and the dead lived:
Such wonderful works he performed.
That he might assume the punishment of sinners,
He received death from the hands of his countrymen.
Having received pain in a variety of ways, he yielded up his life.
On the third day he rose again.
On his whole body he felt the pain of sinners;
Outwardly he had the appearance of a sinner.
Christ did not die like other men;
He died under the influence of great pain; it was wonderful.
When he took our suffering,
Then his anguish was great;
In the midst of his pain he cried,
O God, how hast thou cast me off!
God gave him into the hands of sinners:
Sinners spat upon him again and again;
They cursed and mocked him;
They put a crown of thorns on his head:
They nailed him to a cross:
By intense suffering they drove life out of him:
They pierced his side with a spear;

* It should be remembered that the 10th incarnation has not yet appeared. J. N.

The blood and water falling down, moistened the ground:
They gave him gall and vinegar to drink:
They caused life to depart by increasing his pain:
They put two thieves, on his right and left hand:
Thus situated they put him to death.
In this way the world treated him and killed him.
He bore in his body the suffering of sinners.
It was necessary for him to do this.
Without it God could not save any one.
He assumed the claim that was held upon sinners;
And as a surety he caused the conditions to be performed.
His death has caused us to live.
His suffering has made us happy.
According to the suffering which is endured in hell,
So Christ lived here in person.
God will take account of all.
Christ is righteous; they are sinners.
Christ submitted to death:
He gave himself to death for sinners.
Christ's righteousness is like an excellent garment;
By faith we may put it on:
Whoever puts on this goodly raiment
May go into the presence of God when he dies.
God is well pleased in his heart
With those who have taken the work and name of Christ for a refuge.
Now, whose Lord soever Christ is,
He will save them his sinful believers.
His disciples, if they die on earth,
Their faith will easily take them to heaven.
Hear, O man! hear this word.
This blessed book which has been made—
First it was made in the Hebrew and Greek languages;
From these it was translated into the English tongue;
Not only these: Men into other tongues
Have translated it with great labor—
Russian, Persian, Dutch,
German and Danish,
Armenian and American,
Africans and Asiatics,
And as many other countries as are known,
In so many this holy book is found.
In these days into the Hindu language,
People have translated this holy book.
Receive this book, and the former one
Cast away; considering it to be false
Soon into the Panjabi language,
In this style, it will be printed.
If any of you has a desire to hear it,
Let him come to the *Padris* and hear.

Am. Miss. Press, Lodiana.

A HINDU MISSION SCHOOL.

Mission schools in India are of different kinds, Common, Boarding, English &c. The Common School, as its name signifies, is intended for the instruction of native children in the simpler kinds of knowledge in their own language. Almost every mission has schools of this kind under its care, both for boys and girls, though it is difficult to obtain girls as scholars, because Hindu parents are insensible to the advantages of female education, having no examples of it and no schools for that purpose, and because the entire influence of their social usages and their religion tends not to elevate but to degrade the female sex. The boys who attend these schools, and especially the girls, are generally from the lower or poorer classes of the community, and the greatest disadvantage results from the difficulty of retaining them long enough at school to receive much benefit. As soon as they have become old enough to carry a small burden on their heads, or to scare away the birds from a field of grain, their parents require their services.

The teachers in these schools are commonly natives, not themselves very well taught, and when they are heathens in their religion their influence on the minds of the children is very far from being salutary. Native converts, especially those who have been educated in the mission schools, are always employed by the missionaries when they can be obtained. A native teacher expects from three to five dollars a month for his wages; though in some schools his remuneration is made to depend on the number and regular attendance of his scholars, in others on their proficiency—expedients which show the difficulty of conduct-

ing schools for the benefit of the poorer classes amongst such a people.

Two things exert a most unfavourable influence on the usefulness of these schools —the irregular and brief attendance of the scholars, and the imperfect character of most of the teachers. The vigilant superintendance of the missionary may do much to counteract this last evil, and such supervision is now considered essential; without being able to give it, no missionary would attempt to establish a common native school, but even after bestowing much careful attention on the teachers, the scholars, and their studies, the poor missionary is often greatly discouraged.

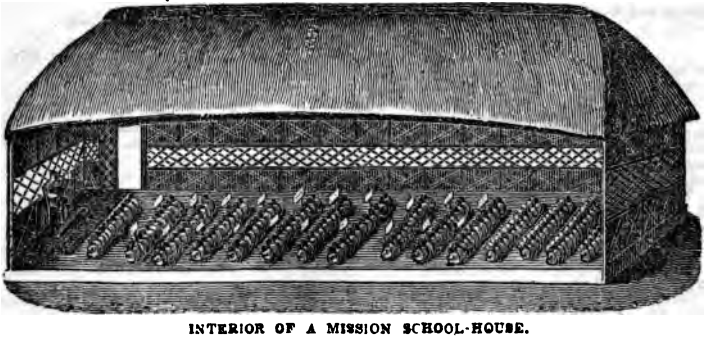
There are, however, other and more encouraging aspects under which these schools should be viewed. They impart the ability to read the word of God, an unspeakable boon, to those who but for their instruction would grow up in ignorance; they give to the missionary so many little congregations, composed of the least prejudiced and most susceptible class of hearers, to whom the gospel may be preached day after day; they form a valuable connecting link, often, between the missionary foreigner and the suspicious native community; in short, we should be thankful that heathen parents are willing, from whatever motives, to place their children under the care of our missionaries, and we should consider this one of the opportunities of doing good, vouchsafed to us in the kind providence of God, which we should by no means neglect to improve.

The Engravings appended present two views of a Bungalow, or house, such as is often erected, and at small expense for the accommodation of these schools. It consists of bamboo posts, with a basket-like or wicker work covering on the sides and ends, and a roof of thatch.

In the first Engraving, some native huts are seen in the distance, and a native palki or palanquin, (not a very good representation,) and an ox-cart on the foreground :—

A HINDU MISSION SCHOOL-HOUSE.

In the second view, one of the sides of the Bungalow is supposed to be removed, and the children are seen in classes, sitting on the ground according to Hindu custom :—



INTERIOR OF A MISSION SCHOOL-HOUSE.

Donations in March.

SYNOD OF ALBANY. *Pby. of Troy.*

Waterford, Presb. ch. of wh. $50, to con. Rev. REUBEN SMITH, l. m. 60,00

Pby. of Albany.

Charlton, Presb. ch. coll. 33,84; indivs. 2,50; Ballston centre, 9,25 45,59

SYNOD OF N. Y. *Pby. of Hudson.*

Scotchtown Presb. ch. additional for sup. Rev. James Wilson in North India. 5,84

Pby. of North River.

Newburg, "a friend," 2,00

Pby. of Bedford.

Rye, Presb. ch. mo. con. 16,75; Yorktown, Jas. Peabody, a thank offering, 5. 21,75

Pby. of New York.

N. York, 1st Presb. ch. mo. con. Jany. 64,50; do. Feby. 68,93; do. Mch. 59,88; annual coll. bal. 1386,48, of which 500 in part of semi-centenary coll. for the general purposes of the Board; note, 755,48 in addition have been previously ackn. as mo. con. colls.; 8th Presb. ch. 40; Duane st. ch. Ladies of, by Miss M. E. Halstead, 115. 1734,79

2d Pby. of New-York.

N. York, Scotch Presb. ch. R. L. and A. Stuart, 500; mo. con. Mch. 47; Canal st. ch. "a member," 25. 572,00

SYNOD OF N. J. *Pby. of Elizabethtown.*

Rahway, Miss Edgar's school, 3,25; Liberty corner, Presb. ch. mo. con. 16. 19,25

Pby. of New Brunswick.

Princeton, mo. con. Theol. semy. 9,50

Pby. of Newton.

Newton, 1st Presb. ch. 94, of wh. 5 counterfeit, bal. 89; Easton, Presb. ch. 375. 464,00

SYNOD OF PHILA. *Pby. of Phila.*

Phila. 8th Presb. ch. Juv. miss. soc. sup. *Alex. Macklin* under care of Rev. John Newton, Lodiana. 30,00

2d Pby. of Phila.

Bridesburg, Presb. ch. mo. con. 25,00

Pby. of Baltimore.

Baltimore, 1st Presb. ch. Juv. for. miss. soc. in part to ed. *John Chester Backus*, and *Elizabeth Conkling*, at Futteghur. 30,00

Pby. of Carlisle.

Harrisburg, "a friend," 5; Mrs. McCormick, 5. 10,00

SYNOD OF PITTSBURG. *Pby. of Redstone.*

Petersburg and Sandy cr. 10; Uniontown Sab. Sch. 6. 16,00

Pby. of Washington.

Wheeling, young ladies missionary sewing society of 1st Presb. ch. to con. MARTIN VAN BEUREN, P. U. S., and WILLIAM HENRY HARRISON, l. ms. and Rev. JOHN BLANCHFORD, l. d., 200; Pidgeon cr. ch. to con. their Pastor, Rev. EBENEZER S. GRAHAM, l. d. 100; Rev. E. S. Graham, to con. his son, JOHN L. GRAHAM, l. m. 30; Washington ch. 101,88; Fem. miss. Soc. of do. to con. Mrs. MARY MCCONAUGHY, l. m. 31. 462,88

Pby. of Ohio.

Pittsburg, Miss Nancy Knox, for ed. heathen youth in North India, 50; 1st Presb. ch. infant sab. sch. 34,35; Sewickley Presb. ch. 26; do. Semy., Edgeworth circle of Industry, 20; Centre Presb. ch. 5. 125,35

Pby. of Alleghany.

Tarentum, Presb. ch. 14,81; Rockland do. 7,48; Upper Bull cr. 8,44. 30,73

Pby. of Beaver.

New Castle, Presb. ch. in full to con. their Pastor l. m. 10,37

SYNOD OF OHIO. *Pby. of Columbus.*

Columbus, Presb. ch. 15,00

Pby. of Lancaster.

Washington, O. 1st Presb. ch. 14; Newark, O. do. 18; Pleasant Hill, do, 5,36; Norwich, 6,93. 44,29

SYNOD OF CINCINNATI. *Pby. of Chilicothe.*

Hillsboro' O. Presb. ch. 12,00

Pby. of Cincinnati.

Cincinnati, 1st Presb. ch. mo. con. from May 1839 to Mch. 1840 inclusive, 111; Springfield, Presb. ch. 25 Goshen, do. 12,57; Bethel, do. 13,21 161,78

SYNOD OF KY *Pby. of Transylvania.*

Lebanon, churches in the vicinity, 160,00

Pby. of W. Lexington.

Lexington, 1st Presb. ch. 136,34

SYNOD OF S. C. AND GA. *Pby. of Hopewell.*

Cherokee corner, the Misses Safford, to aid Rev. H. R. Wilson's orphan school at Futtegurn. 4,00

SYNOD OF MI. *Pby. of Mi.*

Forrest, Presb. ch. 5,12; Oakland college, and Bethel do. 141 Port Gibson, do. 66. 719,00

MISCELLANEOUS.

Ann Arbor Mich. D. Depew, 3; Onslow, Nova Scotia, per Rev. John J. Baxter, to aid missions in North India, 19; Phila., Miss Christiana McKenzie, 2,50; Cumberland co., Jas. Megehan, 10; Sydney ch. per Joseph Cummins, 27,25; Cash for Dr. Elliott's sermon, per Rev. Saml. Clelland, 3.2 64,75

SOUTHERN BOARD OF FOREIGN MISSIONS.

Cash received from Treas. 500,00

$5492,21

Ded. erroneously reported as from 1st Presb. ch. Brooklyn, N. Y. in Sept. 137,00

J. PATON, *Treas.* Total $5355,21

Recd. in previous 10 months, $41,483,55
" March, 5,355,21

Total amt. recd. in 11 months, 46,838,76

Donations in Clothing.

Sweet Hollow, L. I., 1 Box clothing.
Sand cr. cong. Juv. Fem. Miss. Soc. 1 Box clothing, valued $23,25.

Received for the Mission House.

Amt. from Chronicle for March,	408,17
St. Clairsville, O. Presb. ch.	10,50
Wyalusing, Pa. do.	6,50
New York, 1st Presb. ch. in part,	250,00
Sing Sing, N. Y. do.	23,13
Rahway, N. J. do.	41,78
Scotchtown, N. Y. do.	19,56
Princeton, N. J. students Theol. sem. bal.	1,00
Bedford, N. Y. Presb. ch. in part,	80,50
Greenbush, Rockland co. N. Y. Rev. Jared Dewing,	5,00
Rye, N. Y. Presb. ch.	50,00
Total amt. received,	$889,14

THE

FOREIGN MISSIONARY CHRONICLE.

VOL. VIII. JUNE, 1840. No. 6.

Biography.

MEMOIR OF THE REV. JOHN CHARLES G. KNORPP,

LATE MISSIONARY OF THE CHURCH MISSIONARY SOCIETY AT BENARES;

AND OF MRS. KNORPP.

How soothing and consolatory, to the mind of the believer, are the assurances contained in the Word of God, that all His dispensations in providence, and all His dealings in grace towards His Church, are ordered and arranged by infinite love and wisdom! The influence and impression of these truths are felt peculiarly powerful, when His honored and faithful servants are removed, in the bloom of life, and in the zenith of activity and usefulness. That *precious in the sight of the Lord is the death of His saints*, is a delightful thought; and we know their lives are equally precious to Him also; and are never cut short, but for some wise, though perhaps hidden reason, which, if we know not now, we shall know hereafter.

It is a solemn and heart-stirring event, that both husband and wife were carried off so nearly together, and so unexpectedly; Mr. Knorpp dying on the 29th of March, and Mrs. Knorpp on the 2d of April, 1838, at the early ages of thirty-two, and twenty-eight. Loudly does it speak to those who remain, to *work while it is called to-day*; for how soon may *the night* come on *us, when no man can work!* Humanly speaking, none could have calculated on a longer life of usefulness in India, than both of them, especially Mrs. Knorpp. But the Lord's ways are not as ours; and He saw fit thus early to withdraw them.

Mr. Knorpp was a native of Stuttgart, the capital of the little kingdom of Wurtemburgh in Germany; which, though it contains considerably fewer inhabitants than London, has produced and sent forth, during the last twenty years, one-third, or nearly one-half, of all the Missionaries who have entered the field. He had the privilege of being born of truly pious parents, in whose abode it could be seen, and felt, that religion reigned pre-eminent. Their incessant prayers for their offspring were, that they might become the children of God; and it is believed that the gentle and unceasing efforts of his kind and affectionate mother on his behalf were not unblessed. Oh, how much is in the power of mothers, when their hearts are bent upon the *one thing needful*—when the early conversion of their little-ones is their prominent care! As in nature, so in grace, early sowing will produce early reaping, and usually the most abundant harvest.

Mr. Knorpp was the first among many children, who appeared to be religiously impressed. His younger years were spent in school; and when that period of his life was over, his parents placed him with a friend for the purpose of learning a trade; but his heavenly father had chosen him for a nobler calling, as was soon made apparent.

During his apprenticeship, a family affliction—the severe illness of his beloved mother,—and the faithful preaching of a devoted young minister, led him to deep reflection, and finally to strong conviction; and it was at this interesting period, in his sixteenth year, that he truly and entirely gave himself up to the Lord.

The minister alluded to, was the celebrated Hoffacker; whose labors at Stuttgart effected immense good, particularly among the young. Several pious youths, in the warmth of their first love, united together for prayer, under the direction of a holy and highly-advanced Christian, and Knorpp was one of their number.

It was there that the germ of Missionary zeal was planted, and, in some degree, developed; and after the lapse of a few years, he, with several of the other youths, publicly offered himself to become an evangelist to the heathen;—and by applying to the Committee of the Mission Seminary at Basle, in Switzerland, he was received as a student into that Institution.

It will be interesting to mention here, that this seminary, from which many missionaries are sent out, is conducted upon the most purely scriptural principles; and appears particularly well calculated for the education of those, who, in the self-denying spirit of the Apostles, desire to go forth among the heathen. The plan of education is well contrived No. to advance the spiritual growth and intellectual improvement of the students. The domestic arrangement is also peculiarly fitted to produce those habits of simplicity and diligence which every missionary ought to possess.

The late Principal, Mr. Blumhardt, was a man of considerable talent, great erudition, and practical piety, in whom were united what we so seldom witness —the characters of an affectionate father and counsellor, as well as most able tutor to his pupils. The whole establishment, consisting of about sixty individuals, presents the beautiful picture of a family living in the most undivided harmony; humility, peace, and love reign there in a higher degree than the writer ever remembers to have witnessed elsewhere. A sweet spirit of prayer pervades the place, which is fostered by voluntary meetings between the members of the various classes and the teachers. It may truly be said, that prayer and praise resound through the dwelling continually; and this, doubtless, is the keystone to the happy spirit of its inmates. It were, indeed, devoutly to be wished that every missionary who leaves that place might ever retain the spirit of simplicity and piety which he brings from thence, and keep alive, in its full warmth, the feeling which animates both teachers and students there—that a missionary needs more than the mere frame-work of human learning; and that his own soul must stand in the right position before God, if he wish to become a useful and efficient laborer among the heathen.

At this favored place, our sainted brother studied upwards of five years; during which he diligently redeemed his time, and made a truly satisfactory progress, evincing good abilities, and improving every opportunity for enriching his mind. His intercourse with the tutors and brethren was very beneficial to him: he grew in knowledge and in grace, and gave pleasing promise of becoming a missionary indeed;—nor was such promise disappointed,

After leaving the seminary, he once more visited his beloved parents, and bade them a final farewell. The hour of separation was bitter to their natural feelings; yet both rejoiced in seeing their son depart on such a holy errand.

Having arrived in England with several other brethren, he entered into connexion with the Church Missionary Society; and prepared for ordination, to which he was admitted as a Deacon, by the Bishop of London; and after this, following the call of the Committee, he proceeded to labor in North India.

Soon after he landed in Calcutta, he was ordained Priest; and he then proceeded to Benares, with Mr, Leupolt, his fellow laborer. There, after diligently studying, and attaining a sufficient knowledge of Hindui and Oordoo, he preached his first sermon to the heathen at the expiration of nine months from his arrival; and from that period, to his death, he proclaimed the Gospel regularly twice a-day in the city of Benares.

From his own journals we learn, that he pursued his noble course in the true spirit of a holy and devoted messenger of

God, deeply mourning over the darkness, and ignorance of the Hindus; and grieving, like Paul when at Athens, to see that great city so wholly given to idolatry.

We cannot forbear to remark here, that perhaps none but those who are actually engaged in preaching to the Heathen can fully understand the peculiar difficulties and trials connected with this arduous work. Day after day the servant of God goes out, declaring salvation through Jesus to the perishing sinners around him; but when he beseeches them, in Christ's stead, to be reconciled to God, himself and his message but too generally meet with opposition, derision, and scorn. Far different is the situation of the Missionary, from that of the Minister over a professedly Christian congregation. The Missionary has, as it were, to intrude his message, in many cases, upon unwilling and prejudiced hearers; and, as an intruder, he is frequently disregarded and opposed.

Our departed brother deeply felt this; especially in a place like Benares, which may be well termed the head-quarters of Hindu bigotry and superstition—and he feelingly alludes to it towards the close of his last journal, at the very termination of his labors: after which he remarks, that, "had not a Missionary a gracious Saviour, before whose throne he may come with all his cares and anxieties, there would be no possibility of bearing up under the trials of his faith, and of keeping his hand on the plough." But *they that wait on the Lord shall renew their strength:* and this promise was fulfilled in the experience of our beloved brother. Grace was given him to persevere to the end: he fought the good fight—he kept the faith—and has finished his course.

In November 1834, Mr. Knorpp was united to a pious partner, Miss West, of Islington, with whom he had formed an engagement in London. She proved an affectionate and useful helpmeet to him; and became the mother of two dear infants, who are now left orphans. From April 1836, Mrs. Knorpp took an active part in the management of the Benares Church Mission Orphan Institution, which has lost much by her removal.

The following extract of a Letter received from Mr. Leupolt contains the affecting account of the last illness and death of these valuable Missionaries:—

On my return from my excursion, I found dear brother Knorpp in a weak state of health; but my presence seemed to revive him. He was very anxious to go into tents for a week or fortnight, hoping to be able to ward off a sickness, of the approach of which he had some presentiment. Circumstances, over which he had no controul, compelled him to postpone going for a week, and we therefore spent a few happy days together. I was stopping with them, and never before observed them so earnest in prayer—they were both preparing for heaven. A holy earnestness rested on dear Knorpp's brow, whilst his wife was more affectionate than ever. She had prepared several little things against my arrival, to welcome me; and her husband and myself could not but smile at her ingenious inventions.

During their absence from home, I had several letters from them, expressive of their desire for the coming of Christ's Kingdom, and their affection towards me. In one of them, Brother Knorpp, after complaining of his unprofitableness, says, "Oh that I had the love of a John, the zeal of a Paul, and the strength of a Goliath." And Mrs. Knorpp's desires were most ardently expressed, for living more to the glory of God, and more in communion with Him.

After being a fortnight in tents, they returned home; but it appeared to me that neither of them had derived much benefit from the trip. Knorpp had evidently become weaker; but his partner stated that she never felt better in her life than she did then.

As poor Knorpp daily suffered more, I pressed him to consult the doctor; and on Friday, the 9th of March, prevailed on him to do so; but the doctor did not think Knorpp's case a dangerous one. What made me uncomfortable, was a bad cough

which he had; and at the same time I observed that the health of Mrs. Knorpp became impaired; her rosy cheeks grew pale; and a languor was perceptible in her eyes, with a depression of mind, which alarmed me. Soon after this, they both lost their appetite; and on the 10th, Mr. Knorpp was obliged to remain in bed, and his poor wife was much excited: her impression was, "My husband will not live." During two days and nights, she was incessantly engaged in nursing him. Though I entreated her not to exert herself so much, yet I could not prevail. I shall never forget the impression I received on entering their house the day after Knorpp took to his bed;—both were asleep beside each other; one as pale as death; and the other flushed, as though a burning fever were raging in her veins. That evening I begged much to stay, during the night, with Brother Knorpp; but she would not permit it.

On the following Tuesday, when returning from the city, I found her really ill with fever;—still she wished to go on attending her husband;—but here I interfered, and prepared a couch for her in his study, on which she reclined. From that hour they saw each other no more in this world. During the day, the fever continued to increase on her; yet the doctor thought nothing of her illness, supposing it, as we all did, to be merely the effect of excitement and anxiety of mind. He ordered both to be kept quiet; and I went from one room to another, endeavouring to administer spiritual and temporal comfort to each of them.

But, on Thursday, the sickness took a serious turn with both, and I found my strength not equal to my task. I therefore thankfully accepted the kind offer of our dear Missionary Brethren, to share with me in my labour of love. About 8 o'clock at night I prepared to retire, having been four nights without rest; but when giving dear Knorpp some barley-water, I perceived, to my sorrow, his countenance change, his teeth close, and his eyes become fixed. Death seemed to spread over his whole frame. The doctor immediately applied a blister to his head; and being greatly fatigued, I lay down, though the impression of my dying brother was too vivid in my mind to allow me to sleep. At one o'clock I was sent for, as he was supposed to be dying: we prayed with him, and he prayed also. It seemed, that at the beginning of the night his prospects of eternity had been gloomy; but when I saw him, they were bright. He exhorted the servants, spoke to me in German, and then said, "Come, Lord Jesus, come quickly!" Being asked how he felt, he replied, "Peace, peace, peace is in my soul—a bright light shines before me! I could tell you more, but I must not." His countenance beamed with heavenly joy, and every one could see that the Lord was gracious to him. Some time afterward, he said to me, in German. "Ah! it is a hard thing, before the thread of life is cut through. I am dying; there is no more hope of life: a little while, and I shall be with the Lord." I could not reply, from tears; he was so resigned, and looked with longing joy towards his approaching dissolution.

The doctor requested me to inform Mrs. Knorpp of the danger in which he was, to prepare her for the final stroke. I therefore mentioned to her the whole of what had transpired during the night; to which she listened with joy, and great interest, exclaiming, "Oh, how happy, to be in such a frame of mind, and so prepared! But he will die, and not survive, though he may be somewhat better this morning!" at the same time adding, "I hope the Lord will spare me, for I am not yet prepared: I have not prayed enough, or been so faithful as I ought." I then pointed her to Jesus, as the all-sufficient Saviour of such unfaithful sinners as we are; and I also begged her to prepare for the sad tidings of her husband's going home; because, though he was then better, he was still in such danger, that a relapse of fever might open his way into Heaven. She calmly looked at me, and said, "I am prepared, and have been so from the beginning."

Brother Knorpp lingered on, notwith-

standing these very unfavourable symptoms; but on the Lord's day, the 25th, he became very weak; and believing his dissolution to be at hand, he called for me: he was perfectly sensible, but unable to speak; and therefore called for pencil and paper, and wrote a few sentences, containing his dying request to me. He then wished to write to his dear wife; but perceiving that it cost him too much exertion, I took the paper from him.

After that day he became frequently delirious, sometimes fancying he lay in quicksand, at other times in the fire, or between red-hot stones. Poor Mrs. Knorpp, too, became very ill: for six days she slept scarcely an hour; and took medicine, but to little purpose. I despaired of her life, yet I hoped against hope; but she was evidently aware of the approaching crisis, and requested me to destroy all her papers, after her death: and then she exclaimed, "I die, I die! I trust the Lord will pardon me, and receive me to himself!"

My own sufferings, as you may imagine, were most intense—not bodily, but mentally; yet as my day, so was my strength. I could now and then speak to my God, as it were face to face; and this was my consolation. But though the spirit was willing, the flesh was weak; and I felt truly thankful to the dear Missionary Brethren, who all regularly relieved me in turn. Their good ladies, too, watched Mrs. Knorpp day and night; and when she was so far reduced as to be obliged to give up nursing her babe, Mrs. Mather kindly offered to take him, along with her own little girl. Mr. Nicholls, likewise, took dear Sophia; and how deeply I felt their kindness, you can better imagine than I can describe. I am sure their reward, and indeed that of all the dear Missionary Brethren and Sisters, will be great in Heaven, for their deep sympathy and unceasing kindness.

At this time I was myself seized with the same malignant fever; and retired to bed, with the deep impression that I should never rise again. I therefore took leave of my dear brother, who was then perfectly sensible. We parted, with the assurance, on both sides, of never seeing each other again in this world: nor did we see each other again, as I became dangerously ill, and during the height of my attack our dear brother departed. His end was peace; his prospects of eternity remained bright to the last: he breathed hard, I was told, for two hours, and then fell asleep. I was deprived of the privilege of closing his eyes and attending his funeral, and my feelings were acute; but the Lord was my consolation. Never, in all my life, was He so gracious to me, as on that day: tears of sorrow and of joy mingled; and I could not help calling out, "Oh for a thousand tongues, to sing my dear Redeemer's praise!"

As soon as I was somewhat recovered, I went to see poor Mrs. Knorpp: she had heard of my illness; but nothing was told her of her husband's death, nor did she ever hear it. She asked but once after him, and the question was not answered. How will she have been rejoiced at finding him in Heaven, ready to welcome her there! I was with her for about two hours: she was perfectly sensible, and said she felt better; but, to me, she appeared dying. We parted in tears: I was wavering between hope and fear; but the latter predominated, and in the morning, when I awoke, I heard that her spirit had left its earthly tabernacle, and taken its flight to its eternal mansions. It seems, that after I left her, her illness took a decided turn: she complained of being obliged to lie in iron and hot water, just as her husband had done; and, like him, she breathed hard for two hours: she then fell asleep, on the 2d of April. Her countenance in death bespoke the peace which must have filled her soul at her departure; and she seemed to smile at my tears. She was interred the following day; and lies to the left-hand of her beloved husband; and there they both repose together, till the Archangel shall awake them with his trump.

This sickness was not quite apparent—perhaps it was the putrid fever: it seemed to seize, from the beginning, on

the very vitals; and I still feel the effect of my four days' illness. All the care and attention possible were rendered to our beloved friends: two most clever and intelligent medical men were constantly with them, one of whom always passed the night in the house.

As I remarked before, all our Missionary Brethren and Sisters watched over them in turn, night and day, with unceasing solicitude; and fervent prayers were offered for them, both in public and in private: but the Lord was pleased not to grant them; and who shall ask Why? We shall ere long perceive what now appears mysterious; and this is enough.

And now, what more shall I say? They are gone home, and safe. I shall, perhaps, soon follow: and I declare, with sincerity, that though I pray to live a little longer, for my work's sake, I long to be with Christ.

These cutting bereavements have, I hope, created in me a stronger desire than I ever before felt, to live more to God's glory, and to cleave closer to Him from whom death cannot separate me; and although my intense feelings of joy and sorrow will pass away, these desires, I trust, never will.

It is unnecessary to add any thing to these extracts, as they speak for themselves all that might otherwise have been said. May we *die the death of the righteous, and may our last end be like his!*

Proceedings and Intelligence.

Western Africa.

WESLEYAN MISSIONARY SOCIETY.

Opening for Missions among the Ashantees.

A promising entrance has been gained into Ashantee itself. The Wesleyan Committee thus state the circumstances under which this has been accomplished. In reference to the decisive victory gained by the British over the Ashantees in 1826, they say—

After this battle, negociations were commenced; but, owing to various causes, it was not until the month of April 1831, that a treaty of peace was signed; when the king sent one of his sons and a son of the preceding king as hostages: with 600 ounces of gold, to be lodged at Cape Coast Castle, as a security for the performance, on his part, of the conditions of the treaty, for the term of six years. At the end of six years, the gold was returned; and the present king, Quacoe Duah, who had in the mean time succeeded his brother, Osai Ockotoe, consented that his nephews, who had been given up as hostages, should be sent for education to England, where they at present remain.

It was shortly after the execution of this treaty that the land which had been so awfully desolated by war was visited, in the order of Divine Providence, with the blessings of the gospel of peace. The Wesleyan Missionary Committee were led to accept the generous offer of Captain Potter, of Bristol, to take a Missionary in his vessel, free of expense to the society; and in the year 1834, the Rev. Joseph Dunwell was sent on a visit of observation to Cape Coast Castle: he was welcomed by many of the natives with gratitude and affection; and his faithful labors among them were crowned with signal success. The work which thus so auspiciously commenced, has since extended along the Gold Coast eastward, as far as Accra: several chapels have been built, or are in the course of erection; and 600 converts from heathenism have been united together in church-fellowship.

Interesting as this mission appears, when viewed in its benefical effects on the natives of the Gold Coast, it however rises in importance when regarded as the means by which the way has been opened for the introduction of the Gospel into Ashantee. The establishment of this mission has served to excite more particular attention to the circumstances and spiritual wants of the Ashantee people; and has created the facilities by which Mr. Freeman has been enabled to visit Coomassie. It deserves, moreover, especially to be noticed, that immediately on the commencement of this mission its beneficial influence began to be exerted on the two Ashantee hostages, under the ministry of Mr. Dunwell, they became impressed with the truth and excellence of that divine religion which they have since formally embraced in this country; and they are now on the eve of their return to their native land, at the very juncture when their uncle, the present king, has become favorably disposed to missionary exertions. Thus has access been afforded to a people, the conversion of whom to vital Christianity, could not fail, considering their geographical situation, and their weight in the scale of African Nations, greatly to promote the spread of the gospel, and, at the same time advance the cause of humanity and civilization throughout the continent of Africa.

Mr. Freeman says of the Ashantees—

If there is any place in the world which demands or needs more urgent attention than another, surely it is Ashantee; where human victims are sacrificed by scores, yea, by hundreds. Not satisfied with merely killing, they often torture their victims in the most horrid manner. I do not think their prejudices are very strong; and, as the king is not unfavorable to the introduction of Christianity, we may, by the blessing of God, reap a rich harvest of immortal souls among them. One of the chief traits in their character is, their unconquerable jealousy of Europeans in a political point of view; not allowing any of those who have visited them to penetrate into the interior. I believe that the day when a passage into the interior will be opened, is far distant, unless through the medium of missiouary enterprise; as they cannot have the same jealousy respecting a missionary, as they have of a mercantile person.

A journey to the capital of Ashantee has been accomplished by Mr. Freeman; of which he thus writes on the 5th of May, 1839:—

I embrace the opportunity of informing you of my safe arrival from Ashantee on the 23d of April, after an absence of three months and three days. Though I started on the 30th of January, I did not reach Coomassie until the 1st of April; having been detained on the road fifty days. This detention was the result of those strong jealousies which characterize the Ashantees.

Through the mercy of the God of missions, I have surmounted every difficulty; and have returned fully satisfied that even the sanguinary Ashantee is ready to receive the gospel; and that, as soon as the Committee can send a good supply of missionaries to this station, we shall, by the blessing of God, succeed in establishing a mission among that people.

During my travels, I passed through many blood-stained streets, and witnessed many scenes of horror and misery. If ever there was a country which needed your special attention, it is Ashantee; where human sacrifices are every-day occurrences; and where, though they do not eat human flesh like the Feejeeans, the mangled bodies of human victims are suffered to lie swelling and putrefying in the public streets. I experienced much kindness from the Ashantee monarch, while staying in Coomassie; and have every reason to believe, that, as he becomes better acquainted with us, all his jealousies will vanish away.

The number of inhabitants in Coomassie is about 30,000, and the whole population of Ashantee, (at a moderate calculation) from 700,000 to 800,000.

Several powerful Fantee chiefs, whose

territories lie between this place and Ashantee, are favorable to the establishment of missions among their people, and have expressed themselves as ready to receive a missionary at any time.

My most hearty and grateful thanks are due to President Maclean, for his kindness in recommending me to the favor and protection of the king of Ashantee, and for sending two soldiers to conduct me thither.

My journal will convince you, that God, in his infinite mercy, is gently opening before us our way into the interior of this vast continent.

The great length of time which I remained at Fomunnah, gave me an excellent opportunity of becoming acquainted with the people, and of gaining their affections. I also became accustomed, by gentle degrees, to those horrid and awful scenes which are every-day occurrences in Coomassie.

Fomunnah is a much more desirable place for the establishment of a mission, at the present time than Coomassie. The people are more prepared for the reception of the gospel; and their chief, Corintchie, is exceedingly well disposed toward us. Nevertheless, I should have no hesitation in attempting the establishment of a mission even in Coomassie itself.

I have no doubt as to getting up to Ashantee for the future, with much less expense than has been incurred on my first visit. The king would not make so much ado the second time, as I am no longer a stranger. I also think, that even with a stranger he would not adopt the same course as he did with me, inasmuch as the novelty is over.

While I was staying at Fomunnah, the king sent down a messenger, to see what kind of person I was. When the messenger returned, he asked him what he had seen, in language something like the following: "You have seen the Fetishman!" "Yes." "Had he plenty of drums with him?" "I saw no drums." "Why! he is a Fetishman: he must have drums with him." "I saw no drums. He has plenty of boxes; but I cannot say what they contain."—"Why did you not endeavor to learn whether the boxes contained drums or not?"

I was informed that the king was exceedingly angry with the messenger, because he could not give him a satisfactory answer. At another time the king said, "Never since the world began has there been an English missionary in Ashantee before. What can he want!"—As I have been to Coomassie, and not only so, but have visited him in his own residence; as well as been for a fortnight under the watchful care of his chief linguist, Apoko, who has his entire confidence; his jealousies are, doubtless, so far removed, that he will not be likely to detain a missionary so long on the road again, while perplexing and puzzling himself with questions of this character.

It was manifest that a mighty change had taken place respecting me, in the mind of the king, after I had been a few days in Coomassie; for he seemed very anxious to detain me, if possible; and I believe that he would have kept me several weeks, thereby placing my life in the greatest danger from the rains, &c., but for the kindness of President Maclean; who, knowing the probable consequences of my being detained in that manner, wrote to the king, some time after I left Cape Coast, requesting him to let me leave Coomassie whenever I thought proper.

Doubtless there has been a great advantage gained by this enterprise; and I trust that you will, by the liberality of British Christians, and especially those of our own body, be enabled to follow up that advantage, by sending out, as early as possible, three or four missionaries at the least, that more attention may be paid to Ashantee.

Mr. Maclean, having read Mr. Freeman's journal, thus writes, on the 9th of July;

I would fain hope, that from the manner which you were received in your AVOWED character as a missionary, throughout the whole of your arduous journey, there will not exist many obstacles to the accomplishment of the first object—getting a *locus standi* in the country. Certainly

I think there will be no INSUPERABLE obstacle.

I trust the Wesleyan Missionary Committee will be satisfied that there is such an opening as will justify them in pushing the advantage gained by your indefatigable zeal. I would almost go so far as to say, that if they HAVE THE MEANS, a serious responsibility will rest upon them, and on Christian England, if so glorious an opening into Interior Africa, if so rich a harvest, be neglected. But I hope better things. And I do not despair of yet witnessing the peaceful triumph of the Cross, even in that stronghold of Satan, Coomassie.

I expect considerable advantage will arise from the Christian Education of the two Ashantee Princes, now in England. If well supported—for all depends upon that—their influence in Ashantee will aid the good cause much. I shall not fail to direct them to be introduced to the Wesleyan Missionary Committee.

In September, Mr. Freeman states—

The results of my mission to Ashantee are now beginning to be manifest. The King, I hear, from good authority, is becoming anxious respecting the establishment of a School in Coomassie, and is expecting me to pay him another visit; and many of the Ashantees, who became acquainted with me during my late visit, call at the Mission House to see me, when they come down to Cape Coast. A brother of Corintchie has this morning paid me a visit, presenting Corintchie's regards, and stating that they will be very happy to see me in Ashantee again. If the advantage already gained can be followed up, I have no doubt that, under the blessing of the God of Missions, we shall, in due time, meet with abundant success in Ashantee.

Of the opening into Ashantee, the Wesleyan Committe say—

Seldom, if ever, has a case of greater urgency been submitted by this, or by any other Missionary Society, to the consideration of British Christians and Philanthropists. The evidently providential character of this new opening for evangelical enterprise—the peculiar claims of Africa to moral and religious compensation for innumerable wrongs and injuries, such as admit of no other adequate reparation—the probable assistance which the diffusion in Interior Africa of Christianity, and of Education in direct connection with Christianity, would afford to the noble and truly magnificient projects now in process of formation for the effectual suppression of the Slave Trade, by diminishing, and ultimately terminating, the supply of the raw material for that hitherto increasing and unconquerable traffic—the encouraging fact, that a commencement in Ashantee would be greatly favoured by the comparatively limited extent and influence of Mohammedanism—the concomitant benefits of a successful Misssion in that country, in the suppression of the fierce and bloody wars by which for ages it has been desolated to a degree almost incredible, and in the advancement generally of African Civilization—these, and other circumstances in connection with the hope which, in humble dependence on the saving influences of the DIVINE SPIRIT, we are warranted to cherish, that in a field abounding, not with thousands, but millions of souls, a large spiritual harvest will eventually be reaped, constitute a CALL OF DUTY, which it would be criminal to disobey.

India beyond the Ganges.

LONDON MISSIONARY SOCIETY.

Spirit of Inquiry among the Mohammedans at Penang.

Mr. Beighton, who has long labored at Penang, gives the following particulars in a communication dated February, 1839:—

A respectable native called on me early several mornings since, saying, he wished to have some conversation with me. I make it a point to see all who

visit me, let them come when they will; so I told him no apology was requisite for coming early. He told me he could not rest till he had spoken to me—that he had a load on his mind—felt assured that the Mohammedan religion was false—he acknowledged Jesus to be the Lord, and spoke of the Holy Spirit; but said he dared not openly confess Christ before his countrymen. After giving him the best counsel I could, he said, "I do not, Sir, speak falsely. I can appeal to God who knows all things, that I do not lie. Do you think I speak contrary to truth?" I told him that he confessed to me that he believed in Jesus as the great Lord and only Saviour, and I had no reason to doubt his sincerity, as his confession was voluntary. "But what shall I do," he asked, "if I confess Christ openly? I have a wife and eight children alive—I have buried four—I shall be visited with the heavy wrath of the Mohammedans, and my family be exposed to beggary." I inquired what his employment was, spoke to him concerning persecution for the sake of Christ and the doom of all who are ashamed to confess him before men. He replied, "Sir, you have been fishing in this country for many years. I remember you twelve years ago, but how many fish have you caught? I can tell you there are hundreds of fish now near the surface of the water ready to leap out of their own accord; they are only fearful of the dry land; I know many who think as I do myself." I told him it would afford me unspeakable pleasure to see hundreds and thousands of his countrymen confessing Christ openly, for Mohammedanism was the certain road to misery. I could not from the whole tenor of the conversation do otherwise than indulge the hope that truth had in some measure laid hold of his conscience; but I have been mistaken before in so many who promised well, that I rejoice with trembling; still I know the good seed of the word shall not be sown in vain, and there are indications that the knowledge of the Gospel is increasing, whether the Mohammedans receive or reject it.

Among the means employed for the diffusion of Divine truth in Penang, the operations of the press have been of peculiar value and importance. Besides portions of Scripture and various books of instruction, Mr. Beighton has published from time to time several tracts in the Malay language, which sooner or later he hopes will be found to have exerted a beneficial influence on the minds of the people. The latest which he has issued is one entitled, "Christ and Mohammed Compared." In conducting this publication through the press, he had been efficiently aided by a Malay young man, formerly a scholar in one of the mission schools, whom he describes as being a very hopeful inquirer into the truth of Christianity, and as likely to become at no distant period a devoted follower of the Saviour. The tract was put into circulation, accompanied by a printed letter designed to allay or remove those prejudices by which Mr. Beighton feared the Mohammedans might be led to refuse to the tract itself a patient and candid perusal, or to treat with that disregard which they have generally evinced towards every attempt made to introduce among them the religion of Christ. These statements will explain the allusions contained in the succeeding extracts from Mr. Beighton's communication:—

I commenced the new year by putting into circulation the new Tract, "Christ and Mohammed Compared." It has excited great attention, and is the subject of conversation among the Mohammedans. Tuanky* Sayd Abbas, and another native of respectability, paid me a visit, to thank me for the letter and book I had sent. I said, I hoped the people would not be displeased with me for sending them. They replied, that as it regarded themselves they were very glad, and were anxious to make strict inquiry on the subject, but that they wished to be fully satisfied before they came to any decision. I had a long conversation with

* Lord.

them, and was pleased with their visit, as it was a convincing proof to me that the book had attracted notice, and was not rejected. On their leaving I presented them with copies of the Holy Bible.

The learned Mohammedans are considering what is to be done. They held a meeting the other day, at which a discussion took place. It was observed that an answer was requested to the letter. One said, "Better leave it alone—send none." Another said, "We cannot do so, or we shall be considered unable to answer it." Another said, "A sad affair this indeed; our young people will hear that our prophet is a deceiver, and what will become of our religion?" Another proposed that they should apply to the high priest, and get him to send me a reply. I told my informants I would be very glad to receive a letter from the priest himself, that I might know his real views, and see my errors, should they be pointed out. I am waiting patiently for the priest's letter.

Some say if no answer is sent, the Mohammedans will be greatly ashamed, for such a thing was never before known as that any person should print a book and call their religion a delusion and their prophet an impostor; and many, they fear, will believe it unless it is contradicted. Others say it will be very difficult to prepare an answer to my letter, as many books must be first examined in order to discover the excellences of their prophet and prove him to be true. They are now inspecting Arabic manuscripts, and while they are examining these documents I hope the people will be reading the books. Had I offered such a tract twenty years ago, it would doubtless have been rejected with indignation. The New Testament itself was then rejected, but now the Mohammedans generally acknowledge the Gospel to be true; only our version is not correct from the original.

Writing on the 22nd of January, Mr. Beighton states :—

I have received a few replies to my letter, and have been busy in sending answers back. One letter is very pleasing. The writer declares himself a firm believer in the Gospel, and his resolution to be a Christian. The tract appears to have been as well received as I could expect. There are daily discussions about it; some are offended, and one tore up the tract in anger. I never knew the Mohammedans so much roused before; many are applying for the tract, and also for the Scriptures; surely Divine truth is spreading. I see the vast importance of having a variety of tracts on important subjects ready. One is now wanted on the inspiration of the Scriptures, the divinity of Christ, &c. In fact we need a series of tracts on the Evidences of Christianity; but it takes a long time to get over one properly prepared and printed, as we are at present situated. This department alone might occupy the whole attention of one person. One of the boys who composes the Malay types tells me he is engaged every evening in reading the Comparison and Way of Salvation, to persons who wish to hear their contents. On the vast importance of publishing religious tracts, I need not now descant.

January 31.—While reflecting with some degree of satisfaction on the reception the Comparison had met with, I was suddenly aroused from my pleasing dream by the intelligence that there was a great stir among the Seyds,* and that considerable excitement prevailed.

People say the Mohammedan beast is wounded, their prophet is declared to be an impostor, and none can prove the accusation to be false, not even the chief priests and learned men. January has been to me almost like a dream. I can scarcely believe all to be reality—I never before passed such a month in Missionary work. By the Almighty power of God a nation may be born in a day. Let Missionary Societies persevere; though they may labour for fifty years and see

* The Mohammedan nobility.

no fruit, let them still go forward; the word of God shall not fail.

February 1.—The Seyds have been complaining bitterly, and were in great perplexity, not knowing what to do with the books; a few offered their books to the Governor, and begged him to relieve them of such *vile* productions. The Governor declined the honor, telling them to destroy them, and asked how it was they received them. They replied, That as it regarded their destroying the books, *that* was impossible—that it would be a great sin to do so, for their prophet's name was printed in them; and as it regarded their receiving them, how could they know their contents without looking into them? They had never received any thing of the kind before from any Padri. I was not previously aware that Mohammed's name being in a book was a security against its being destroyed.

[*Miss. Mag. Jan.* 1840.

New Zealand.

CHURCH MISSIONARY SOCIETY.

Assaults of Romanism.

The See of Rome has, of late years, begun to send forth its missionaries, to disturb and weaken, so far as it may be permitted, the missions established by Protestants in various distant regions. In order, however, more distinctly to exhibit the state of the case, we collect together several communications from the missionaries. Each one of them, according to his particular means of information, or according to the nearness with which the evil approaches him, expresses his own individual feelings; but all concur in viewing with alarm and grief the entrance of this corruption of the Gospel into New Zealand. It is, surely, one of the most dark and distressing signs of the times, that the Popish superstition should again be attempting to claim the mastery of the world; planting one foot on the civilized nations of Europe, the other on countries just emerging from barbarism and hailing the dawn of the pure Gospel. Whether, in the dispensations of divine providence, Popery will ever again acquire any thing like ascendancy, or whether the measures which she is now taking may not lead more rapidly to her utter exposure, downfall, and extinction, are questions that pertain not to this place. We perform a simple, yet important duty, in recording the following facts and views forwarded by the missionary laborers in New Zealand.

The Rev. W. Williams, having urged the importance of occupying a new station at the East Cape, proceeds to observe:—

You may expect to hear, in a few months, that the Roman Catholics are there, and exerting much influence, unless active means be speedily used. The Roman Catholic Bishop receives, we are informed, an income of 1500*l.*; which he will not fail to use to the utmost in promoting his influence among the poor ignorant natives. The additional priests, whom he is expecting, he would send forth immediately; and engage to accompany them any European Papist who may know the language, of whom there are many, as interpreter.

Under date of Feb. 26, 1839, he adds—

The Popish bishop and his two priests are all activity, expecting shortly nine more priests; and wherever there is any prospect for them, there they will be.

Mr. Williams also remarks—

The Bishop and his priests are applying with assiduity to the language.

Mr. Davis at Waimate writes, in December 1838—

The Popish missionaries are, I fear, too successfully employed: their manner of worship is too agreeable to the native habits and customs, not to be received by many. The natives have, I believe, a wish in general to become religious; but they want a religion which is in agreement with human nature. This, I fear, they will find in Popery. Some have already become members of that persuasion, and are using their formularities. Benjamin Wahanga, one of our native teachers, told me, a few days ago, that he had heard them pray to the Virgin, and that they had baptized several peo-

ple—that their ceremony of baptism consisted in suspending a piece of copper from the neck—this, they were told, would constitute them Christians till death; and, after death, by their presenting that piece of copper at the gate of heaven, it would procure for them admittance there. This sentiment, so much in agreement with their ancient usages, is likely to ensnare them, or at least some of them, for a time. The old usage was, when a chief died, or any one whose relatives could afford it, to place a gun or two with the dead body, in order that the spirit might not go unarmed into the other world.

Again, in the course of this year, Mr. Davis writes, with much feeling—

April 4, 1839—This is, my dear Sir, a time of trouble and rebuke; my soul is quite weighed down within me, on account of the progress which Popery is making among the natives. We have long heard of its progress at Hokianga; but now it is brought in among us. Yesterday, a party of our neighbors arrived from Hokianga, where they had been on a visit, wearing the usual badge, and reported that they had been baptized by the Popish Bishop. They are now, it is said, actively engaged in procuring materials to build the bishop a house at their place, and that is within two miles of our settlement. Next week, they say, the Bishop is to come over, when he will go to the Bay to baptize there. Popery is well adapted for the people of this country. I fear it will make sad inroads among us. May the Lord, in mercy, deliver the natives from the iron grasp of this fatal delusion. The people who have been thus baptized are some of the worst and most ignorant characters among us; they have long rejected the counsel of God against themselves; and now I fear they will be given up to this strong delusion, to believe a lie.

Mr. C. Baker, at Paihia, writes—

The French Catholic Bishop has been very industrious in propagating his tracts, both among natives and Europeans. He has made several visits to the bay; and has at length secured a piece of land in the neighborhood of Kororarika. He has stated, that ten or twelve priests from France are likely to join him. We hear that he has spent some time at Kaipara and Mangakahia. The natives at Kororarika do not appear, at present, to be favorable to the Roman Catholic religion. The Bishop, while trying to adapt his doctrines to suit with their superstitions and usages, commits himself rather awkwardly, inasmuch as the natives conclude that they may as well remain as they are. The faction of Papahurihia is still fresh in the recollection of the people. This system consisted in forms and ceremonies; but it left the poor deluded creatures just in the same state as before. Contrasting their systems of religion with that which the Bible teaches, the natives are struck with the amazing difference. These systems leave them as they found them, in gross ignorance and darkness, and under the influence of every sinful passion: that which the Bible teaches works a thorough reformation of character, making the man anew in Christ Jesus.

Mr. Shepherd, at Kerikeri writes—

The worshippers of images have set up their standard in New Zealand. Proselytes have been made. It does not appear that much more is required than an acquiescence in modes of worship.

That no distance will deter those who are prepared to *compass sea and land to make one proselyte*, is a fact sufficiently proved by the history of the Romish Church. An illustration of this may be found in the following passages, by Mr. J. Matthews, from the remote northern station of Kaitaia: he writes at the close of 1838—

I trust that the work of divine grace is going on, though but slowly, in the neighborhood around us: the means of grace are well attended, and there is a growing desire to be possessed of the Holy Scriptures. This we are glad to see; as the Papists have already visited some of our people, and told them that it was wrong to read the word of God.

[*Miss. Reg.*

West Indies.

Instances of a Hopeful and a Superstitious Romanist.

The circumstances attendant on the errors of Popery, the hold which it has on the mind of its votaries, and the hope that this hold may be loosened, are thus minutely described by Mr. T. Gilbert, in his Journal:—

April 25, 1839—This morning, I was called to bury a woman who had died in child-bed. Yesterday morning I was sent for, to see her. On arriving at the house, I found her in a very dangerous state; and immediately proceeded to the manager of the Estate, and asked him to be kind enough to send for a medical man; when he very kindly despatched a man immediately. On returning to the house, I called the friends into the room, and read such parts of the Service for the Visitation of the Sick, appointed by our Church, as I consistently could. I afterward questioned her as much as I prudently could—mortification having taken place, it was necessary to keep her quite still—and received from her very satisfactory answers. On asking her how she expected to be saved, she replied, "Through Jesus Christ, who died for we poor black sinners." As she had been a member of the Church of Rome, I was particular in questioning her as to whether she thought that she had any goodness of her own to recommend her to God. To this she answered, "No, none." In the evening, I went to her again, and found her in a dying state, and not able to speak. Such cases lead me to hope that the Word of God is now beginning to have some effect on the mass of ignorance and superstition by which we are surrounded.

May 26—The light of the Gospel is beginning to dispel the surrounding darkness. It roots out prejudice, overthrows superstition, and brings error to light. Some people to-day were going to the Roman-Catholic Church, to offer, as they say, prayers for a deceased friend. I said to one man, "Do you think it is of any use to pray for a man who has been dead five months?" "Massa," said he, "dat's what I be tinking: me no see how it do him good: I would not do so."

June 12—This day I visited a number of Estates, finding but few people. I met, however, with a sad instance of the baneful influence of that *man of sin*, Popery. I will relate the circumstance in detail. On the Estate next to my house I met with a Spaniard, who was prevented from working by a severe whitlow under the foot. After asking him several questions, as to how long he had been thus detained at home, &c., I perceived that he had a small dirty bag suspended from his neck by a piece of tape. I immediately supposed it to be a charm, or something of a similar nature. On inquiring respecting it, I found that he wore it for the purpose of restoring his foot to its wonted soundness. He told me that it would cure his foot; which, at the same time, he acknowledged was getting worse. I asked him to give it to me; but he firmly refused. I then offered to give him something to cure his foot, if he would give it to me: to which he assented. On taking it from his neck, he appeared sorry to part with it; and after kissing it three times, and crossing himself the same number, he gave it into my hand. I then examined his foot, and told him how to treat it. I again resumed the conversation on the contents of the bag—a small brass cross—asking him where, and by whose advice, he procured it. He told me he got it from, and with the advice of, a Spanish Priest, at Caraccas, in South America: "but," added he, "they may be procured in Port-of-Spain," the chief port of Trinidad. He began again to relate its wonderful capabilities—that of restoring him to health, when visited by sickness or infirmity; saving his life in case of shipwreck; and preventing any person from doing him any bodily harm;—when suddenly he appeared conscience-stricken at the crime he had committed in parting with the wonder-working cross. He now told me that I must give it him again; and

that he was going, after crop, to town, where he would purchase a new one, to give me; adding, that if he parted with it, God would never look upon him again. I was of course unwilling to part with it, which the man very plainly saw: and in order to get his safeguard returned, he said, "I will give you something in exchange for it; for part with it I cannot." He repaired to the room in his hut which was used as a sleeping-room, and brought me out a Spanish Testament, as he called it; but, on examining it, I found more than half wanting. I told him, that, as he could read, it would do him more good than the cross; and that I had got a better Testament, in Spanish, at my house. He could not agree with me, he said; for the cross was worth more than a hundred Testaments, and that I must return it to him. Seeing that he was determined to have his deceiver returned, I consented, and returned it to him. I told him that I was sorry to see him thus deceived. I found myself, however, unable to prevail upon him not to regard it, so deeply rooted was his prejudice in its favor.—What a strange substitution! a brazen cross for the particular providence of God! and to what a pitch of wickedness must those have arrived, who amass wealth by duping the ignorant! For this wonderful cross the poor man told me he paid ONLY two dollars, or 8*s.* 4*d.* sterling!—The preceding is only one of many such circumstances to be met with in this island.

Presbyterian Board of Foreign Missions.

COMMUNICATIONS FROM THE MISSIONS.

India Missions.

FOURTH ANNUAL REPORT FROM THE STATIONS AT LODIANA, SAHARUNPUR, AND SUBATHU.

The last Annual Report from the Lodiana mission has recently been received, and we proceed to make copious extracts from it.

The general circumstances of the mission are thus refered to in the Report:—

In presenting our Report of the year now closed, it becomes us to acknowledge with unfeigned gratitude the good hand of our God upon us. He has indeed in his wise providence called one of our number to mourn over the untimely death of a beloved partner, and others to consign some of their cherished offspring to the tomb. But to these afflictions we desire to submit with filial resignation, and to bless the hand which has chastened us. It is not our privilege to report much calculated to encourage either our Board or the Church, to increased exertions for the evangelization of the heathen among whom we labor. Yet we would not write in the language of discouragement. We would thank the Lord for any indications of his willingness to prosper our work, and say to ourselves and our American Zion, be not faithless but believing, and in due time we shall see the glory of the Lord. He has spoken it, and sooner shall heaven and earth pass away, than His promise fail of being accomplished.

We may say also that many things unite to give increasing importance to the missionary cause in India—the almost universal desire to acquire secular knowledge in our mission schools; the awakened zeal among the various branches of Christ's Church to send forth more laborers into this moral wilderness; the facilities afforded for the accomplishment of this grand object; and the preparations which are in progress, for the spread of the Gospel from Ceylon to the Himalayas, all unite to awaken the zeal and energy of every friend of missions.

Beginning at the station of Lodiana, after giving some account of their health during the year, the brethren proceed to describe the missionary labors in progress at that station.

Concerning the *Printing Establishment*, we quote the following particulars:—

The building used for the Printing Office is sufficient to accommodate, though in a very crowded condition, the two presses which now belong to the office, with their appurtenances, and a very small book-binding establishment. A small room is also afforded for white and printed paper.

The number of workmen employed in the Printing-Office during the last year, with the exception of a short period, was seven. About the same number have been in the book-bindery. It should be mentioned, however, that three of the printers are at the same time pupils of the High school, so that their services are available only to a limited extent. A fourth has been employed several months in the year as a Panjabi Munshi to Mr. Newton. All the men in the office are still comparatively unskilful in their business. One is now in a course of special training to act as foreman; after which it may be expected that business will be conducted better, and the necessity of Mr. Morris' continual presence at the station be greatly diminished. The wages of the printers vary from 6 to 15 rupees a month.

The amount of printing executed during the year will be exhibited by the following table.

Language.	Title of the Work.	Size.	pp.	No. cop.	No. pp.
Persian.	Lodiana Akhbar,	4to.	196	66	12,936
Hindustani.	Ten Commandments,	12mo.	12	10,000	120,000
"	Acts of the Apostles,	8vo.	162	3,000	486,000
"	Gospel according to John,	8vo.	140	3,000	420,000
	Total Hindustani,		314	16,000	1,026.000
Panjabi.	Religious Catechism,	12mo.	6	10,000	60.000
"	Ten Commandments,	12mo.	6	10,000	60,000
"	Brazen Serpent,	12mo.	12	5,000	60,000
"	Bathing in the Ganges,	12mo.	6	5.000	30,000
	Total Panjabi.		30	30,000	210,000
Total.	Persian,		196	66	12,936
	Hindustani,		314	16,000	1,026,000
	Panjabi,		30	30,000	210,000
	English (Jobs),		6	9,302	11.652
			546	55,302	1,260,588

The Schools under the care of the missionaries should be considered not merely as places of educational instruction, but as affording opportunities for daily making known the gospel. They are thus described in this Report:—

The High School. This school is taught by Mr. Rogers, assisted by Mr. Newton. During the absence of the latter at Subathu, his place was occupied by Mr. Morris. All the members of the *first class serve* as under-teachers, for which they receive a compensation, while the second class, without any remuneration, except a present on the day of examination to express our approbation, act the part of monitors. Their services are indeed no less important, nor are their labors less arduous, than those of the under-teachers, but it is thought that the members of each class, in turn, as they become properly qualified, should have an opportunity of making some return in kind for the benefits they have themselves received. The business of the monitors is to instruct the junior classes in the meaning of words and the

al sense of their lessons; that of nder-teachers is to hear the same is recited on the following day. school has been conducted altogeth- the same plan as heretofore. The er of pupils enrolled during each n has averaged about 40. The er of classes at present is seven. ese, the first has studied in the e of the year, The Evidences of tianity, Intellectual Philosophy, istry, and Arithmetic: the second, ical Geography, Astronomy, a part tural Philosophy—embracing Hy- atics, Hydraulics, Pneumatics, stics, and Optics: the third, Geog- , Arithmetic, Grammar, and the . Testament: the fourth, Geogra- Arithmetic, Grammar, and the New ament. The remaining classes have employed chiefly in learning the ents of the English language, and lating.

e first two classes besides the stu- enumerated above, have been re- d to write English compositions. Bible is more extensively used as a book than in any former year.

e Roman Hindustani School. This l is taught by John Baptist Lewis, the assistance of another member e High School. Part of the year than 50 scholars attended, but at nt there are only 26.* The ses- are held in the English school-house, nly in the afternoon. The Bible is rincipal class-book, but the advance- lasses have read also an epitome of onomy, the Bagh-o-Bahar—(a native , a translation of Esop's Fables, and Pilgrim's Progress. We shall soon bliged to dismiss the first class for want of books to carry them on, or transfer them to some other school. This school bears the name of its generous founder, Dr. Baddeley, who has given, during the year, 178 rupees for its support.

The Panjabi School. An unfortunate circumstance occurred early in the year, which reduced this school almost to nothing. A species of punishment, which happened to be contrary to Hindu ideas of caste, was unwitttingly inflicted upon two lads for improper conduct; and the parents becoming alarmed on the occasion, for the most part withdrew their children from the school. It is now, however, beginning to rally, and it is hoped the unfavorable impressions will soon be removed. It was only the expectation of this that could at all have induced us to pay a teacher for so small a number of scholars. At present there are six boys in attendance. Their reading has been confined to the Pentateuch and Epistles, as published at Serampore, and the tracts published by the mission, together with a translation of Miss Bird's Geography, in manuscript. Three of the boys have made respectable progress.

The City Hindustani School. This was commenced on the 1st of March, and is taught by a Mohammedan munshi, in the Persian letter. The attendance has been very fluctuating, and consequently very little good has been done. The number on the roll has varied from 8 to 20.

The Cantonment Hindustani School. This was commenced on the 16th of April. The present number of pupils is 20. They are taught in the morning by a Mohammedan munshi, in the Persian letter, and in the afternoon by a Hindu, a member of the High School, in the Roman letter. The class-books are Genesis, the Gospels, Esop's Fables, &c.

The Boys' Boarding School. At the commencement of the year, the school contained six pupils. Since then one has been dismissed, and two admitted: so that the present number is seven.

The school has been taught during the last 12 months by a young man belonging

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The reasons why the number of scho- in the Roman Hindustani School is so h less than last year are, 1st, that many e children being connected with a troop went to Cabul last autumn, have left country; 2nd, there has been a reduc- of the sum allowed as a remuneration heir time; 3d, there has been more istianity in the school than some were ing to submit to.

to the Hig'a School, whose name is Bhai Rab. He is a Hindu by profession, but has long been considered a serious inquirer after truth. The principal studies have been in the Roman-Hindustani. The class-books in this language are the Gospel and Acts, Pilgrim's Progress, History of Joseph, and several other small books. The three largest boys also study English. Their books are the New Testament, Child's Geography, &c.

The Girls' Boarding School. The number of girls had been reduced at the beginning of the year to three, as was explained in the last report, but four having since been received, the whole number of pupils is now seven. Mrs. Morris has had the management of the girls during the absence of Mrs. Newton. It was thought expedient as a temporary arrangement, that they should receive instruction from Bhai Rab, in connection with the boys. The oldest girl is now studying English.

The Sunday Schools. The number of boys in these schools is much less than it was a year ago. It does not at present exceed thirty. Three of the higher classes commit to memory from six to twelve verses of scripture every week: two others have been learning catechisms: while the remainder only read. The school taught by Mr. Porter, made up of the Boarding children, has been studying the Gospel by Matthew. In both these schools there has been much Christian knowledge acquired: but in relation to the latter we are happy to be able to say more than this.

In the course of the summer there was a manifest outpouring of the spirit upon the children. It appears to have had some connection with another event equally interesting. Karm Baksh, the wife of our catechist, was brought as we trust, to the knowledge of the truth as it is in Jesus: and on Thursday, the 22nd of August, was publicly baptized, on profession of her faith. Prior to this she had frequently conversed with the children on the subject of religion: which appears to have produced some impression on their minds. On the Sabbath preceding her baptism they were much affected during the recitation of their lesson, which happened to be the account of little children being brought to the Saviour that he might bless them. The awakening seemed to influence all the scholars, and there is reason to hope, though we would speak with caution, that the largest girl and two of the largest boys have been made new creatures in Christ Jesus. The excitement has passed away, but these three children continue to manifest a deep interest in the subject of religion. They maintain habits of secret prayer, and seek opportunities of being present wherever prayer is offered. Their general deportment also, strongly resembles what might be expected of Christ's little ones.

Bible Class. This class, under the care of Mr. Newton, consists of eleven young men, of whom two are Christians, six Hindus, and three Mohammedans. The portion of Scripture now under examination is the Epistle to the Romans. Although the lessons often bear very hard upon the errors to which most of the youths are attached, there is never a word of complaint. They receive instruction as if they believed the Bible to be the word of God. We do not indeed suppose that they are fully convinced of the divinity of the christian religion, but we trust that some of them are not far from such a conviction.

Concerning the *direct or public preaching of the Gospel* at this station, we have the following account:—

Besides the Sabbath morning service held in the school house as formerly, we have preached once a week during a considerable part of the year, to the European soldiers. The meeting for this purpose was held on Friday evening, at the house of W. S. Rogers, and was continued as long as he remained in the cantonment. It was then discontinued for want of a suitable room. Recently, however, permission has been obtained to use the cantonment church, and the service has been resumed—the time being changed from Friday evening to Sabbath afternoon. This arrangement seems likely

to secure the attendance of some of the officers and their families, as well as the common soldiers: they are greatly in need of religious ordinances; they are truly as sheep having no shepherd. We trust that our preaching to these people has not been altogether in vain. Some have appeared to be impressed with the truth, and one who was before a drunkard and an infidel, has given evidence of being born again, and has been received by baptism into the church. His name is Joseph James.

We have observed the monthly concert both on Monday evening, according to the former practice of the church, and on Sunday evening, as recommended by the General Assembly. In this way we try to be in unison with all who pray for the coming of Christ's kingdom.

Hindustani preaching on Sabbath afternoon, has been continued throughout the year, on the mission premises. As the church is now ready to be occupied, we hope to commence a regular service there, soon after our return from the annual meeting, besides using it as a place for tract distribution.

Bazar preaching has not been practised so much as formerly, on account of the press of other engagements. Golak, the native catechist, however, has spent considerable time in this exercise—with what effect can be seen better hereafter. The villages in the vicinity of Lodiana have been visited occasionally, as in former years.

The company of beggars who formerly received alms and instruction on the mission premises, now assemble for that purpose every Sabbath morning at the Cantonment church. The alms are distributed by a committee appointed from among the Europeans at the station, and the word of God is expounded by our catechist, Golak.

Considerable attention is given to *Itinerating amongst the villages*, for the purpose of preaching and distributing religious publications. We quote in this connection the following paragraphs:—

The first missionary tour was performed by Messrs. Porter and Newton, at the time of attending the last annual meeting at Saharunpur. Besides stopping at all the principal towns and villages on the way, they proceeded as far as Meerut, about 75 miles beyond Saharunpur. In this part of the tour they were accompanied by Mr. Jamieson of Subathu. The whole number of towns at which the Gospel was preached, and books distributed during this expedition, was about 40, and the population, as nearly as could be estimated, 250,000—Saharunpur, Meerut, and Kurnal, being missionary stations, are not included in this account.

In the latter end of March Messrs. Rogers and Newton made a tour to Firozpur. The object, besides performing ordinary mission labor, was to ascertain the eligibility of Firozpur as a missionary station. In respect to the intervening country, that part which lies back from the river was found to be thickly inhabited, chiefly by Sikhs; and altogether it appeared to be an interesting field for missionary labor. The plan of assembling the villagers in the evening, to hear the word of God, by a proclamation issued during the day, was frequently resorted to, and was in most cases successful.

Besides what has been issued from our own press, Scriptures and tracts to a considerable amount have been obtained from the societies in Calcutta. The portions of Scriptures disposed of during the year, amount to about 980. The number of tracts is 19,238. Many of these have been distributed at *melas*. The first mela we attended was held about 5 miles from Lodiana, in the month of January; the second, third, and fourth were at Lodiana in March, April, and June. The last was at a place called Chapai, about 20 miles distant, in September. Besides those attended by ourselves, John Baptist Lewis attended a mela in the Panjab, near Jalandar in the month

of September, at which a considerable number of books were distributed.

The brethren at this station remark in conclusion:—

We would express our joy and gratitude to God for having brought us through another year of our missionary work: and especially for having given us some manifestations of his saving grace. From the sacred influences of the Holy Spirit which have been shed down in the midst of us, we cannot but feel encouraged. We hope they will prove to be only a foretaste of richer blessings yet to be bestowed.

We shall give further extracts from this report hereafter.

Subathu. Letter from the Rev. J. M. Jamieson.

Mr. Jamieson, writing in August last, gives the following accounts:—

Our missionary work is proceeding as usual, and our hopes and fears are much the same. The mass of heathenism around us, to all human appearance, seems to be as undisturbed and as impregnable as ever. But we trust we are slowly undermining it, and that it will ere long crumble to atoms. Already some poor souls have been rescued from its incubus-like weight, and a few others are complaining of its burden. During the last month two individuals have ventured to inquire of me what they must do to be saved. One is a Sikh fakir, who, as he says, has gone to all the sacred places in India, in search of God, but has not yet found Him. About two weeks ago he came to my study window, and asked me where he could find the house of God, saying that he wished to have an interview with the true God. I invited him in, and told him that God was a spirit, and could therefore not be seen by our bodily eyes, but that he was omnipresent, and was really found by all who worship him in spirit and in truth. After listening for some time to my conversation with much apparent interest, he asked permission to take leave, and promised to come and see me again.

Accordingly, after a few days he came back, and told us that he had renounced his religion and caste as false and absurd, and requested me to give him further instruction in the Christian religion. Giving him a place to stay in and food from our table to eat, which he did without any objections, I instructed him an hour every day in the principles of Christianity. Of this, however, he soon became weary, and asked a month's leave that he might go to see some of his friends and persuade them to become Christians also. This I granted, but I suppose he will never come back.

The other inquirer is a Musalman, whom Dr. L. has employed as a vaccinator. He appears anxious to become a christian, but is afraid of persecution. May the Lord induce them both to take up the cross and follow him!—There has been a glorious work of the Holy Spirit at Krishnagur, where Mr. Deer, of the Church Missionary Society, is stationed, by which hundreds of the poor heathen have been awakened. When shall we be able to tell you such good news concerning any of our stations? Oh, pray that we may not be like the mountains of Gilboa, or the heath in the wilderness.

African Mission.

Report of Messrs. Pinney, Canfield and Alward.

Reserving for a future number various notices of the American and English Colonial settlements, Missionary establishments, &c. we shall now give extracts relating chiefly to the native tribes, amongst whom the proposed mission of the Board will probably be established.

It may be well, however, first to give some account of their *arrival at Monrovia, reasons for remaining*

on board ship, and an outline of their voyages, and journeyings :—

Our departure from the United States, August 6th, was earlier than was most favourable for our purpose, but was taken in preference to waiting for other uncertain opportunities of obtaining a passage across the Atlantic.

Owing to this early departure we found on our arrival at Monrovia, September, 13th, that it was the severest part of the rainy season, the whole country flooded with water, the streams swollen and almost impassable ; hence any attempt at that time to penetrate to the mountains was deemed unadvisable, as likely to be attended with great exposure and probable disaster.

Generally the rainy season is over in October, and anticipating the same event this year we were not disposed to regret our early arrival, expecting that the intermediate time could be usefully spent in collecting information, and visiting some of the chief native towns along the coast.

We were received and welcomed most heartily by the Colonists and also by Gov. Buchanan, who richly deserves our thanks for affording us so cheerfully the comforts of his house and table, and in every way endeavouring to promote our object. [*Mr. Pinney.*

We sailed from Monrovia, Sept. 26th. for Bassa, and returned to Monrovia, October 3d. On the 6th of October, we sailed for Sierra Leone, when we arrived on the 13th, and returned to Monrovia, Nov. 3d. The Saluda was now to return to the United States, and it became necessary either to remain at Monrovia or take passage in an English vessel, that had just arrived, and was passing down the coast on a trading voyage. The latter course was adopted with the hope that, by the time this vessel would leave Bassa, we might travel by land as far as the high hills in the rear. We arrived at Bassa, Nov. 19th, having called on our way down at the Colonial settlement, Marshall, thirty miles below Monrovia, on the Junk river.

The rains still continuing, our plan of travelling was frustrated and we were at great loss to know the best course to pursue. If we continued down the coast in this vessel there was no prospect of returning when necessary; also, our goods were stored at Monrovia, which, wherever we should remain any time, would be needed. There was a small Colonial schooner of twenty tons just launched, not entirely finished, that could be chartered. Thinking it best to examine the coast as far as Cape Palmas, which could be done very well during the rains, this vessel was chartered and fitted as soon as possible for this voyage. It was necessary to return to Monrovia for our effects, not knowing when they might be needed. Sailed from Monrovia, Nov. 30th., examined all the important places, colonial and native, as far as Cape Palmas, at which place we arrived Dec. 17th. This examination resulted in a conviction of the impracticability of establishing a mission in the interior, without first commencing on the coast. This decision was confirmed by the united testimony of all the missionaries in the field, and all who were acquainted with the state of the native tribes. Being satisfied with regard to this, and also that either the Kroo country or Grand Sess would be the most eligible point for commencing our mission, both with respect to intermediate operations and access to the interior tribes, we thought it expedient to hasten home, as a longer stay could be of no use, unless operations were immediately commenced. We considered it expedient first to submit our report to the decision of the Committee. Accordingly we returned to Monrovia Dec. 24th, from which place a vessel was expected to leave soon for America. On the 28th of January, we sailed in the Brig Boxer for Baltimore, touched at Sierra Leone and the Cape Verd Islands, and did not reach Baltimore until April 2d, after a sixty-five days' passage. [*Mr. Canfield.*

All the native tribes from Sierra Leone to Cape Palmas, were made

objects of inquiry, and many of them were visited by the missionaries. The Slave-trade exerts its destructive influence against all missionary labors amongst some of these tribes, while others do not engage in that detestable traffic. Mr. Canfield's remarks concerning *the Tribes engaged in the Slave Trade*—

All the tribes back of Sierra Leone, and on the opposite side of the river called the Bullum shore, are engaged in the slave-trade. Even some of them brought into Sierra Leone from slave vessels have been re-stolen, carried across the river, and sold. The largest slave market on this whole coast, is at Gallenas, between Monorvia and Sierra Leone. The Veys, Deys, and Golahs bring their slaves to this market. These tribes were formerly united by a powerful King, called Boatswain, and the whole country took its name from him. Since his death they have been divided. The Veys and Golahs united and expelled the Deys, who fled for protection to the colonies; many of them are on Bushwood Island, a miserable people. This whole country is now completely closed against missionary labors. There never has been much effort made among them. The Bassa tribe is still engaged in slave traffic. There is a factory twenty miles below Bassa, where they are sold. All the benevolent efforts made among them, are by the Baptists. The Church missionaries are about to establish a mission among the Timmanees; Mr. and Mrs. Kissling will remove from Sierra Leone with some others to labor among the people. Their language has been written out by Mr. Thompson, and the Sooso language by Mr. Chein. This is all that has been done for these large and powerful tribes, and it is all that is now doing. No one can accurately estimate their number: they can give no information themselves to be relied upon. As long as they continue to make war for slaves it will be exceedingly difficult to live among them. The slaver will oppose every effort made to enlighten them. Being unprincipled he will not hesitate to use any means to effect his purpose.

The tribes between Sinoe and Cape Palmas are not engaged in the slave trade.

Those that we visited were the Blue Barra, Kroo, Grand Sess and the Greybo.

Sinoe is the name of the river on which the Mississippi Colony is formed. In this vicinity are the Blue Barra and Sinoe tribes, both very small, and a considerable town of Fishmen. Below them on the coast is the *Kroo country*, about which the missionaries give much valuable and interesting information:—

There are five Kroo towns on the coast Little Kroo, Settra Kroo, Kroobah, Nanna Kroo, and King Will's town, extending from near Sinoe to Picanninny or little Sesters, and having a sea-coast of 25 miles. Each of these towns is an independent government, having several inland towns, or "farms" as they are called, subject to it. The towns on the coast have each a population of from 400 to 600, and consist of a hundred or a hundred and fifty huts.

After leaving Sinoe we came to anchor at Settra Kroo, Tuesday 10th of December.

We landed immediately and had an interview with the King the same day.

The news of our coming had preceded us several days, and we were received with manifest pleasure. No sooner was our object presented than with one accord, the king and chief men bid us welcome, and offered to show us the best place for our houses and schools.

They were anxious for us to select a place at once and allow them to erect a building, and when we declined doing so until we had examined other places, they would hardly be denied in requesting us to promise them another visit on our return.

The Kroomen were well known to us,

from having often seen and employed them at the Colony, where they resort in large numbers to earn money by laboring as boatmen. We knew that they were quite intelligent, but had scarcely anticipated so strong a desire for schools and learning.

We spent two days here very pleasantly, delighted with the place, and the prospect of a pleasant and extensive field of labor before us.

Kroo Settra is situated on a small Cape, from which rocks extend out so far as to protect the landing and render it very safe.

Very near to the town, a little east of it, are two hills which overlook the town and present a tempting location for the home of a missionary family. From all we could learn by strict inquiry the country has none or very little Mangrove, but rises gradually until it reaches the mountains of Waw.

The population of the Kroo country as near as we could estimate is 30,000 or 40,000. [*Mr. Pinney.*

Being favorably impressed with the appearance of the Kroo country on the coast, it being quite elevated, with the character of the people, and the early access to large tribes in the interior, we concluded to travel back as far as the adjoining tribe and examine with care the country immediately in the rear of the Kroo towns.

Having provided ourselves with hammocks, that we might be carried in case of sickness, and sixteen Kroomen, we started from the most southern of the Kroo towns, Dec. 28th, and travelled in a north east course thirteen miles; this brought us to King Will's farms or inland towns. The path was good and the country rose gradually; the soil is excellent and their farms neatly cultivated.

These towns are quite numerous, and are within a mile of each other. There are from thirty to fifty houses in each town.

Here we spent the Sabbath, that we might show them as far as possible by example as well as by precept our object in coming among them. It is very difficult to make them believe that there is not some pecuniary benefit to arise from our visit. Left this place early Monday, and passed through several large towns, at each of which we were obliged to stop and let the people come together to see us; we received some presents; such as goats and sheep. About noon we came to the border town; having crossed the Poor river, which empties into the sea six miles above Nanna Kroo and is navigable for boats, we entered a dense forest, excluding the rays of the sun and making the walking cool and delightful. Just before sunset we came to the first of the towns in the country called Waw. Our arrival was announced with deafening shouts and the firing of muskets. No white man had ever been there before, and they were enthusiastic in their joy.

This town stands on an elevated spot, and is kept remarkably neat; at the foot of the hill on which it stands, the Poor river runs, the banks of which are from fifteen to twenty feet high, and are covered with vegetation to the water's edge. There were marks of depth and strength of soil that we saw in no other place. The country as far as the eye could reach continues to rise and is heavily timbered. There are nine large towns belonging to this people, as large by their account as the one which we visited; if so, there are fifteen thousand inhabitants or more. Great anxiety was expressed that we should remain with them. There is little doubt but schools might very soon be established in all these towns.

The tribe back of this is called by the natives Sapo. From all we could learn it is a very large and powerful tribe. The capital is called Seekon. We saw one native, a Krooman, who had been among this people, according to whose accounts, they were "too many," "it be big country, pass all country." They are said to manufacture iron from the ore, and also cotton cloth. The Kroomen go into this region for Camwood and ivory, large quantities of which are brought down yearly to the coast, and sold to trading vessels. [*Mr. Canfield.*

Mr. Pinney gives the following spirited account of this *visit to the Waws*:—

To our surprise we found the term Waw designated a tribe more numerous than the Kroos, and that the place we visited was but one of nine large independent towns.

It contained 200 huts, and not far from 1000 people, and another within a quarter of a mile, about half the size, is dependant upon it. We entered this town about 5 o'clock—P. M., and were almost suffocated by the multitudes who crowded around to stare at us. There seemed no bounds to their delight and curiosity at the sight of white men.—In a little time one of the principal men, Co-mennah, arose to address the multitude and offer us the use of his house. His address was as follows:

"Our fathers never saw white men,—
"Our mothers never saw white men,
"No white man ever come to our country before;
"We *too* glad,
"Spose we die to night,
"We be glad,
"We will sleep out doors, to give them house."—This speech was received with a universal burst of applause.

The next morning the King presented us a Bullock, the highest mark of honor, and we were allowed an opportunity to walk about and examine the neighborhood.

The town is situated on high land, surrounding it were extensive fields under cultivation, affording a fine view of the surrounding hills, which began to assume a mountainous character very near to it. A little north of it ran a small river called Dubet or Poor, which empties near Nanna Kroo and is navigated in freshets four or five days journey into the interior.

Mr. Alward states his reasons for considering *Settra Kroo an eligible mission station* in the following manner:—

The town of Settra Kroo, for many reasons, is a desirable location for a mission.

From its elevated position and freedom from mangrove swamps, it possesses advantages in relation to health.

A hilly country in the interior may be reached with the greatest facility from this point.

The tribe already possesses some intelligence, and appreciates in part the advantages which the white man possesses from his superior knowledge, for which reason they seem not only willing but anxious to be instructed.

The number of people in the tribe is sufficient to warrant the labor of reducing their language to a written form, and the language of the tribes back of them, if not the same, is similar.

A number of large tribes, occupying a fine and apparently healthy country, may readily be reached from this point. It is the door to a large and interesting missionary field. The tribes on the coast act as commission merchants for those back, and are very jealous of having white men go into the interior lest they should spoil their trade.

It is so near to Sinoe that, should that settlement flourish as we hope it may, the colony and mission may mutually assist each other.

Articles of food such as rice, palm oil, cassada, bullocks, sheep, chickens, &c., that can be obtained from the natives are as abundant and cheap as at any other place along the coast, and much cheaper than nearer the colony. The soil seems capable of producing any of the tropical productions in the greatest abundance.

If a mission house were once established in a suitable place, the villages would afford many desirable places for schools as soon as colored teachers can be raised up, or in any way procured.

Concerning the *character, customs, employments, &c., of the Kroo people*, Mr. Canfield gives the accounts which follow:—

The Kroo people are the most interesting of any on the coast. Slavery has

never existed among them; hence their country is much more thickly inhabited, and missionaries may dwell among them safely.

They are enterprising; at every colonial settlement between Sierra Leone and Cape Palmas many of them are found. The young men leave for some settlement, in company with an older brother or friend who has been away for some time, where they labor upon the different vessels that may chance to come in, and where they learn to speak English—of which they are very proud. It is customary for one to act as "headman;" he is responsible for all things committed to their charge. Their business consists in rowing the boat to and from the shore in which all cargoes are discharged, and also all the products of the country are put on board the vessel. It has become customary for a captain, as soon as he arrives on the coast, to employ a "set of Kroomen," to do all the hard labor. This preserves the lives of seamen, as our seamen cannot labor hard in that climate without sickness. These Kroomen are accustomed to board every vessel long before it reaches a port for the purpose of employment. They usually remain on board until the vessel leaves the coast. Then the headman receives the pay, and distributes it according to his own sense of right, claiming a large part for himself. Each receives nominally twenty-five cents per day, taking goods in payment at a hundred per cent. profit. Large numbers of these young men reside at Sierra Leone.

When they have acquired a sufficient amount of property to purchase a wife, they return to their country. Frequently after remaining for a short time they start again, and will be absent for one, two, or three years, come back, and purchase more wives, in whom their riches mostly consist; and who are in every sense their slaves. Their wives and children always remain at home. In this way the men employ their time until they are twenty-five or thirty years old; after that age they usually remain with their families and attend to farming. The men can speak very good English; some of them have visited England and some America. Their desire for trade has led them to go far into the interior to obtain Camwood and ivory; a large amount of palm oil is manufactured by them.

Their houses are larger and better built than in any other tribe that we visited. Instead of building closely in a circular form, covering the ground almost entirely, they make a broad street and build on each side. They imitate the manners and customs of the Americans and English as far as they possibly can.

They manifested a great desire to have schools established among them, and were unwilling that we should look any further, saying they wished to have us remain, and they would build us a home "one time."

Their personal appearance is neater, and their dress not so offensive as some of the tribes. They are large, well-formed, and muscular; capable of enduring hard labor. Dr. Winterbottom, formerly an eminent physician at Sierra Leone, where he had an opportunity of examining them, says, speaking of the Kroomen, "The African head materially differs from that of the European; but this difference is far less observable in the Kroomen than in the other natives." We found them gay, cheerful, shrewd, and extravagantly fond of mimicry, in which they excel.

Iowa Indian Mission.

Journal of the Rev. William Hamilton.

Feb. 5, 1840. On arriving at the camps, about three miles from the station, I found quite a number of the Indians collected in one of the tents, feasting; I looked in and asked if I might enter, but was told to go to another tent. I requested the interpreter, who was within, to state to them that I wished, when they were through, to have a meeting with them, and then sat down by the door. When they had finished they began to

come out and start for their different lodges; I called to several as they passed, requesting them to come and worship God. Some replied, others paid no attention, but passed on until all were gone. Having collected a few together, I spoke to them about Christ. They appeared quite attentive.

10. The Interpreter went over on yesterday, although it was the Sabbath, with a woman who wished to trade. Being thus deprived of his services, I sang in Iowa and prayed with a few women and children; I also read to them several hymns.

12. Interpreter absent again.

17. Yesterday the Interpreter not having returned, I crossed the river to obtain another, but found that he was also gone away. On my return, I passed the house of the person who had formerly been the Iowa's farmer.

He was conversing with some Sacs, who had taken their iron there to sell. I asked him if he traded on the Sabbath; he said not, but that they were weighing the iron for another person. He had money in his hands. Arriving at the chief's house, I found the company had dispersed. I sat down with the chief, and after some conversation, I read and sang a hymn that I had prepared in Iowa; afterwards with his consent engaged in prayer. During these exercises he appeared solemn, and at times affected—the first instance I have known where truth appeared to touch the heart.

Sacred ceremonies of the Indians—their indifference to the Gospel.

19. Found a number collected at Whitecloud's, the principal chief. This was one of their sacred feasts. I asked permission to go in, which was given. The house was pretty well filled. I sat down near the fire upon the floor facing the chiefs, three of whom were present. Between us was a mat on which were lying whistles, gourds filled with something to make them rattle, small pieces of wood in shape like a gun, with many other articles tied up in pieces of leather. They were all busily engaged eating. I took up a string of rather curious texture, which caused the old chief, Pumpkin, to make a hissing noise; I looked up and asked if it was sacred. He made no reply; some of them laughed. Shortly after he said in rather a surly tone, "This is our sacred day."

The feast being ended, he took up a whistle, and, holding the end up towards heaven, commenced blowing; afterwards he said a few words, when No-heart, also a chief, who sat next to him, followed his example, Whitecloud and three others then joined, singing and rattling their gourds, the old chief leading in the song, which was, as far as I could learn, addressed to the screetch-owl.

In singing, they would commence very high, repeating a few words, gradually lowering their voices, until they died away, when they would again commence on a high tone.

I took out my pencil and commenced taking notes, but No-heart told me not to do it, these things were sacred; so I put up my pencil, and became a silent spectator.

This scene was continued for perhaps half an hour. When they had finished, the old chief made a short address, which appeared to be an expression of thanks, probably to the Lord, for their feast.

They then laid down their idols, if they may be called idols, and I asked Whitecloud if they were through these ceremonies. Upon his replying in the affirmative, I again said, "Shall we worship God." He said they must first remove the articles before them.

Those on the opposite side, who appeared to be auditors, commenced going out one by one, addressing the leaders in the ceremony by the title of friend grandfather, brother, &c. according to their ages and rank.

One then took some coals, placing them in two piles on the hearth, on which he sprinkled tobacco. After this the old chief took up several of their articles, and putting them in the smoke, raised them up in it. This was done several times. Next the two oldest chiefs commenced tieing up their apparatus, (I hardly know

by what name to designate them,) which occupied him some time When wrapped up he called a young man to assist in tiring, and while thus engaged, the old man commenced singing, which he continued until he had finished—the other, No-heart, following his example. When all was done, they called two boys, and placing the bundles on their backs sent them away, I waited awhile, to see if they would ask me to proceed, but not seeming to care about listening to the Gospel I again made a request to preach to them which was granted.

I then related to them the account of the Apostle's visit to the Athenians, their idolatry, and his preaching to them the true God—contrasting their religion with the religion of Christ, trying to show that only one could be true, mentioning objections to theirs, and offering arguments in favor of that which God has revealed to us in his word. Some of the few who were present seemed to listen with attention.

21. Tried again to have an audience, but most of the people of the village were at a buffalo dance, painted and dressed in various ways, with grass, horns, skins, tails, hair, feathers, down, &c., tied or fastened to their persons.

They were very enthusiastic, from the aged to the young, both men and women. After making some remarks to an old man on their worship, I left them.

22. Succeeded in having service in two of their lodges; one promised to collect them on to morrow, Sabbath, at his lodge.

[*To be continued.*]

DOMESTIC.

Iowa Mission.

Mr. Hamilton's Journal, at page 185, shows strongly the embarrassments under which some of our Indian missionary brethren labor. All who have themselves known discouragement in their efforts to do good will readily comply with the request of the missionaries, who earnestly plead for a remembrance in the prayers of christians.

African Mission.

The arrival of these brethren was mentioned in our last number. We have since received full and satisfactory accounts of their observations and inquiries, copious extracts from which will be found at page 180. More than ordinary confidence may be placed in the information obtained and the opinions expressed by these brethren, as they are well qualified to form an accurate judgment concerning the subjects committed to them for examination, and as by visiting various places and tribes, and conferring with English and American missionaries, they enjoyed excellent opportunities for acquiring correct knowledge. We are truly thankful to be assured by them that the prospect is so decidedly encouraging, in regard to missionary labors in that part of Africa. The best proof of the favorable impression made on their own minds is, that they are expecting to return to Africa and to spend their days, Providence permitting, in that important but too long neglected field of labor. Mr. Pinney's constitution will not permit him to go back; repeated experience has shown that he is peculiarly liable to attacks of the fever which often proves so fatal on that coast; but the other brethren by prudence and care hope to enjoy their usual health, and we trust they will live long to labor for the welfare of that people.

India Missions.

Letters from Allahabad and Sabathu give us news down to the 5th of February. The missionaries generally were enjoying their usual health, though, as intimated in letters formerly received, it was expected that Mr. and Mrs. H. R. Wilson would shortly leave Futtegurh to spend the hot season in the Hills. Mr. Jamieson considered himself much favored in obtaing the services of a native preacher and his wife, formerly connected with the British Episcopal Missionaries, who had commenced active labors among his countrymen at Sabathu and its vicinity. With these exceptions, no particular change of circumstances appears to have occurred at any of the stations, and their general aspect continues to be decidedly encouraging.

Names of the India Missions.

The Board has now two missions in North India, one of which will probably be divided when the next party of missionaries reaches that field of labor, making three distinct and independent missions.

The stations of Lodiana, Saharunpur, and Sabathu, constitute the oldest mission of the Board in India, and on this account have sometimes been called "India mission I," but more frequently, from their geographical position, "the Northwestern mission." This title, however, is too general; Northwestern India includes a much larger country than is occupied by the stations of this mission; we propose, therefore, to designate them hereafter as *the Lodiana Mission*, from the name of the city in which the first and principal station has been formed.

The stations of Allahabad and Futtegurh were described in the last Annual Report of the Board as "the Eastern mission;" it will better serve to mark out the part of India occupied by this mission, to designate these stations as *the Allahabad Mission*, from the name of the celebrated city in which the chief station has been established. When this mission is divided, the stations of Futtegurh and other places may be known as *the Furrukhabad Mission*, from the large city of that name, near which the present station of Futtegurh has been formed. In proposing these names, we follow the common and proper usage of our denomination. Churches, Presbyteries, &c., are generally designated amongst us by local names, often by the names of important towns or cities, and not by the names of persons, saints or others, "as the manner of some is."

The names of the Missions can easily be transferred to Presbyteries, when materials are found to compose them. There is room enough in the upper provinces of India, and people enough, were they brought under the influence of divine grace, to form many Presbyteries—which would send their representatives to constitute higher Church Courts. Now, in the opinion of intelligent and reflecting men, great changes may soon be looked for in India. And the LORD's arm is not shortened that it cannot save. HE can cause the Hindu nation to be born in a day; HE can make the multitudes of that people to embrace the gospel of Christ in a very short period of time. Is it then an extravagant supposition, that some of the missionary laborers now in the field

may yet see a *General Assembly* of Ministers and Elders from numerous Presbyterian churches in Upper India? At any rate we may and ought to pray and to hope for changes not less important than the conversion of the people, and for Ecclesiastical meetings not less venerable and imposing than those of such a General Assembly. May the time of their coming be hastened!

Miscellanies.

SOUTH SEA ISLANDS.

MURDER OF THE REV. MESSRS. WILLIAMS AND HARRIS.

The death of these missionaries is a melancholy proof of the need of missionary labors among those Islands.

The supposition near the end as to the *cause* of their murder, is fully confirmed by the late intelligence from England.

Missionaries murdered.

We are grieved to learn, from an account published in some of our exchange papers, that two of the missionaries from the London Missionary Society, who recently proceeded to a new group of Islands in the Pacific, to ascertain what prospect there might be for the establishment of a mission in the group, have been murdered by the natives. And the account we refer to is only the more distressing, that one of these missionaries, who have thus fallen in that remote corner of the great field of the world, for the word of God and the testimony of Jesus, is that eminent servant of God, the Rev. John Williams, the author of the work, entitled an "Account of Missionary Enterprise in the South Seas"—a work which has excited the deepest interest, for several years past, in the religious world, both in England and America. We have been informed by the Rev. Dr. Lang, of Sydney, New South Wales, that Mr. Williams had arrived in that colony from London, in the year 1838, with about ten missionaries, from the London Missionary Society, for the Navigators' Islands, an interesting group in the Western Pacific, and had sailed for the Islands, after holding several public meetings in Sydney, and raising about £500 for the mission throughout the colony. It was Mr Williams' intention, after landing the missionaries destined for the Navigators' Islands in that group, to proceed to another group, situated to the Northward and Eastward, near New Ireland, to ascertain the practicability of establishing a mission there also. He had accordingly landed most of the missionaries at Upolu, one the Navigators or Samoa group, and had proceeded in the Society's Missionary ship Camden for the Islands in question. He had reached his destination, it seems, and had landed in the Islands of Erromanga and Tanna, the two principal Islands in the group in question; but it would appear, from the relation of a Mr. Cudningham, who had accompanied Mr. W. and his missionary brother, Mr. Harris, on their expedition from Upolu, that the barbarous natives had suddenly attacked the two missionaries with their spears or clubs and put them to death, Mr. Cunningham providentially escaping. It is stated by our contemporaries, that this murder took place in New Zealand. This, Dr. L. has informed us, is incorrect, the New Zealand group being situated far to the Southward of Upolu, while the Islands where the missionaries were murdered are a long way to the Northward, as may be seen by inspecting the chart. Neither is there any certainty for the fact stated by our contemporaries, as to the bodies of the missionaries being devoured by the natives; for while there is no reason to believe that cannibalism prevails in the Islands of Erromanga and Tanna, it is certain that the survivor, on board ship, could not have seen what the natives did with the bodies on shore.

We have been the more particular in correcting this mistake, as the Board of Missions of the Presbyterian Church in this country have, we understand, recently resolved, at the suggestion of Dr. Lang, to establish a mission to the natives of New Zealand, as well as to the aborigines of New South Wales; for although we do not suppose that young men, imbued with the missionary spirit, would hesitate to go forth, even to a land where others had recently fallen by murderous hands, like Messrs. Williams and Harris, and been devoured by their murderers, there is no necessity for creating any such feelings of alarm as this idea might possibly awaken in the minds of the friends of those missionaries, who may actually go forth to these distant and most important fields. For it is a fact worthy of record, that no missionary has ever received any bodily harm in New Zealand, although missionaries have been settled there for twenty-five years past. On the contrary, even beyond the reach of European influence, the chiefs are anxiously desirous that missionaries may settle among them; and it is a well known fact, that in their native wars, they seldom, if ever, interfere in any way with Europeans, who live peacefully among them, and take no part with the contending parties. The influence of christianity, indeed, and intercourse with Europeans, have tended very much to diminish the tendency to war among the native tribes in that group of Islands, and cannibalism is never heard of now near the European settlements on New Zealand.

The Islands of Erromanga and Tanna are inhabited by a race very different in their physical conformation from the Polynesians or South Sea Islanders generally. They are of the Papuan or Oceanic negro race; whereas, the Polynesians are near akin to the Malays.—They are also much lower in the scale of civilization than the other South Sea Islanders, and the groups in the Western Pacific, in which they are found, from New Caledonia to New Guinea, are almost altogether unknown, except by name to civilized men. There had been an effort made to establish a mission in Erromanga and Tanna, so long ago as the year 1824, during the visit of Messrs. Tyerman and Bennett, a deputation from the London Missionary Society to the South Sea Islands; but it failed of success, chiefly, we believe, through the sickness of these Islands at the time. It is possible that during the interval that has since elapsed, they may have been visited and injured in some way or other without provocation, by some unprincipled whaler, either British, French, or American; for such cases are unfortunately by no means of rare occurrence: and if so, Messrs. Williams and Harris, although in every sense of the word martyrs for the Cross of Christ, have, in reality, as far as the poor ignorant savages are concerned, fallen victims to the desire of vengeance for former aggressions committed upon them by other white men. For all savages are alike in this, that they uniformly revenge any injury they receive from a white man, on the first man of the same color that falls into their hands, whether he has had any knowledge of the injury or not.

Let all good men pray for these poor savages, who have ignorantly, in unbelief, cast from them the cup of salvation. Jesus shall yet reign, even over Erromanga and Tanna, and sweet incense shall ascend from a thousand altars, even prayer and praise, with the voice of melody.

[*Watchman of the South.*

NEW ZEALAND.

Church-of-Scotland.—It is stated in the Monthly Record—

The Rev. Mr. M'Farlane, of the Martyr's Church, Paisley, has agreed to accompany the first Scotch Colony to New Zealand. The Committee very cordially availed themselves of his willingness to go forth on so important an undertaking; and, from Mr. M'Farlane's tried faithfulness and success, they anticipate the very best results, in regard to the religious prosperity of that Colony. This is, we believe, the first instance in which a System of Colonization, on commercial principles, from our country, has been begun with any thing like a due regard to the spiritual welfare of the emigrants.

Donations in April.

SYNOD OF ALBANY. *Pby. of Albany.*

Albany, Sab. Sch. 3rd Presb. ch. ed. *Maria Shaw* in N. India. 25,00

SYNOD OF N. Y. *Pby. of Bedford.*

Mt. Pleasant, Presb. ch. mo. con. 42,75

Pby. of New York.

N. Y. Duane st. ch. 'a friend,' to con. Rev. A. M. MANN, of Poughkeepsie, l. m. 50; mo. con. Mch. 21,75; do. April, 22,25; Miss Bronson, 60; G. G. 200; J. W. 100; G. G. H. 100; J. A. S. 20; Mrs. S. 25; G. G. 20; H. A. 100;—150; S. W. 100; total under initials, 815; 1st Presb. ch. mo. con. Apl. 59,66; Brooklyn, 1st Presb. ch. mo. con. 63,50; Greenbush and Nyack, Presb. ch. 1,50; Brick ch. N. Y. D. Parish, 10; S. B. Scheffelin, 20; Rutgers st. ch. additional, 9. 1132,66

2d Pby. of New-York.

N. Y. Scotch Presb. ch. J. Johnson, 250; W. S. Packer, 100; mo. con. Apl. 68; Thos. H. Faile, 100; E. Penfold, 100; R. Irvine, 50; A. Mitchell, 25; A. Foster, 20; S. Thompson, 100; Canal st. ch. N. Y. Fem. Miss Soc. 30; (see Legacies.) 843,00

SYNOD OF N. J. *Pby. of Elizabethtown.*

Mt. Freedom, Presb. ch. 10,00

Pby. of New Brunswick.

Princeton, Theol. Sem. For. Miss Soc. 20; Nassau Hall, do. 20; Bound Brook, Presb. ch. to con. Rev. J. ADDISON ALEXANDER l. m. 75. 115,00

Pby. of Raritan.

Amwell, 1st. Presb. ch. 8,50; Flemington, Presb. ch. 33,38; 1st Presb. ch. United Amwell, 7,50; Lambertsville, Presb. ch. in part to con. Rev. PETER O. STUDDIFORD l. m. 25,52; Clinton, Presb. ch. 24,50. 99,40

SYNOD OF PHILA. *Pby. of Phila.*

Phila., Central Presb. ch. 'a lady,' 10; Mrs. E. White, 1; 6th Presb. ch. 2nd Fem. Bible class, to con. Rev. JOSEPH H. JONES, l. m. 30; 2nd Presb. ch. 125; do. mo. con. 25,67. 191,67

2d Pby. of Phila.

Doylestown, Presb. ch. mo. con. 61; La. sew. soc. con. Rev. S. M. ANDREWS l. m. 50. 111,00

Pby. of W. Jersey.

Salem, Presb. ch. Juv. For. Miss. Soc. 18; Fem. do. 10,50; Sab. Sch. 12,19; mo. con. 28,71; Deerfield, Presb. ch. mo. con. 5,75. 75,15

Pby. of Newcastle.

Lancaster, Presb. ch. Mrs. Bryan and family, 5: 'a friend,' 3; mo. con. 10; Churchville, Presb. ch. 23; do. 'a member,' 5; Rock, Presb. ch. 8; Presby. bal. 1,79; Margaretta Furnace, H. Y Slaymaker, 10; Wrightville, Presb. ch. 3; Little Britain, 5; do. 8,50; Bellevue, mo. con. Rev. P. J TIMLOW, l. m. 35; Coatesville and Doe Run, Presb. ch. 40; Waynesburg, do. 10; Pequea do. 19,75; Fagg's Manor, do. con. Rev. A. HAMILTON, l. m. 36,88; Donegal, do. 39,80; Marietta do. in part to con. Rev. T. MARSHALL BOGGS, l. m. 25,26. 283,98

Pby. of Carlisle.

Williamsport, Don. from Rev. Jonathan Dickerson, 50; Greencastle, D. Fullerton, 2; Mercersburg, col. persons of Presb. ch. for African Mission, 14; mo. con. 36; 'a friend.' 3; Ickesburg, Presb. ch. con. Hon. R. ELLIOTT l. d. 100; do. Sab. Sch. scholar, 10 cts; Landisburg, Presb. ch. 73; Bloomfield, do. 40,50; Newville, Mrs. T. Sharp, con. Rev. R M. COCHRAN, l. m. 30; Silver Spring, Presb. ch. 100; La. sew. soc. of do. in part con Rev. GEO. MORRIS, l. d. 70; Carlisle, Presb. ch. con. ANDREW BLAIR l. m. 30; Andrew Blair, con. his son, WM. BLAIR, l. m. 30; Mary McKinley, con. FRANCIS WYETH, Jr., l. m. 30; coll. Presb. ch. 210,29. 818,89

Pby. of Huntingdon.

Millerstown, Fem. Miss. soc. 50; Spring cr. mo. con. 15; Alexandria and Hartslog, Presb. chs 56,75; Lower Tuscarora, do. 16,87; Presby. 14; Lewistown, Presb. ch. 60. 212,62

Pby. of Northumberland.

Orangeville, Pa. 2,58

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Poke Run cong. 34,34; Johnstown, Fem. Benev. soc. 20; Fairfield, cong. 31,39. 85,73

Pby. of Redstone.

Connellsville, cong. 33.00

Pby. of Washington.

Canonsburg, Presb. ch. Sab. Sch. 7,50; Washington, don. from Dr. McConaughy, 10. 17,50

Pby. of Ohio.

Racoon, Presb. ch. J. Watson Allen, 10; Pittsburg, 2nd Presb. ch. 166,12 176,12

Pby. of Alleghany.

Callensburg, Fem. Miss. Soc. 8,19

Pby. of Steubenville.

Mt. Pleasant cong. 25,66; Sab. Sch. 5,68 31,34

Pby. of Erie.

Mercer cong. semi-centenary contribution. 45,05

SYNOD OF OHIO. *Pby. of Columbus.*

Lithopolis, Presb. ch. 12; Columbus, do. 20. 32,00

Pby. of Lancaster.

Zanesville, cong. 100,00

Pby. of Wooster.

Sugar cr. cong, 25.34; Pigeon Run, do 3,11. 28,45

SYNOD OF KY. *Pby. of Louisville.*

Louisville, 1st Free Presb. ch. mo. con. 7,00

SYNOD OF ALA.

Coll. at meeting of synod for sup. of Rev. Daniel Baker in Texas. 150,00

Pby. of Tuscaloosa.

Mesopotamia, Presb. ch. 20; Mt. Olivet do. 6,75; New Hope, do. 7,25; Tuscaloosa, Presb. ch. 200; indivs. 239; total, 473, of wh. 300 ackn. before, bal. 173,00

Pby. of Louisiana.

N. Orleans, Presb. ch. 471,63

LEGACIES.

Jane Crosby, per Fem. Missy. Soc. Canal st. ch N. Y. 50; John Morrison, late of Abingdon, Pa., one half for Indian missions, 1000—less collateral inheritance tax, 25. 1025,00

CENTRAL BOARD OF FOREIGN MISSIONS.

Cash per S. Winfree, Treas., 1000; do. to Rev. Wm. P. Buell, on acct. of outfit, 300. 1300,00

SOUTHERN BOARD OF FOREIGN MISSIONS.

Cash per Jas. Adger, Treas. 1309,51; do. to

Rev. T. L. McBryde, on acct of outfit, 50. 1359,51

FOREIGN.

Lodiana, N. India, don. from the Governor General of India, for High School at Lodiana, 300 Ru.; Dr. Baddeley, sup. sch. 178 Ru,; Col. Wade, 250 Ru; Rev. Mr. Tucker, 30 Ru.; Total 758 Ru. 379,00

Saharunpur, donation from Col. Cheape, 19 Ru. 9,50

Sabathu, donations for Girl's School, 50 Ru. 25,00

MISCELLANEOUS.

Patterson, N. J., 1st Presb. ch. mo. con. 8; from wh. ded. 1, broken bank; Norwich, Chenango co. N. Y., mo. con Presb. ch. bal. con Rev JOHN SESSIONS, l. d. 50; New Brunswick, N. J. 200. 'N. Y. Apl. 1840,' 15; articles taken from Mission Rooms, and charged in outfits, 27,07; Juv. miss. box, 1,85; Fort Findly, O. 35; Mary Kincaid's Sab. Sch. 1,01; N. Rochelle, N. Y. Miss Rodgers, 5. 341,93

9762,65

Deduct erroneously reported as recd. from 1st Presb ch. Lexington, Ky. 200,00; do. amt. in Mississippi not available, 911,45. 1111,45

J. PATON, *Treas.* Total $8651,20

Recd. from May 1, 1839, to Apl. 1, 1840, as per last No of the Chronicle, $46,838 76

" in April as above, 8,651,20

$55,489,96

Less discount on uncurrent bank notes, premium on exchanges, and counterfeit bills, not before deducted, 1,180,39

$54,309,57

Donations in Clothing.

Freehold, N. J. a box from young ladies, valued at $38.

Received for the Mission House.

Amt. from Chronicle for April, 889,14

Albany, N. Y. Ananias Platt, 50,00

N. Y City, 1st Presb ch. additional on acct. of semi centenary sub. 1550,00

S. Salem, N. Y. Presb. ch. in part, do. do. 98,70

Jamaica, L. I. do. do. do. do. 100,00

$2687,84

Amount received by A. Bayless, Louisville, Ky., from March 1839, *to April*, 1840, *reported by him April*, 1840.

SYNOD OF KY. *Pby. of Louisville.*

1840, *Mch.*, Big Spring, John Cave. 5. *April*, Bardstown, Presb. ch. 198, less 5, discount, bal. 193; New Castle, mo. con. 8; do. 12; Louisville. mo. con. 1st Presb. ch. 12,69; Shelbyville, Presb. ch. 110; do. mo. con. 10. *May*, Shelbyville, Presb. ch. 50; Louisville. mo. con. 1st Presb. ch. 10,50; Shelbyville, Presb. ch. to con. the following persons l. ms., J. N. LYLE, 30, W. C. OFFUTT, 30, B. M. HALL, 30, SAMUEL GLASS, 30, HUGH M. GLASS, 30, DAVID N. SHARPE, 30, JOSEPH F. ALLEN, 30, JOHN N. BROWN, 30; do. mo. con. 15; do. do. 20. *June*, Louisville, mo. con. 1st Presb. ch. 5,50; New Castle, mo. con. May, June, 17. *July*. Louisville, mo. con. 1st Presb. ch. 9,69; Plumb cr. Fem. Benev. Soc. 8. *August*, Shiloh and Olivet chs. 25,50; do. mo. con. 5; Shelbyville Sab. Sch. to ed. *Archibald Cameron* in India, 20; Mulberry, mo. con. 6, 68; Louisville, mo. con 1st Presb. ch. 22.12; Pisgah, ch. mo. con. 16,35; (Louisville or Transylvania Pby?)—Louisville, 1st Presb. ch. on sub. 100. *September*, New Castle, mo. con. July, August, September, 35; Louisville, mo. con. 1st Presb. ch. 14,50. *October*, do. do. 21,87. *November*, Frankfort, mo. con. 2,25; Louisville, 1st Presb. ch. indivs. 130; do. 116,75; do. to purchas Bibles for Texas, 80; Pennsylvania, Run ch. 18,15; Louisville, 1st Free Presb. ch. mo. con. 10; Mulberry ch. 4; do. to con. Rev. J. D. PATON l. d. 50; Louisville, 2nd Presb. ch. 100,19. *December*, Louisville, mo. con. 1st Presb. ch. 18,19; per Rev. W. L. Breckinridge, to con. W. L. MORTON, of Mulberry ch. l. m. 30; Mulberry ch. 12. *January*, 1840, Louisville, mo. con. 1st Presb. ch. 15,25; Elizabethtown. do. 31,50. *February*, Louisville, mo. con. 1st Presb ch. 18,44; do. do. 1st Free Presb. ch. Jany., Feby. 12; New Castle, Presb. ch. 30. *March*. Louisville, mo. con. 1st Presb. ch. 10,44; Mulberry, mo. con. Jany. Feby. Mch. 15; Shiloh and Olivet chs. 12.50. *April*, Louisville. mo. con. 1st Presb. ch. 14,44 1724,50

Pby. of Muhlenburg.

Elkton, Missionary Society. 10,50

Pby. of Transylvania.

April. 1839, Danville, Presb. ch. 150. *August*, Harrodsburg, two mo. cons. 20. *March*, 1840, Springfield, Presb. ch. 19,37; (Trans. or Ebenezer Pby?) *April*, Danville, Presb. ch. 200. 389,37

Pby. of W. Lexington.

August, 1839, Frankfort, mo. con. 7. *November*, Lexington, 2nd Presb. ch. for Texas, 18,92; Bethel, Presb. ch., S. Laird, 20. *January*, 1840, Nicholasville, Presb. ch. 24,50. *March*, Bethel, Presb. ch. in part to con. Rev. J. H. LOGAN l. d. 38,75; Frankfort, mo. con. Jany. Feby. 11,43. 120,60

Total, $2756,67

SYNOD OF CINCINNATI. *Pby. of Miami.*

August, 1839, Dayton, mo. con. 23,00

Pby. of Cincinnati.

November, 1839, Cincinnati, 1st Presb. ch. for Texas. 47,69

Pby. of Oxford.

May, 1839, New Lexington, Presb. ch. male membs, 34,34; do. Fem. sew. soc. 12,81; do. coll. 16,19; Oxford, Presb. ch. in part to con. Rev. C. H. GALLADAY, l. m. 25,87; Mt. Carmel, Presb. ch. 5,50; Harmony do. 5; Seven Mile ch. 6; Harrison ch. 20,60. *August*, Ladies of Richmond and Beulah chs. 9. *September*, Harrison mo. con. 11. 146,31

SYNOD OF IA. *Pby. of Salem.*

May, 1839, Livonia, mo. con. 11,81; Charleston, do. 8. 19,81

Pby. of Vincennes.

June, 1839, Vincennes, Presb. ch. coll. since Jany. 60,00

Pby of Madison.

November, 1839, Port William, Presb. ch. 2,05. *February*, 1840, S. Hanover, mo. con. 17.94 19,99

SYNOD OF ILL. *Pby. of Kaskaskia.*

August, 1839, coll. of Pby. 5,00

Pby of Palestine.

April, 1840, Charlestown, Presb. ch. 9; Pleasant Prairie, do. 9; Bruid's cr. do. 8; 26,00

LEGACIES.

Mary M. Robinson, dec'd. part of wh. to con. in part, Rev. J. H. Logan l. d. 100,00

MISCELLANEOUS.

Coles co. Ill. Robt. Brooks, 5,00; Mr. Voss, 25 cts.: per Wm. Dunn, to con. Mrs. JANE McM STEES. l. m. 30; Mrs. McKee, per do. 3: James Preston, 10, in part of sub. JOHN McIRWIN to con. himself and wife l. mems. 15,25. 63,50

THE

FOREIGN MISSIONARY CHRONICLE.

VOL. VIII. JULY, 1840. No. 7.

Christian Missions.

THE PROGRESS MADE IN THE MISSIONARY WORK.

The Editor of the Missionary Register introduces a Review of the progress already made in the work of Missions, taken from the Rev. Howard Malcom's Travels, by the following just remarks:—

Many of the best friends of Missions avow feelings of disappointment, in regard to the measure of success which has attended the enterprise. Considering the great efforts which have been made, they are ready to infer, either that there is some radical error in the mode of operation, or that *the set time* to bring in the Heathen has not yet come. At this we can scarcely wonder, when we consider the mis-statements which are current, and the prevalent deficiency of information on this subject, even among religious persons, for want of reading Missionary Periodicals.

Those who stand aloof from the work, are still more disposed to regard it as a failure. Some are not backward to charge those who persist with fanaticism and folly; and a few go so far as to brand them with chicanery and corruption, and to declare their belief that most of the funds contributed for Missions are retained by the hands through which they pass.

On the other hand, there are those who dwell always on animating prognostics and local successes. Reluctant to contemplate discouraging circumstances, they anxiously exclude such details from what they say or publish; and, at monthly concerts of prayer or other public meetings, create an impression that the work is well-nigh done, at least in some places. There is thus a danger of making contributions to Missions the fruit, rather of temporary emotion than of habitual principle; and of graduating the measure of our duty, more by the amount of success, than by the distinctness of injunction. And when in the course of years, the expected results are not realized, there is a proneness to dejection and lassitude.

The writer cannot join with those, whose tone is chiefly that of exultation: but he is persuaded that Missions have succeeded to a degree fully equal to the amount and kind of labor bestowed.

We now insert the greater part of Mr. Malcom's paper on this subject:—

1. Numerous and formidable IMPEDIMENTS have been removed.

Ignorance of the field and of the nature of the work has given way to knowledge and experience. An entrance and location among various strange nations have been effected. The difficulties of many languages are overcome. Several missionaries have attained, not merely a trader's fluency in the native tongues, but that minute and critical knowledge which is necessary to become authors, and to preach with advantage. Prejudices against Christianity have been overcome, in many places: in some, the spirit of indifference has given way to a spirit of inquiry; and confidence in the missionary, and respect for the purity of his principles, have been created. Most mission-

aries who now go out, find brethren to welcome them, houses for their reception, and other facilities, which do away no small amount of suffering, mistake, and delay. Had all our money effected only these preliminaries, it would not have been ill spent.

2. A great body of MISSIONARIES and NATIVE PREACHERS are in actual service.

The reports of some Societies do not distinguish between Missionaries and Assistants, Printers, &c.; so that it is not possible to state the precise number of each. It will not be far from the truth to say that there are one thousand ordained Missionaries, fifty Printers, three hun- Schoolmasters and Assistants, and some hundred Native Preachers.

Of the Ordained Missionaries there are in Africa 128—other regions adjacent to the Mediterranean, 53—Farther India, 168—Ceylon, 28—Indian Archipelago, Australia, &c., 81—West Indies, 203—North-American Indians, 118. To send out one thousand Missionaries, and 350 Printers, Schoolmasters, &c., with their wives, at an average of 60*l.* for passage and 40*l.* for outfit, has cost 260,000*l.*, to say nothing of the expense of their education and the cost of the Native Assistants. The labor of Committees, Correspondence, &c., in discovering, examining, preparing, and sending-forth this body of laborers, can only be appreciated by those who have been engaged in such services. A large proportion of these persons has been in the field long enough to develop their character and prove their suitableness. Here is, then, another item sufficient of itself to reward all our exertions.

3. The WORD OF GOD, in whole or in part, has been TRANSLATED by Modern Missionaries into nearly a hundred languages.

We ought to look steadily at this fact, till its difficulties, magnitude, and importance, are in some sort perceived. These translations, in many cases, have been made from the original tongues, with vast pains in collating versions, and after extensive reading in the sacred writings of the Natives, to gather suitable words, true idioms, and general propriety.

Some of these versions have been printed in successive editions, each revised with a labor equal to that of the first translation.

In several cases, different and independent translations have been made into the same language; thus furnishing multiplied materials for ultimately forming a satisfactory and established version.

These versions embrace the languages of more than half the human family; and some of them are among the most difficult in the world.

4. A considerable number of LANGUAGES have been reduced to writing.

Strange sounds have been caught, orthography settled, parts of speech separated, and modes of construction determined. In doing this, it has been necessary to go into wearisome and perplexing examinations of native utterance; to collect, without helps, all the words of whole languages; and to study deeply the whole system of universal grammar, or structure of language in general.

For some of these languages, characters have been invented, in whole or in part. In most of them a considerable number of the people have been already taught to read; and an introduction is thus made to the increase of books, elevation of intellect, and extension of Christianity.

5. Missionaries have given to the Heathen nearly all the useful LITERATURE which they now enjoy.

With a few exceptions, they have been the introducers of the art of printing into all the Pagan Nations where it now exists. Even in Hindustan there had never been a book printed, in any of her numerous languages, (except a Bengali grammar, and one or two other works by the late Dr. Wilkins,) till the Baptist Missionaries gave them the boon.

It is not necessary to give specifications, to elucidate or amplify this argument. Every literary man, and every reader of Missionary Intelligence, will at once think of various countries, where the facts exist on which it is founded; and

will perceive that this fruit of missions, though not directly evangelical, is highly important.*

6. TRACTS and PRACTICAL WORKS have been produced in considerable variety.

In the Bengali alone, there are 75 Tracts, besides Doddridge's Rise and Progress, Baxter's Call, Pilgrim's Progress, Janeway's Token, Evidences of Christianity, Commentaries on Mark and Romans, Young Henry, and some others. The Calcutta Tract Society has printed more than 6525 pages of Tracts; equal to 22 volumes of 300 pages each. At Madras have been printed, in Tamul, 71 Tracts, besides broad-sheets; at Jaffna 80 Tracts, and in Travancore 50; making in all over 200 publications in Tamul. About 50 Tracts have been printed in the Malay; in the Chinese, about 100, comprising 5863 pages. In Burman there are 28 Tracts, making about 900 octavo pages; besides portions of Scripture in Tract form. It would be tedious to make further specifications.

Among these publications are hymn-books, in several languages. Every one may conceive the difficulty of writing poetry in a foreign tongue, even if the metre and mode of versification resemble our own; the reverse of which is true of Oriental Languages. At most missions, the variety of hymns is now sufficient for public and private worship; and some advance has been made in teaching Converts to sing. I could not explain, without too many words, the labor and difficulty of this work in both its departments.

All these works are to be enjoyed by future Converts, to their more speedy and effectual growth in grace; and by future missionaries, in extending the knowledge and the arguments by which Christianity is to prevail.

The amount printed forms but a fraction of what has been made. Part of the rejected or postponed matter may yet be serviceable; but a large number of manuscripts, made by beginners, though useful in their place as studies, will never be printed. The amount of life and labor expended in producing the reading matter now extant, is not easily conceived. It is a labor from which fruit can only now begin to be realized. The same noiseless, and, for the time, ineffective labors, must be performed in all new missions; and continued, to a great extent, in the old: but so far as idiomatic, intelligible, and adapted works have been prepared, it is work done for ever.

7. In nearly every mission there have been prepared a GRAMMAR, VOCABULARY, and DICTIONARY.

Rude and imperfect as some of these necessarily are, because in their first stages of preparation, they furnish most desirable aid to beginners; saving not only months of labor and much health and strength to new missionaries, but forming the rudiments which future students will improve to completeness: not a few of these helps have already advanced, under successive missionaries, to a good degree of perfection, and are among the noblest literary works of the day.

8. An amount literally incalculable of BIBLES and TRACTS has been put into circulation.

Making the fullest deduction for such of these as may have been destroyed, millions doubtless remain; to prove, as we may trust, seed sown in good ground.

I am not among those who seem to think that if Christian publications are scattered abroad, good must follow. But the records of Bible and Tract efforts most amply shew that God smiles on this species of benevolence. Every Annual Report of these Societies gives fresh facts, so that volumes might be filled with these alone.

I give the following illustration, not because more striking than others which

* Our own Bible Literature owes much to the researches of missionaries, not only for the important illustrations from manners, customs, natural history &c., but for criticism. See, on the last point, a paper in the Quarterly Observer for Jan. 1836, on "The obligations of Philology to modern Missionary Efforts."

constantly occur, but because recent and unpublished. A young man came to the Baptist Brethren in Cuttack, stating, that, in his own country, about six years before, he had received from some stranger, who wore a hat, a Religious Tract; which, almost without looking at, he placed in the bottom of his chest. Lately, a gentleman had come through the place, making a survey of the country. The hat this person wore reminded the youth that once a person with a hat gave him a tract. He brought it forth from his chest, and for the first time read it over. It proved the means of his awakening; and he persisted in his inquiries. Having unreservedly become a disciple of Christ, he had now made a long journey to join himself to His people. He was baptized, and returned; and is now a useful laborer in the missionary service.

9. Great MECHANICAL FACILITIES have been created.

Besides the presses employed on foreign languages, by the Bible and Tract Societies of Europe and America, there are now in full operation in heathen lands more than forty Printing-Offices, belonging to missionary societies. Some of these have from five to ten presses, generally of the best construction. The founts of type are numerous, and in many different characters. Each of these founts has cost many hundred pounds, because, in addition to the usual expenses, there have been incurred, in each case, the cutting of punches, sinking of matrices, and apparatus for casting. The alphabets, too, consist not of twenty-six-letters, like ours, but of a thousand or more, including symbols and compounds.

In addition to all these facilities, we may enumerate School-Houses, Chapels, Dwellings, Libraries, Apparatus, Tools, Globes, Orreries, &c., at the different Stations; and produced at an outlay of a great many thousand pounds. All the Printing-offices have Binderies, supplied with tools sufficient to do the work of the respective establishments.

Many Natives, at the cost of much labor and time, have been trained to all the branches of mechanics connected with these offices. In bringing matters to their present position, the missionaries have not only been obliged to devise, teach, and oversee, but, in many cases, to perform every part of the manual labor. These services and expenses are not again to be performed in the same places. The costly scaffolding is up for large portions of the growing edifice; and future labor and money, on those sections, may go directly to the increase of the building.

Besides the property invested in these facilities, and forming a large available capital, we are to consider the saving which will be made hereafter, by the improvements which have been effected. This point may be made plain by a single specification. In 1805, the cost of printing a manuscript Chinese Version of the New Testament then existing in the British Museum, it was ascertained would be two guineas per copy.* In 1832, Mr. Hughes, of Malacca, wrote to the British and Foreign Bible Society,† that the cost of 100 copies of the whole Bible, from the blocks, would be twenty-two guineas—a difference of about three thousand per cent.! Whenever punches and matrices have been made, the casting of type may hereafter be done at a comparatively cheap rate.

10. Schools of various grades are established, and a multitude of youth have received a CHRISTIAN EDUCATION.

To appreciate, in any proper degree, the magnitude of this result, it is necessary to consider the difficulties which have been overcome; in almost every case, the first offers of gratuitous instruction are spurned: when, at length, a few pupils are obtained, priestly influence has often driven them away; when even this is overcome, the children are frequently too wayward and idle to continue at school. Our victory, therefore, over the prejudi-

* Owen's First Ten Years of the British and Foreign Bible Society.

† Report of the British and Foreign Bible Society, 1833.

ces and jealousy of parents, the influence of priests, and the frivolity of the children, is a great achievement. Now, in many places, applicants are far more numerous than can be received; and nothing but want of funds precludes an almost unlimited extension of the system. Even Brahmans send their sons without hesitation.

I need not expatiate on all the probable effects of these Schools, many of whose pupils are adults; and many more, who, though youth when at School, are adults now. They have diminished priestly influence by raising up an intelligent body of persons, who, though ever so humble, can and do argue triumphantly with the men who had before held the sway of great veneration. They have diffused a right knowledge of Christians and Christianity—overthrown erroneous systems of philosophy and nature—arrested floods of vice—prepared intelligent hearers of the Gospel—proved the superiority of the missionary—and, in many cases, have been the means of genuine conversion.

Some of these are Boarding-Schools, where the pupils are wholly withdrawn from heathen influence. Some of them are for the children of native christians, who receive at home impressions favorable to the permanency of those which they receive at school. Some of them teach the higher branches, such as form a collegiate course with us. Some are taught in languages never before committed to writing; so that the pupils are the first of their tribes who have ever learned to read. Some of them are for females, in countries where the sex has ever been left in almost total ignorance.

The whole number of pupils who have received education, or are now in the schools, cannot be ascertained. From the statistics furnished on this head by some Societies, and the imperfect returns of others, I set down the pupils now in missionary schools, throughout the world, at nearly THREE HUNDRED THOUSAND.

11. The blessings of CHRISTIAN MORALITY have been widely diffused.

Some whole nations have adopted Christianity. In Greenland,* in Labrador, and in more than thirty islands of the Southern Seas, Paganism has ceased to be the national faith! These have become, in the customary sense, Christian countries. Instead of poverty, wars, and plunderings, are found plenty, peace, and security. Instead of murdered infants, neglected children, degraded wives, and burning widows, are seen domestic peace and social endearments. Instead of idleness, are the comforts of intelligent industry. Intellectual cultivation has supplanted brutal insensibility. Rulers and kings, laying aside ferocity and selfishness, are seen governing their people by Bible laws, and anxious for the general good. Wherever even nominal Christianity takes root, through Protestant efforts, it produces more energy of character, milder manners, and purer morals, than have ever been shown under any form of Pagan or Mohammedan influence. I confidently refer for proof to the Philippine Islands, to Amboyna, Bengal, and Ceylon.

There are, also, in the midst of heathen lands, Christian villages and districts, shining as lights in dark places; such, for instance, as at Serampore, Luckyantipore, Tanjore, Tinnevelly, Ceylon, Mata, and scores beside.—

> ———Dialects, unheard
> At Babel or at Jewish Pentecost,
> Now first articulate divinest sounds,
> And swell the universal anthem.

There are also single stations, where nominal Christians are reckoned by thousands. It is true, the degree to which the fruits of Christianity are produced is not the same as in Christendom; where its influences are corroborated in a thousand ways, and matured on successive generations; the conduct of these nominal ones is often a discouragement, and sometimes a disgrace; but the benefits preponderate. Children grow up among beneficial influences, and enlightened to know good from evil. In-

* In Greenland there remained, in 1834, only 150 heathen.

stead of a false, filthy, and damning mythology, commingling with their first and most lasting impressions, they are instructed and restrained by pure and blessed truth. The Sabbath is observed; and the same people assembling from week to week, afford an opportunity of impressing line upon line, precept upon precept: converts are not embarrassed for daily bread; nor scorned, abused, and abandoned by relations. Many formidable hindrances to conversion are thus removed. I need not expand this proposition. The reader will see, that, among such a people, the missionary labors with many advantages, similar to those of a pastor in our own land.

12. In some places, the entire fabric of IDOLATRY is shaken.

The knowledge of the one true God and of salvation through his Son has, in several regions, become general. Hundreds of the best-informed persons openly ridicule and denounce the prevailing superstition; and thousands have their confidence in it weakened, if not destroyed. Conviction of the truth is established in the minds of multitudes who dare not openly confess it. Not a few of the converts have been from among the distinguished members of society, and even from the priesthood; some of these have been so celebrated for sanctity, and so extensively known, as to have excited, by their conversion, a thrill of inquiry and alarm in all their vicinity. Education has emancipated thousands from the terrors of Paganism, who yet do not accept Christianity, nor consort with the missionaries. Indeed, no man can be conversant with the heathen world, without perceiving that several large portions of the kingdom of darkness are on the eve of a religious and moral revolution.

This topic of encouragement is no doubt extravagantly enlarged on by some. It has been assumed of countries where it is not true; and where it is true, the degree has been overrated. Still, it is one of the achievements of missions, which the most scrupulous must admit. That it is found anywhere, and to any extent, is great encouragement; it is not only a blessing on past efforts, and the promise of a still greater, but a most animating facility aad preparation for future exertion.

13. The effect of missions on the EUROPEAN POPULATION abroad.

Before this enterprise, there was, among those who resided in foreign lands, whether in public or private life, an almost universal enmity to religion. Carey said, that, when he arrived in Calcutta, he could hear of only three pious persons in India, excepting the four or five missionaries! Now, a considerable number, even among the highest ranks, in many parts of the East, openly serve God. Hundreds of soldiers, and many officers, have been converted under missionary labors. Places of worship are built and the Sabbath observed, where Christians had long resided without giving any visible sign of their faith. Missions now have the countenance of a large number of gentlemen, who make no profession of religion. Apologies for Paganism, and opposition to Christianity, are nearly silenced. In various places handsome contributions toward the schools, &c., are obtained from the officers and gentry on the spot.

On no theme do pious "Old Indians" dwell with more fervor than this change in the religious character of Europeans, since their arrival in the country. I might rehearse numerous facts given me by such, but space does not permit. It is sufficient to say, that much obstruction is thus removed at certain points, and an encouraging amount of co-operation secured, which is annually increasing. Considering how large a part of the missionary field is under the dominion of Europeans, this single result of our past efforts is evidently of great consequence.

14. Lastly, and chiefly, SOULS have been CONVERTED to God.

Here is the great point. On this there can be no variety of sentiment, as to the value of the fruit; nor dispute as to the reality of its existence.

Converted heathen are already numbered by TENS OF THOUSANDS. I might fill many pages with proof of the sincer-

ity of their conversion, from the sacrifices which they make, and the lives which they live. I examined diligently into this matter everywhere, and have copious details in my possession. Few Christians are aware of the extent to which such facts may be adduced. The various histories of missions are full of them.

From the best data which we can obtain, we may safely estimate the present number of converts, after deducting such as may be supposed to have been received on an outward profession merely, at more than ONE HUNDRED THOUSAND.

In many cases, these are formed into Churches, with pastors and deacons. The native preachers and catechists amount to more than 1000. Many of these have received a good education in Mission schools. Some (and the class is increasing) have become authors; and produced books, tracts, and hymns, of great value.

In some places, the Churches have become so established, that if missionaries should retire, the cause would probably go on. Some of these Churches have already begun to contribute, even in pecuniary ways, to the furtherance of the great work.

In addition to these thousands of converts, now shining as lights in dark places, we must not forget the thousands who have died in the faith. In the case of Serampore, out of 2000 baptized, only 600 survive; we ought, therefore, probably to add another HUNDRED THOUSAND for converts deceased.

It would be easy and delightful to rehearse the distinct narratives of many who have crowned a life of evident piety by a becoming death. To speak of hundreds or thousands of converted heathen sounds cold, when we think of the hundreds of millions yet left to perish; but in tracing the history and religious experience of an individual, our impressions become distinct; and to number even units seems an ample reward for all which we have done or given. Such as would taste this feast will find it largely spread out before them in the periodical accounts, the histories of missions, and the reports of societies. Separate volumes are also published, containing the memoirs of many of these. He, who knows the worth of his own soul, could not rise from the Life of Krishnu, Petumber, Abdool Messeeh, Asaad Shidiak, Africaner, Peng, Catherine Brown, Karaimokee, &c., and retain enmity to the system of means, which, under God, saved them from eternal death.

These glorious fruits are now safe in the garner of God. Schwartz, Brainerd, Carey, and a great company of missionaries, have their converts with them before the throne. No apostacy, no temptations, no weakness, can overtake them now. There they are, whither we would go. Some are there, to whose salvation we ourselves have ministered. Soon shall we embrace them, not only in the blessedness of a joint salvation, but in the delicious consciousness of having been the instruments of their deliverance.

If, after such thoughts, we could come down again to mathematical calculation, we might consider that the total number of conversions, divided by the number of missionaries who fully acquired the vernacular tongues, would give from three hundred to four hundred converts to each! Can the ministry at home reckon thus? Truly, the measure of missionary success needs only to be closely scanned, to become a theme of wonder, rather than of discouragement.

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory.

Proceedings and Intelligence.

Navigator's Islands.

LONDON MISSIONARY SOCIETY.

Triumphs of the Gospel of Peace.

The Rev. T. Heath gives a most gratifying account of the happy influence of the gospel in the island of Upolu. The contrast between a heathen people, and the same people when Christians, is most striking. Such a narrative shows most clearly the usefulness of missionary labors, and affords encouragement to the friend of Christian missions, seeing that the greatest change may be effected by feeble means in a few years, to persevere in laboring and praying for the speedy diffusion of the Gospel among all nations.

Aana is one of the three large districts into which the island of Upolu is divided. It forms the westward end of that fine island; the central division of which is called Tumasaga, and the eastward Atua. About four miles to the westward of Aana is the small but influential island Manono, and close to that Apolima, its olo or fortress. Further to the westward, about twelve miles, lies Savaii or Salafai, the largest of the Samoan or Navigator's group.

Vessels running from the eastward may pass between Savaii and Upolu, and as they approach Manono, they will have extensive views of the north-west side of Upolu, and the south-east of Savaii.

War among the natives—its origin.

It was in this position that the Rev. Messrs. Williams and Barff, in the year 1830, saw the flames rising from some of the villages in Upolu. On inquiring the cause, they were informed that there was war in Aana. These brethren were the first Christian missionaries that had seen the land, and the object of their visit was the introduction of that Gospel, on whose benevolent front is engraved, "Peace on earth." In their very first interviews therefore with the chiefs, they stated their views of the evils of war, and recommended its abandonment. Their benevolent advice was not without effect; for Mr. Heath has often been told, that but for the introduction of the Gospel, and the influence of its teachers, Samoa would, by this time, have been nearly swept of its inhabitants. The chiefs, however, who first received the missionaries, said they must first finish that war; but, that when it was over, their fighting should be at an end. It is, probably too much to expect that there will be no more war in the islands; but that there has been as yet no renewal of hostilities, is a cause of devout thankfulness to the Prince of Peace.

This fact is the more surprising and pleasing when it is remembered that wars were formerly occurring in these islands nearly every month, and that so addicted were the people to fighting, that neither food nor sleep was cared for. To die in war was deemed the highest honor; to die by any other means, a calamity. The origin of the war, the manner in which it was prosecuted and terminated, and the subsequent history of the conquered district, are worthy of record.

Prior to the war, Aana took a leading part among the Malo. This is the designation of the party in possession of power for the time being. The subdued islands or districts are called the Vaivai, (the weak.) Manono and some of the districts of Savaii were also associated with Aana in the possession of the supreme power. The spirit and power of the Malo, or government, appeared to be concentrated in one chief, whose name was Tamafaiga. This chief was a man of

gigantic stature, of resolute mind, and of profligate habits. His despotic and bloody rule lasted for several years, and might probably have been maintained to the present day, but that his avarice and lust were not satisfied with what the Vaivai party afforded; he treated his own party with almost equal cruelty. This led to a conspiracy on the part of some of his own people against his life. On the approach of the conspirators to the house in which he was sleeping, the men who were with him gave the alarm, and Tamafaiga, springing on his feet made his escape from the house, and plunged into the sea; but his pursuers had vowed his destruction, and it was not long before they surrounded him. He had time to utter a few sentences, which consisted of mingled threats and entreaties, and a promise that he would deliver up to the village of Fasitouta the Malo, or government, if they would spare him. But all in vain. Several wounds with spears, hatchets, and clubs, were simultaneously inflicted; the mortal one by an axe with a very long shaft, provided especially for the purpose.

Nor did the work of death end with him; several of his relations and political connexions were put to death that night, by the same party. The malaga sleeping with him consisted of three or four young chiefs and their men, several of whom were also killed. One of them, Seliga, the son of Pea, the great chief of Manono, plunged into the sea, and saved himself by swimming to the next village. He is now apparently a consistent Christian and employed as a teacher. One or two others were saved by their relations. At Faleasiu, about a mile distant, was sleeping another malaga from Manono. These were suddenly surprised, when nearly all were asleep; ten of them were killed on the spot, and others severely wounded. One of the latter, a fine and intelligent young chief, is now a preacher of the Gospel, and a most efficient assistant to Mr. Heath. They have both had the gratification of teaching the Gospel of peace on the very spot on which Tamafaiga was killed.

Retaliation—number of combatants—conflicts.

On the events of that night becoming known to the Malo, a war of revenge was at once resolved upon. After preparatory meetings and consultations, in the several islands, a general *fomo* or parliament, assembled at Manono. At these *fomos* all the passions that prompt to war and bloodshed were fanned into a flame by the combined influence of insulted honor, superstition, and the spirit-stirring eloquence which the Polynesians, like all rude nations, are known to employ on such occasions. The Samoans never enter on any undertaking on the impulse of mere passion. They are a deliberative people, and, as on all other occasions, so on the one in question, their orators appealed also to the understanding. Preparations for the conflict were therefore made without delay.

The district of Aana comprehends an extent of 40 miles. Its entire population, prior to the war, might, perhaps, have been ten thousand; but one of the subdistricts was peopled with Manono men, and another joined them in the war. Against the remainder were combined the whole of Savaii and Manono, and the other two districts of Upolu; perhaps in all 35,000, of whom the adult males with few exceptions were warriors. They had not the long round of previous ceremonies and offerings to which the Tahitian islanders were accustomed on the commencement of war. But each family, each district, each island, had its *Etu** to supplicate, and the whole of the Malo had to make their offerings and prayers to the demon Tamafaiga, and to Nafanna his mother, (the goddess whose favor, it was believed, would turn the scale of success,) as well as to their respective local deities.

They also observed various omens. For example, if when the Manono men proceeded to war, the bird called *le matuu* the crane, flew before them it was a sure sign of success. The rainbow was also regarded with great superstition; if it

* Spirit.

appeared before them, they concluded that they were beset with evil, and turned again in despair.

Formerly their principal weapon was the *tao*, a spear seven or eight feet long, which they were accustomed to hurl with deadly effect. They had also clubs of different kinds, made of the *pau* and the *tao*, two very hard kinds of wood. But just before this war they had learned the use, and acquired the possesion, of muskets, and these were the most effective instruments in subduing Aana.

The defensive party, aware of the superior numbers of their opponents, removed their wives and children, their sick and aged, to their mountain fortresses; and there also the warriors made their camps, while their villages and the adjoining districts were filled with the thousands of their opponents. By this mode of defence they maintained their ground eight months, and it is supposed that the number of lives they took equalled or exceeded the number they lost. They had frequent set battles, in which hundreds maintained the conflict with varied advantage. At other times each side sought opportunities to surprise and cut off detached parties. The intervals were employed by the Malo party in destroying the villages of their opponents and their plantations.

In July, 1836, Mr. Heath passed along the scene of these transactions, and could scarcely see a hut in a distance of ten miles, where formerly had dwelt, perhaps, 5,000 or 6,000 people. Groves of cocoa-nuts, indeed, remained; but that staff of Polynesian life, the bread-fruit tree, was everywhere cut down. The vast number of trees destroyed may almost be counted, for happily, young shoots are seen on all sides springing from the old roots.

Hundreds of men on both sides fell victims each successive month, and numbers of prisoners were taken. Of the latter many were spared through their family connexions in the opposing ranks, but great numbers were deliberately put to death. Many of the females were appropriated to those by whom they were taken, and indebted to this for their lives; but one rule was uniformly observed, namely, that when a chief, or chief's son, or any person whose life was valued was killed, one or more of the prisoners were immediately murdered as a *suega* —a make-even.

The Aana people, closely pressed on all sides, had often to divide, in order to repel simultaneous attacks. At length, after maintaining the struggle for eight months, the survivors were obliged to submit. Many indeed had from time to time contrived to escape to Savaii and other places, where they found refuge among relations, but a very large number at the conclusion fell into the hands of the victors, including several hundreds of women and children, and of the sick and infirm. In any civilized country these of course would have been spared; but the Samoans were not civilized. On this occasion many indeed were saved through the influence of their family connexions, but several hundreds suffered death by being cruelly burnt alive! The people have a very loose way of stating numbers, but on their recollection being taxed, some of them have told Mr. Heath that above 400 were thus sacrificed at the shrine of vengeance. That number included many of the aged, the females, and the children. To some of the men was allowed the privilege of first being killed. While these poor defenceless creatures were thrown into the flames, their victors stood around to enjoy the spectacle. Yet so piercing were the cries, and so affecting the writhings of their victims, that some of them have said, "Ua tele lo laton alofoa"—their compassions were very great.

Barbarous practices abandoned since the introduction of the Gospel.

The reader will perhaps not be surprised on being informed that cannibalism was another accompaniment of this war. Mr. Heath has had several conversations with old and respectable chiefs as to the extent of this horrid practice in the islands. He is doubtful whether he yet knows the whole truth, because they

show considerable reluctance to give information. They say they learnt the custom from Tonga, that they never liked it, but that they had sometimes in war, or in seasons of great scarcity, satisfied their revenge or their hunger with human flesh; and it is no secret that a powerful and luxurious chief has sometimes done so in times of peace and plenty. During the war in question several human victims, chiefly boys, were baked and eaten like hogs. Such is now, (1838) the behaviour and apparent character of the people, that a casual visitant would scarcely believe that eight years ago they had thus acted. Great indeed is the difference between the unbridled passions of the heathen and the temper they exhibit under the ameliorating influence of christian instruction. Most of the surviving Aana men were distributed as prisoners in various parts. Those of two districts were allowed in a short time to resume their lands, but the greater part remained in banishment until after the arrival of the missionaries sent out by the London Missionary Society in 1836.

And what is become of those who escaped and those whose lives were spared? The reader will be gratified to learn that they are all restored to their lands, and are now rapidly advancing in civilization and christian knowledge. The means by which this has been effected are now to be noticed.

Missionaries—favorable changes.

It has been stated that in 1836, just when the war was commencing, Messrs. Williams and Barff visited Samoa, to attempt the introduction of the Gospel. They succeeded. Several native teachers were left by them in the islands, and to these others were added in the successive subsequent visits of the missionaries. The brethren just named also promised the Samoans that missionaries should be obtained from England as soon as possible. In fulfilment of this promise, six missionaries embarked from England in November, 1835, and arrived at the Samoan group in June, 1836. They called together a few of the chiefs, who had from the first received and countenanced the teachers. Among them was Malietoa, the most powerful chief in the islands. At this meeting the missionaries expressed their earnest wish that the war should not be renewed, and they were assured that it should not; and that if quarrels arose the chiefs would come to the teachers to have them settled. It has been since ascertained that, on the same day, Malietoa first proposed to the other chiefs that the Aana people should be restored, and it was then resolved to take means to accomplish the object.

But this is not all. Nine-tenths of them are professing Christians. It so happened that most of them had resided near one or other of the teachers, and some having learned to read and pray in public, they had no sooner returned than they commenced the worship of God on the very spot where, before the war, "Satan's seat was." Eight or nine flourishing villages have appeared, where, a few months ago, scarcely a hut was to be seen, Each village has one or more schools, and divine worship is held on Sabbath, Wednesdays, and Fridays. Near the spot on which the war was terminated, by committing hundreds of living victims to the flames, the missionary has had the gratification of preaching the Gospel, to congregations of 500 or 600 people, and of administering to many the rite of Christian baptism.

In one of the districts in Aana was held, in 1837, the first missionary meeting in Samoa. It was attended by 2,500 people, and was altogether highly interesting. The conquerors and the conquered mingled together, and chiefs of each party delivered speeches on the occasion, in which, while they did not forget the main object of the meeting, they severally made touching allusions to their former contests, and with them contrasted their present harmony.

The change above described is not the result of mere human counsel or human effort. Let the fact be recalled that Tamafaiga was killed when the first

Christian missionaries were approaching the islands. Had he on their arrival been still living, it is highly probable that a very different reception would have been given to them. As it was, the native teachers were for some time very roughly treated, and very scantily supplied with food, and it was, more than once, resolved by their enemies to take away their lives. Very different was the state of things when the European missionaries arrived among them. They were received with open arms, and great numbers of heathen chiefs with their clans joined them in rapid succession. The rapidity with which congregations and schools have been gathered, teachers qualified, the arts of reading and writing acquired, and native habits abandoned, has more the impression of a dream than a reality. "Is it not the finger of God?"

Christianity now prevalent—Rewards of the Missionary.

This is not the place in which to enlarge on the general condition of the Samoan group, their scenery and their population, but it may be allowed to add a few paragraphs on these matters. Aana is not now the most populous district of Upolu, nor does it present to the eye scenery so beautiful as that of the eastern end: it has, however, the subsubstantial advantage of a larger portion of land capable of cultivation, which more than compensates for the absence of the "hills peeping over hills, waterfalls and rivers of Atua." Altogether there are now perhaps nearly 20,000 on this island who have embraced Christianity. In Savaii, there are from 12,000 to 13,000. On Manono, all the inhabitants, consisting of about 1000, are professedly Christians. On Tutuila, there are 6,000, and several hundreds on the smaller islands of the windward group. In 1830 there was not one known Christian. Those who are yet heathen still retaining their old dresses and their former habits, constitute not perhaps more than one-sixth of the inhabitants. The greater number now are seen either with decent wrappers of calico, or with shirts and gowns; and when they cannot afford these, they wear a very decent coarse cloth of their own manufacture from the bark of trees. The dresses on the Sabbath give a congregation a very decent appearance. The aid of the missionaries' wives is perpetually in requisition, in the making up of gowns and bonnets.

Formerly, when vessels touched, muskets and beads were the articles most in demand. Now, all the demand is for cloth, or ready-made garments, slates and pencils, and writing paper. In 1837, the master of a whaler assured the writer that he had brought forty muskets for barter, but had only sold two.

The Christian missionary is familiar with privations and anxieties and trials of his faith and patience; but he has also pleasures and gratifications, of which they who have not tasted them can form but very inadequate conceptions. Let the reader imagine himself walking through these villages, just springing into life again from their ashes, and, at distances of every one or two miles, preaching "the liberty with which Christ maketh free" to listening hundreds; let him imagine himself presenting to these villages, in succession, native teachers, able to read and teach the word of God, and to conduct public worship; let him suppose that these teachers have been raised up from among this very people, and that, on going to this new employment, they are accompanied by some of the very chiefs who so lately assisted to ruin their land. He hears the Malo chief thank God that he no longer comes for his former purposes of plunder; he hears the exclamations, "Malie! faa fetai i le Atua!" (It is well; thank God!) from the subdued party. He then tells his own tale: he is glad to find peace is restored, and that the natives wish instruction; he has brought to them a teacher of the word of God; he is answered by abundance of thanks, and is told that they were lately "like a land without water; great was their desire to drink, and now the stream is beginning

to flow among them." He walks into their schools, and there sees learning to read, at the same time, the father and the child, the grandfather and the grandchild; yet strictly the whole is an infant school. One of the natives who has learned to write in his captivity, presents him with a slate, on which is accurately written the text the visitor preached from on the preceding Sabbath. He is beset by beggars, but all they ask are books, slates, pencils. Soon after the sun has set, he hears the voice of prayer and praise in all the cottages around him, and calls to mind how different it is from the noise and wickedness of the naked night dances, by which, at some village still heathen, he has not long before been deprived of sleep. Let the reader imagine himself thus received—thus employed—and then say, whether the mere comforts of staying in England are worthy to be set against such luxuries as these.

Nor is this all. He acquires the language; he can converse, and preach, and write in it. These are high gratifications. Imagine his thoughts and feelings when he writes the finishing sentence of some useful elementary book, a brief history of the life of Christ, or a translation of some book or portion of sacred writ, and say, who would not wish to participate in what passes through his heart? He has contributed to the infant literature of tens of thousands, and has put it into their power to read concerning matters of the highest moment to their opening minds, the record of "the grace which bringeth salvation." The reader will pardon this digression; it was suggested by what the missionary has felt on his visits to Aana, and by the contrast between Aana in 1830 and in 1837. If pious young men—yea, even settled pastors—could form adequate conceptions of such gratifications, we should assuredly more frequently hear the willing proffer of service—"Here am I, send me."

Sandwich Islands.

AMERICAN BOARD OF MISSIONS.

The Protestant and Herald, of the 28th of May, contains a letter from the Rev. R. Davidson, of Lexington, Ky., which we insert below:

Mr. Editor,—I have lately seen a letter from Brother William P. Alexander, one of the Missionaries in the Sandwich Islands, which contains information that will gratify your readers. The letter is dated Waioli, Kauai, Sandwich Islands, Nov. 19, 1839, just a year from the date of one from the undersigned to which this is a reply, and which had been received by him but a few days before. It will be recollected, that as Stated Clerk, I had been directed to write to such Foreign Missionaries as were in connection with the Synod of Kentucky, upon the propriety of ordaining elders and constituting churches on the Presbyterian plan, as soon as practicable. It appears from Mr. Alexander's letter that steps had been already taken by the missionaries spontaneously. As the information suitable for the public is mixed with details about personal friends, &c., I find myself under the necessity of culling the various items and arranging them connectedly, instead of presenting the entire letter.

There are at present more than 16,000 members in the churches on the islands. The Hawaiian Association of Ministers, at their annual meeting, in May, 1839, recommended, without a dissenting voice, the Presbyterian organization to the various pastors and churches; and appointed the first week in January, 1840, for organizing four Presbyteries; viz: one for the island of Kauai, another for the island of Oahu, a third for the islands of Maui and Molokai, and a fourth for the island of Hawaii. In view of this arrangement, Mr. Alexander had ordained three elders in the Waioli church, and he expected in about a month afterwards, i. e. in December last, to join in organizing the Kauai Presbytery. He subjoins that it is not to be supposed that they are all Presbyterians. There are several decided Congregationalists among them, who will not organize their churches on the Presbyterian model, nor will it be ex-

pected of them to do so. They were, however, so disposed to harmony and concession, that when the question was put on the adoption, they would not vote against it, nor oppose it, but chose to remain silent.

Is it not very gratifying to reflect that by this time there are Four Presbyteries organized on the Sandwich Islands, embracing a christian community of more than sixteen thousand members? Of course, it may be presumed, the next step will be to constitute a Synod, as they have already more than the requisite materials.

Truly we may exclaim, "what wonders hath God wrought among the Gentiles!" (Acts 21: 19.) "Who are these that fly as a cloud, and as the doves to their windows? Surely the Isles shall wait for me; the abundance of the sea shall be converted unto thee." (Isa. 60: 8, 9, 5.) Will it not strike the ear strangely to hear, as we soon will, of the Presbytery of Hawaii (Owhyhee,) a name associated in most minds with reminiscences of savage ferocity, and of the murder of Captain Cook! and of the Synod of the Sandwich Islands, or the Synod of the Pacific! a Synod too, containing just double the number of communicants embraced in the Synod of Kentucky, although the first missionaries landed only in 1820, 20 years ago!

But although the Lord has greatly blessed those Islanders, much remains to be done—Mr. Alexander writes that even the truly pious, (in the judgment of charity,) are so extremely *dark-hearted*, their moral perceptions are so blunt, and they are so prone to dire relapses, that it is hard to keep them alive. Very many, it is to be feared, have only a name to live, and when persecution arises they will fall away.

Romanism is now beginning to breathe its pestilential breath on those shores, and for its introduction and progress reference is made to some articles published in the "Hawaiian Spectator." Accompanying the letter, came a thick pamphlet, stoutly bound in a blue cover, of 63 pages, 8vo. the paper of which is very white and the topography beautiful. It contains a full and able vindication of the American Missionaries in the late affair of the French frigate l' Artemise, and its statements exhibit in a very despicable and odious light, the conduct of the Captain of the frigate, in forcing on the poor Islanders his French brandy and French Priests together, under cover of his great guns. The pamphlet is written by Sam. N. Castle, Honolulu; and 1000 copies were ordered to be printed for gratuitous distribution, as due not only to the missionaries but to truth and justice, by several of the officers of the U. S. East India Squadron, under Commodore Reed.

After a full statement, (with all the documents,) of the outrage, the author proceeds to prove from Vattel, that the government had violated no principle of international law.—He shows further that while the American missionaries, according to the uniform custom of the A. B. C. F. M. recognized the rights of the government, and solicited and obtained permission to land, not only at first, but for each separate and subsequent reinforcement; the Catholic priests, on the contrary, made no such respectful application to the authorities. Again; he shows that it is altogether inconsistent in France to require liberty of worship in those islands, while at home and elsewhere, she is altogether intolerant. To be consistent she should carry her arms and her newborn zeal for the rights of conscience, against China, Tonquin, and Japan. But as this procedure might not be safe, the mighty and magnanimous Emperor of the French is content with bullying the petty King of the Sandwich Islands, and the defenceless Queen of Tahiti. But what renders the conduct of Captain Laplace most inexcusable, is, that the King had actually taken off the penal restrictions from the Catholics in his dominions, on the 17th of June, 22 days previous to the arrival of the l' Artemise!

As to the American missionaries, who had been denounced as "perfidious counsellors," and excepted especially from the protection offered by Capt. Laplace to all other foreigners, it appears that of

the 40, 27 had arrived after M. Bachelot was first sent away, and 15 with their families, and 2 single ladies, but a few days previous to his next expulsion, being unacquainted with the language; others, were distant, and ignorant of the transaction.—Yet no distinction was made, and all were proscribed as equally guilty. But this is not all: THE MISSIONARIES NEVER GAVE THE ADVICE LAID TO THEIR CHARGE! on the contrary, they *remonstrated* with the King on the impolitic nature of his course, and strongly advocated liberty of conscience. The King's letter fully exculpated them, and stated that he had been prejudiced against the Romish religion by certain Captains of whale-ships, and his own perception of its similarity to the idolatry he had abandoned! The Missionaries have appealed to the United States Gov. rnment for protection, and it is to be hoped they will not appeal in vain.

Presbyterian Board of Foreign Missions.

COMMUNICATIONS FROM THE MISSIONS.

India Missions.

FOURTH ANNUAL REPORT OF THE LODIANA MISSION.

The last number of the Chronicle contained large extracts from this Report, relating to the Lodiana station. We now make further extracts, concerning the station of Saharunpur.

At *Saharunpur*, the brethren suffered very severely, as our readers have been already informed, from sickness, and their number was diminished, by the lamented death of Mrs. Caldwell, and of Mr. Campbell's oldest daughter. After adverting to these afflictions, the brethren proceed in their Report to give an account of *the Schools* at this station.

English Day School. The boys generally have made good progress. The number on the roll is 35, and the average daily attendance 25. The first class have advanced, in the higher branches of Natural Philosophy, in History, Geography, English Grammar, and Arithmetic. The second class have also given satisfaction in their attainments in English Grammar, Reading, History, &c.,—and the remaining classes are, for the most part, very assiduous in their studies, and do credit to themselves, and the Institution. Both the first and second classes, which are the only ones that can read English fluently, employ a portion of every day in reading the Scriptures, and the school is always opened with prayer. We feel cheered that we are enabled at least to give these youths such an amount of knowledge as will dispel much of that superstition, which binds as with chains the souls of their countrymen, and we have a hope that we may yet be the means of bestowing upon them the knowledge of Jesus and him crucified. We must, however, at present make the painful statement, that with the exception of one youth, there is not the least disposition in any of the scholars to make inquiry on the subject of the Christian religion. One, however, appears willing, to listen to what we have to tell him, about the interests of the immortal soul. He sometimes even makes inquiries about the religion of the Bible, and seems to approve of it. We hope that the time is drawing near when we shall be able to make more favorable reports of good having been done among the pupils of this Institution, and others in this land of Egyptian darkness.

Orphan Boarding School. The number of pupils in the Boarding School has been greatly reduced during the past year. Nine died of diseases, which they

had contracted in consequence of the famine shortly after we received them, and eleven more ran away while we were attending the mela at Hurdwar. Thirteen still remain and appear perfectly happy in their situation. Suitable buildings have been erected for them, where they are entirely seperated from the society of the heathens around us, and where they can pursue their studies without interruption. They appear remarkably fond of study, and have made good progress in all the subjects to which they have been attending. We have often found them earnestly engaged in reading religious Tracts, during the hours allowed for recreation, and when the school was adjourned. As none of them knew a single letter of the languages of the country, we thought it proper to begin with the Hindustani, as a knowledge of their own language is so essential to their future usefulness. All but one, who is defective in his articulation, can now read correctly, and many of them fluently. They have read the Gospel of Luke, and the Acts of the Apostles, on most of which they have been particularly examined. They have also read a short Geography, with the use of the maps, and appear to feel much interest in hearing of the manners and customs of strange countries. A part of each day is spent in learning to write on boards, and in this exercise they have made some progress. They have committed the whole of a Catechism on the principles of Christianity, and have been taught to understand it as far as possible. They have also been taught several prayers, which they use in social worship in their rooms every evening, and it has been pleasing to hear, as we have silently passed along, the voice of prayer being offered up to the true God by those, who had they been permitted to live among their heathen friends, would have been bowing down to dumb idols of wood and stone.

It is cause of great encouragement that the lads now with us are remarkably obedient to all our wishes, and appear not only perfectly contented with their present situation, but in some measure to feel the advantages they enjoy beyond other children like themselves. This state of feeling will doubtless be deepened from year to year, and such an attachment be formed to ourselves personally, and to the mission, as will identify them with all its interests. Eight or nine of these lads are good learners, and will, we hope, one day, be qualified for usefulness in the great missionary work. This we shall constantly keep in view, and direct their studies accordingly. We indulge the same sanguine hopes regarding the efficiency of Boarding Schools, when conducted on christian principles, and accompanied with the Divine blessing, in advancing the cause of missions in India, as we did in former years.

Bazar School. This school which we reported last year as in a languishing condition for want of a suitable teacher, we gave up in March last, as we considered the good effected by it less than the expense of its support. We found it impossible to prevent the pupils from reading in the school such native books as we had proscribed and which were filled not only by fable and folly, but also corruption and obscenity, while such profitable and religious books as we had placed in their hands received no attention except when we were present. Under these circumstances we thought it advisable to give it up altogether, until we find a person on whom we can place some dependence, and who will give instruction according to our wishes. Until young men educated in our day or boarding schools shall be found competent and willing to conduct schools in the city and surrounding villages, under our superintendance, little good can be effected by such institutions.

Concerning their labors in the *public preaching of the Gospel, and the journeys made for that purpose and for the circulation of religious publications,* the missionaries observe:—

In consequence of the late period at which the Annual Meeting was held last cold season, and the sickness of the fami-

ly of Mr. Campbell, immediately afterwards, he was prevented from itinerating in the neighbouring towns, as he had designed to do. But in the latter end of March, after leaving his family on the hills, he marched round to Hardwar, through the valley of the Doon, an unexplored region, and gave away a few tracts to the sequestered villagers of that newly settled tract of country—the haunt of wild Elephants and Tigers, and in so many things resembling the Western wilds of the American forest. On arriving at Hardwar, he was met by Mr. Caldwell, and J. Coleman, our Catechist. Here we labored diligently for eight days, making known Christ, and him crucified, on the public ghauts, or landing places on the river, and before the temples and shrines of a gross and gloomy superstition, and also in our tent to such as came with the profession of inquiring the way of God more perfectly. We distributed about five thousand portions of scriptures and tracts, which were generally received with thankfulness. These silent messengers would be carried in all directions, and to parts of the country where the voice of the preacher cannot reach, and as we seldom gave to any but those who could read, we have reason to hope they have been perused with advantage at their homes. We also attended a mela in our own neighborhood a few months since, where we had a good opportunity of distributing a number of tracts and scriptures.

We have had at the station, a religious service in English, twice in every month during the year in our School House, at which a number of East Indians have regularly attended. They have also joined us in our weekly prayer meetings, and we have occasionally held meetings in their own houses, which we trust have not been altogether unprofitable. The Monthly Concert for prayer has been observed on the first Sabbath afternoon of every month, in order to correspond as near as possible to the time observed by so many of our christian friends in America. Our evening worship is now conducted entirely in Hindustani, at which all the mission families with the catechist, boarding boys, and servants attend. We have therefore quite a congregation, and an opportunity of reading the scriptures and making favorable impressions in the quiet circle of the family from day to day. Under the Divine blessing a good influence may silently reach the heart of some of those who thus hear the truth of the gospel. It is our earnest prayer that the good seed may yet bring forth fruit to the glory of God.

The extracts which follow will be read with interest:—

Translations. The shorter Catechism, which in our last report was mentioned, as being translated into Hindustani, has at length, after several examinations, been put to press, and will shortly be ready to place in the hands of our boarding pupils or to be distributed as a tract. In this department of labor we hope in future to devote such time as can be spared from other duties.

Study and Employment of Missionaries. Mr. Caldwell and Mr. Craig have been giving special attention to the study of the Hindustani or Urdu, and Mr. Campbell to the same, and to the Hindui so far as leisure was afforded. These are the languages that must be acquired in order to lay a foundation for future usefulness in this region, and without an accurate knowledge of them, as well as a fluency in speaking them, which can only be attained by time and unwearied assiduity, a missionary's usefulness must be greatly circumscribed in after life. But it often and almost always happens that the numerous duties and cares of missionaries leave them but too little time for pursuing this important object.

As Mr. Craig and Mr. Caldwell have had the charge of the English Day School, the management of the Orphan Boarding School, and the chief direction of the buildings that have been going forward have been committed to Mr. Campbell. J. Coleman, the catechist, has taught the lower classes in the school in the mornings, and visited the bazars

in the afternoons for the purpose of reading and talking to the people, and distributing tracts. In these visits we have frequently accompanied him. We are sorry that we have not yet been able to erect a preaching Bungalow, where we could address the people with more advantage and much more satisfaction to ourselves. The site of such an edifice it is difficult to select and to obtain, but we hope shortly to do so.

Distribution of Alms. By the aid of several gentlemen at the station, we have continued during the past year to distribute about thirty Rupees monthly, to a great number of impotent folks, who have assembled every Sabbath morning in our compound. On these occasions the scriptures have been read and expounded to them, and the balm of Gilead as well as the Great Physician of souls, have been offered to their acceptance. But it is little they appear to understand on religious subjects, and none have given evidence that they feel the disease of sin, or desire deliverance from it. To obtain a small pittance to alleviate their hunger, appears to be the prevailing desire of their hearts. If we have been enabled to assuage in any degree the amount of human woes, we feel thankful, as it is always better to give than to receive.

The *concluding remarks* of the brethren at Saharunpur, are annexed :—

In reviewing our labors during the year which is just gone, we may discover much that is discouraging, and much calculated to humble us before God. Like the prophet we may exclaim, "Who hath believed our report, and to whom has the arm of the Lord been revealed?" We can see no special evidences of the Almighty power of God on the hearts of the heathen around us, nor have we been permitted to hear the anxious inquiry, "Sirs, what must we do to be saved?" The heathen in their blindness continue to bow down to stocks and stones, and appear satisfied to live and die in the religion of their fathers. The guilt of sin appears to have no weight upon their consciences, as they persuade themselves that it has been effectually removed by the observance of some superstitious rites. Jesus and his Atonement they consider they do not require to deliver them from sin, and prepare them for heaven, and hence the sound of salvation, so joyful to a christian's ear, is to them "as a sounding brass and a tinkling cymbol;" yet are we not discouraged by all the apathy and opposition which we have to encounter. Confiding in the promises and power of God we feel that our cause must prevail, and that every effort of Satan and those whom he leads captive, will be ineffectual to arrest the progress of the gospel. Its truth is silently being planted in this pagan land, and will finally enlighten and renovate the vast chaos of mind which has rested in the ignorance and darkness of ages. That this desirable result may be hastened, we need the prayers and sympathies, the co-operation and support of all the friends of the Redeemer. We require more, *many more* laborers to occupy the numerous fields that are now open for the gospel, and we shall require such a degree of patience and perseverance from the churches, as shall not yield to discouragement until victory shall be proclaimed from Ceylon to the Himalayas, and from Persia to Burmah—yea, until the triumph of the Redeemer shall be complete over every nation under heaven.

Futtegurh.—Journal of the Rev. H. R. Wilson.

This communication has recently come to hand. We commence making extracts from it with an account of—

A Sabbath day's services.

February 10, 1839. "This is the day the Lord hath made." Arose at 6 o'clock. After family worship and breakfast, assembled the orphans (85 in number,) in the Chapel, read and explained to them the last

12 verses of the 4th chapter of Mark. May this institute which we have just founded, and which is indeed like a grain of mustard seed, become a great tree, not only to give shelter and nurture to these poor orphans, but may it also be the means of bringing them, and multitudes more to take shelter under the precious blood of the covenant! After this about 300 "poor, blind, halt and lame," collected about my door as usual. Preached to them through Baboo Gopenath, from the closing verses of the gospel by Matthew. I labored to shew the gospel was not intended merely for Christians, as they suppose, but for all nations; not merely to be *spoken* to them as a matter of curiosity, but for their *belief* and *practice*.—"Teaching them to *observe* all that I command you."

At 2 o'clock P. M., met with my bible class of christian youth, and examined them in the 4th chapter of Matthew from the 18th verse. O! that the Saviour may call some of these lads, as he did Peter and Andrew, and make them "fishers of men." "Lord; the harvest is great but the laborers are few." May I be instrumental in the conversion of but one of these boys, and in directing his mind to the work of the ministry, and my voyage to India shall not have been in vain. And who can tell, but this is the very work for which I have been brought here. Let me then strive to be faithful.

Distributed some tracts and religious books, and then rode one mile to the Poor House under my care. Here we read, talked, and preached to 185 poor people, many of whom will soon be in eternity. Visited the hospital and then returned home after dark; had family worship and now retire to seek rest for this weary body. The Shepherd, who neither slumbers nor sleeps, keep us!

Translation of the Confession of Faith proposed.—Orphan Asylum and Poor House labors.

11. Had several applications this morning for tracts. Gave a gospel in Persian to a member of the Government school, from which the bible and all religion is by order excluded; but blessed be God, the natives cannot be prevented from reading the word of truth in their own houses; and the bible *they shall have*. Three more of these scholars called in the afternoon for tracts.

Received a letter from a Civilian in the kingdom of Oude, requesting that a translation of the Confession of Faith of the Presbyterian Church into the Hindustani should be prepared, and offering to defray the whole expense of translating and printing it. This I hail with joy. Such a summary of gospel truth would be highly useful to young converts.

12. More applicants for tracts. Received a very friendly letter from an officer at Agra, an Episcopalian, enclosing 600 rupees as a donation to the Orphan Asylum. Thus the Lord, "whose is the silver and the gold," is furnishing us with the means of support and instruction for these parentless children. This evening I received another letter from another gentleman, telling me that he had 800 rupees for the Orphan Institution.

Rode out this afternoon to the city Furrukhabad, to transact some business. It was a Holy-day, and the streets and heathen temples were crowded with deluded devotees. O! that there were some one to teach them "a more excellent way," to point them to Jesus, instead of Ram, Sivah or Kalee. Visited the Poor House on my return, and found a poor woman dying in agony, without one drop of earthly comfort or ray of heavenly light—a heart-rending scene! Why am I not similarly situated? Admitted two more poor creatures, whom I found lying in the street ready to die.

13. Received two more Orphans to the Asylum. May they here find a *Father*, and be trained up for heaven! Had an application for one of the Orphan girls to be given in marriage to a christian lad, but felt constrained to decline. Wrote to-day to the dear missionaries expected soon from America. May the Lord bring them in safety to their respective fields of labor and may "his presence come with them!" O, that multitudes

more may be thrust into this field already white for the harvest!

This evening held my weekly lecture with the Europeans of the station; subject of the lecture—the divinity of the Saviour and His vast superiority over the Prophets and Angels.—Hebrews 1st chap. After service had several applications for tracts and religious books, which I gave with the hope that God may bless his own truth. "In the morning sow thy seed and in the evening withhold not thy hand." O! for stronger faith and more zeal to serve Christ.

14. This morning had more applications for tracts and testaments, and at noon a number of the pupils of the Government School called for books. I have a few Sabbath school books which are eagerly read, eight returned for others. I am now attempting to study Hindee, but my *constant* engagements leave me but little time.

15. Distributed more tracts this morning and several religious books. My dear wife is again unwell, and four of the orphans taken with fever. Went to the Poor House and found a poor man, admitted the day before, dead. His emaciated lifeless body was there; but where is the soul which lately animated it? Heart rending thought! "He that is filthy, let him be filthy still." "Except ye repent, ye shall in no wise enter the kingdom of heaven," Gave food to all; visited the sick, took the daily accounts; gave a blanket to each of two poor naked men, and returned home with something of gratitude to Him, who has made me to differ. "O! to grace how great a debtor."

16. More applicants for tracts, both English and Hindustani. In the evening went as usual to the Poor House, my dear wife being able to go with me. Found two poor men lying sick at the gate, whom I admitted.

17. Sabbath. In the morning had a congregation of beggars as usual at my door, about 300. Preached from Mat. 6: 24. "No man can serve two masters."

(*To be Continued.*)

African Mission.

Report of Messrs. Pinney, Canfield and Alward.

(*Continued from page* 185.)

After visiting the Kroo people, see page 182 of the Chronicle, the sebrethren proceeded to the *Fish tribe*, whose chief town is called *Grand Sesters*.

Grand Sesters is decidedly the largest native town on the coast between Cape Mount and Cape Palmas. It is about half way from Kroo Settra to Cape Palmas, i. e. fifty miles from each.

The whole of Monday, December 16th, was spent in examining this town, [Grand Sesters,] and its neighborhood, for the distance of two or three miles.

About noon we had an interview with the King and his head men—and found them exceedingly desirous of getting a missionary. The following anecdote may illustrate their feelings better than any description I can give. About two miles S. E. of the chief town there are three other large villages—one of which occupies an eminence overlooking the sea, and presenting the most desirable position for a mission family that we saw. In our interview with the King, among other reasons assigned for not granting his request for us to stay there at once, was the difficulty of finding a proper place for a building spot, and that we saw no other than the place occupied by the large village. He replied, "Let that be no hindrance. I have people enough to take up that town and carry it away before the sun gets up; if you say you will remain, by to-morrow noon it shall all be removed." This is but one of a multitude of incidents illustrating their earnest desire for instruction.

We estimated the population of the chief town at from 4,000 to 6,000, and that not less than 10,000 or 12,000 were residing in an area of a few square miles. Besides these—as the country was nearly all of it cleared, and we passed through miles of continuous cassada fields, we

could see, not many miles inland, the villages of another people, who are said to have entirely a different language and to be far more numerous. There is, doubtless, a population here within ten miles, more than enough to employ all the missionaries the Board can find for Africa these many years.

The only obstacle to a choice of this place in our minds, is found in the comparatively low position it occupies, and the stagnant water which exists in quantities in connection with a small river, at the mouth of which Tradetown is built. [*Mr. Pinney.*

Grand Sesters is 40 or 50 miles above Cape Palmas, and belongs to the Fish tribe. There is one large town of near 500 houses, and some six or seven smaller towns are in the immediate neighborhood. We judge the entire population to be not far from five or six thousand, and we were told that the Bush population back of it is very large, but we can form no estimate from our own observation.

We found much cleared land about this place and extensive Cassada fields. The face of the country is level, and the coast is not so high as at Settra Kroo. Some spots are elevated and would be pleasant locations for a dwelling.

Missionaries settling here would have the advantage of a large population near together.

These people are not so intelligent as those in the Kroo country, nor are they so much advanced in the arts of civilization.

The means of subsistence are as abundant and cheap here as in any other place on the coast.

The Fish tribe speak almost the same language with the Kroo, and it is a current opinion that they were originally the same people and derived their different names from the former engaging so much in fishing, and the latter being employed on board vessels. The Fishmen are also employed in this way, and we sometimes find them in towns, along the coast at a distance from their own country. The two tribes are not on very amicable terms. They are both solicitous for us to settle amongst them; and could a mission be established at Grand Sesters at the same time as at Settra Kroo, it might prevent jealousy, and perhaps be the means of uniting the two tribes in friendly intercourse. We should then have a large field, embracing a long extent of coast, and commanding a vast country in the interior. [*Mr. Alward.*

The Fish people dwell on the coast for an extent of 30 miles or more, probably, from the Kroo country to the Greybo. The principal town is Grand Sesters, which is very large; there are five hundred houses, and probably not less than three thousand souls; besides this town there are six or eight more within two miles, where there is a large number of people.

The country is very extensively cleared and cultivated. There is a field of cassada near the town that does not contain less than twenty acres. For eight miles back the land is cleared.

This people is as anxious as the last for schools.

They are not as intelligent as the Kroomen, neither have they the same enterprise. Very little could be ascertained from them with regard to the interior.

It is of considerable importance that the two places should be occupied at the same time. There is not a good feeling existing between the Kroo and Fish people, though they are not at open hostilities. This state of things no doubt might be done away by judicious management. The distance would not be so great from Cape Palmas, but that the passage might easily be made in a small boat from Cape Palmas to Settra Kroo, by remaining over night at Grand Sesters. As regards location there is not much to choose, both have every appearance of being healthy. Their language is similar to the Greybo, which has been written out by Mr. Wilson. The same books with little alteration would answer. Nothing has ever been done for either of these tribes. This whole field is now open, ripe, ready for the reapers. [*Mr. Canfield.*

We now proceed to give extracts from the Report relating to the Colonial settlements, and the native tribes connected with them or accessible from them. Beginning with *Monrovia* and the towns in its neighborhood, we find the following accounts :—

Monrovia we made our head quarters while on the coast, and we received the greatest attention from Gov. Buchanan, to whom we are greatly indebted. So much is already known of this place, that little need be said. It seems originally not to have had so large a native population as most of the places further down the coast, and it is at present surrounded by small and broken tribes, so that a missionary situated here could not operate upon any large tribes. The Methodist Society has here its principal mission house, high schools, and printing press. The missionaries, most of whom are colored preachers, are scattered throughout the colony, and extend their labors in part to the natives.

The town of Monrovia is pleasantly situated on Cape Mesurado, and from its elevated position might at first seem to possess local advantages in point of health. The only unhealthy appearance is the large extent of Mangrove swamps, reaching the whole length of the Mesurado river even to its source. We ascended this river to its head, where we found a pleasant country and occupied by natives who seemed anxious for a school, and we employed Mr. James Eden to attempt a school amongst them, but owing to some misunderstanding amongst themselves he was not able to succeed, and at the end of three months we discontinued his services.

New Georgia, the home of about 300 recaptured natives, placed there by our government, is situated on Stockton Creek. It was pleasing to see this people, rescued from their savage state, and from slavery, living in neat little houses.

The St. Paul's is a fine river with high banks—*Caldwell* and *Millsburgh*, are favorably situated upon it. The latter is about 20 miles from Monrovia; each of these towns is surrounded by natives.

Heddington is 6 or 7 miles from the river. Here a number of natives were placed about 10 years since, rescued from a slave factory by the colonists. *King Tom* is their ruler, who has a number of small towns under him, and the place is a sort of asylum for the oppressed and disaffected from all the surrounding tribes. It furnishes a fine field for missionary labour, and a colored preacher of the Methodist mission has been laboring here for some time.

Marshall, at the mouth of the Junk river, is the only American town between Monrovia and Bassa. We went on shore here but once on account of the bad landing, and we did not receive a very favorable impression of the place. This part of the coast presents a very low, flat appearance, but small mountains appear a short distance back. We found here quite a large Kroo town. [*Mr. Alward.*

The reasons for not deciding in favor of Monrovia as a Mission station will be considered satisfactory :—

The colonists and others earnestly urged us to remain at this place, Monrovia, but we declined doing so for the following reasons—

1st. The greater danger to the health of missionaries to be apprehended from a residence here, than at other places easily accessible.

2d. The small number of natives in the neighborhood, and the obstacles which prevent access to the large and powerful inland tribes. These obstacles were not only such as were peculiar to the season of the year, but chiefly such as arose from the disturbed state of those tribes. For several years past almost incessant wars have raged, N. and E. of the colony, and they still continue and are not likely to cease, while stimulated by the active slave market established at the Gallinas. At present the paths are unsafe whether attempted for the sake of commerce or benevolence.

3d. The Methodists are now extensively operating in this vicinity, and we did not deem it wise to concentrate so much labor on a single field, while equally important and desolate places, yet existed unoccupied. [*Mr. Pinney.*

Of the towns and natives at *Bassa* we have the following accounts :—

Edina is situated on the north side of the St. John's river, and *Bassa* on the south. There are two other rivers—Benson's, emptying into the St. John's above Bassa, and Mechlin which empties into the same above Edina. Two miles from the mouth of the St. John's, in that river, is Factory island—on which a building is soon to be erected for a High School under the patronage of a Society of ladies in Philadelphia.

At Edina the Baptists have their mission-school; Mr. and Mrs. Davis, and Miss Warren are stationed here. Mr. Crocker, another Baptist missionary, resides twenty miles up Mechlin river, and is engaged in writing the native language. He has published a vocabulary and a spelling-book. The school is flourishing. [*Mr. Canfield.*

The Bassa population is numerous and intelligent. Their country is among the finest on the coast. It is hilly and even mountainous, to within a few miles of the sea shore. Access to the mountains is very easy, both on accouut of their proximity, and of the streams navigable to the midst of them by the native canoe.

The occasional wars, originating in the unwillingness of the natives to have their most lucrative trade in slaves broken up by the colony, have sometimes for a little while rendered intercourse with them even for benevolent objects perilous; but we confidently hope, that, under the present administration of affairs in the colony by Gov. Buchanan, slave traders will be so effectually excluded as to make it their interest to maintain a friendly intercourse and peaceful commerce with the colonies.

Large numbers of the Bassa people speak the English language. By the labors of Mr. Tytler and the Baptist missionaries, quite a number of the Bassa youth have been taught to read, some of them, among whom are two Princes, are qualified to become assistants in instructing their countrymen, and finally the language is reduced to a written form, and some elementary books have been published by the persevering labors of the Rev. Mr. Crocker of the Baptist mission.

For all these reasons we look upon Bassa as an important and promising field for missionary exertion, and were the Board prepared to occupy more than one station, would recommend a continuance of this mission. [*Mr. Pinney.*

Notices of Abraham Miller, and Peter Harris, two native young men.

One of the scholars from the Green Station, whose thirst for learning, apparent piety, and modest behaviour, recommend him as likely to be useful hereafter as a teacher, accompanied us to Cape Palmas, and has come with us to the United States to obtain a better education than he could receive in his own country.

He is a prince by birth and about one year ago he was made king of a small territory. If the Lord shall spare his life to return, we trust all his influence will be exerted to introduce the gospel and its attendant blessing among his people. He bears the name of Abraham Miller.

Peter Harris, a young prince, returned with us to Africa, after a residence of four years in the United States. His father and family received him with the evident pride of partiality which his attainments were calculated to excite. So fond were they of him and jealous lest we should take him away again, that they could hardly part with him long enough to go off to the vessel for his trunks and baggage.

On the 25th of November, we accompanied him to visit his Uncle, King Joe Harris, and were witnesses of the rejoicings on the occasion. The old king did not at first recognize him, but when

he was pointed out he met him and embraced him in his arms, in the simple yet affecting manner of the country. He was evidently proud of his nephew, made us a feast on the occasion, fired guns, and made it a holy-day to his people.

At the same time we took occasion to present the beautiful copies of the Scriptures which were sent by the Board to King Joe, and to Peter's father, and also the cards and globe for a school to the former; they were received with great pleasure, and have since been committed to the care of Peter. The letter which accompanied the presents was read to them and explained. Peter was immediately promised a dwelling and school house by his Uncle, and is already engaged in teaching a class of ten boys, by the old king. [*Mr. Pinney.*

Of the Mississippi Colonial settlement on the Sinoe river, and the natives in its vicinity, Mr. Caufield gives the following notices:—

The colony at *Sinoe*, since the death of Mr. Finley, has been under the general superintendence of Gov. Buchanan; Dr. Brown, a colonist, has acted as an agent. It is a feeble colony, and has not advanced far for want of sufficient aid from home.—The situation is one of the best on the whole coast, and has thus far been remarkably healthy. The land five miles up the Sinoe river, where the public farm is situated, is of an excellent quality. Twenty five acres have been cleared, and part of it planted with cassada and sweet potatoes.—The influence of this colony on the natives appears to be good.

The Methodists have a stationed preacher here, and are putting up a building for a church.

The *Blue Barra* tribe of natives is near Sinoe, on the opposite side of the river. The point of land on which their principal town stands, which bears the name of the tribe, is high and beautiful; but in the rear on a small stream there is a large mangrove swamp, rendering it unsuitable for a mission station at present. The people are exceedingly anxious to have schools among them; the chief men came frequently to entreat us to remain with them. This tribe is not large, but the country back on the Sinoe river is settled by large and powerful tribes; many of those interior natives frequently visit the colony, and express great anxiety to have the "white men" visit them. —The Sinoe river is said to be navigable by canoes far into the interior.

Cape Palmas is an important point on the African coast, as the Maryland Colonization Society has formed its settlement there, and the American and the Episcopal Boards of Foreign Missions have effective and promising missionary stations in the immediate neighborhood of the colonial and native town. We extract some notices relating to this place:—

The town is immediately on the Cape, but many of the colonists are settled on their farms some distance from the town. The soil does not appear to be as good as at some of the other settlements; still, more is raised than they can consume or dispose of in other ways. This situation is justly considered one of the most healthy on the coast, local causes of sickness being fewer than at most places.

The Greybo tribe is not large, not numbering more than ten or fifteen thousand. It is in some measure supplied by the American and the Episcopal Boards. The Rev. J. L. Wilson has a flourishing native school of boys and girls, and all things appear prosperous and interesting. The Rev. A. E. Wilson, M. D., who with his wife arrived on the coast about the same time we did, would occupy a station at Rocktown, ten miles up the coast, as soon as a house could be erected.

The Episcopal mission is also flourishing. The Rev. Mr. Savage, M. D., and Mr. Perkins are at Mount Vaughan, near the Cape, and the Rev. Mr. and Mrs. Payne at Cavally, thirteen miles below the Cape.

We spent a week with these mission-

aries. They received us with much cordiality, and endeared themselves to us by their many kindnesses. It was truly refreshing to mingle our thanksgivings, and lift our hands together in prayer.

[*Mr. Canfield.*

We had a most delightful visit to Cape Palmas. Both the missionaries of the American Board and those of the Episcopal gave us a most hearty welcome, and shewed us the greatest christian kindness. We there saw what may be done by devoted men who feel the responsibility of their situation, and, while they count not their lives dear unto them, take all prudent measures for the preservation of their health. They have flourishing schools which are well conducted, and they also exert a very great influence on the surrounding natives. They have been greatly blessed in regard to health, live comfortably, and seem to have much enjoyment in their work. They are anxious for us to come there to be acclimated, which may indeed be a very suitable arrangement, should we occupy either Cetra Kroo or Grand Sesters. It would be sufficiently near for us to oversee the putting up of a mission house, and we might in the mean time be acquiring the Kroo or Fish language, for which Mr. Wilson's translations into the Grebo would be a great aid. Here also we could have good medical attendance ; besides the Physicians of the colony there is Dr. Savage of the Episcopal and Dr. Wilson of the American Board, both of whom kindly offer to render us any medical aid in their power ; and the experience of the missionaries in this particular will be of most essential service, especially as they are so deeply sensible of the duty of being attentive to health in order to their greater usefulness.

[*Mr. Alward.*

At the conclusion of his communication, Mr. Alward makes the following encouraging remarks :—

In view of all we witnessed, I think we have great cause to rejoice with thankfulness and take courage. It no longer remains a problem whether missionaries can live in Africa ; through the blessing of God upon a watchful and prudent care of health, the white missionary may not only live but become so accustomed to the climate as to enjoy good health.

There is a most extended field for labor, and an interesting one, if laborers can be found to occupy it. The natives are *willing* to receive missionaries, perhaps I might go farther and say *anxious*, but there is danger of giving wrong impressions on this subject. To say they are solicitous to receive the gospel would convey a false idea ; they know nothing of its blessed truths, and how can they be anxious to receive them. We were every where well received and treated with kindness, and when we had explained to them the object of our visit, we were urged to settle amongst them; in one instance a delegation was sent to us many miles from a town we did not visit. But all this earnestness and apparent good feeling may readily be explained.—They are actuated in part, by curiosity, but the strongest motive is the love of gain. They are a very avaricious people. Some of them seem to think that the white man is in possession of some secrets, as, for instance, the knowledge of writing, which would greatly assist them in trade, and they also know that we cannot settle in their country for any purpose without bringing some trade. But, whatever may be the cause of their willingness to receive us, we may make use of it for good, and by a very prudent course gradually exert a salutary influence.

DOMESTIC.

Annual Meeting of the Board.

The Board of Foreign Missions met in Philadelphia on the 19th of May, and continued in session two days. The attendance of members was larger than usual, and their de-

liberations were characterised by a decided and yet brotherly spirit of faithfulness in regard to the questions which required their action. The influence of this meeting of the Board, we have reason to believe, will be highly favorable to the interests of the Missionary cause in our Church.—The Minutes of the Proceedings, which were chiefly of a business character, will be found in the Appendix to the Annual Report.

General Assembly Anniversaries.

Our readers are aware that the General Assembly has reverted to the primitive usage of the Church, as commenced by the ecclesiastical body which assembled in Jerusalem, of taking into consideration, as a legitimate and most important part of the regular business of the Assembly, the evangelical and missionary operations of the Church. Accordingly, the claims of Missions, foreign and domestic, Ministerial Education, and Religious Publications, received the full and solemn attention of the late General Assembly—the Report of the Board of Foreign Missions having been read on Tuesday, the 26th of May, and afterwards on successive days those of the Boards of Domestic Missions, Education, and Publication. Addresses were made in each case, after the reading of the Report, by members of the Assembly. The hours thus spent were seasons of great interest. That venerable body was never better or more honorably employed, than when thus engaged in promoting these great objects.—The speeches and the tone of feeling on Tuesday, in regard to Foreign Missions, were of deep and animating interest, long to be remembered by all who were present.

Resolutions of the General Assembly concerning Foreign Missions.

The following resolutions, adopted by the General Assembly, will receive the serious consideration, we trust, of all the members of our communion:—

1st. *Resolved*, That the General Assembly acknowledge with joy and with devout gratitude to God, the smiles of his favor on this great cause, and that there is great occasion for thankfulness in view of the many effectual doors thrown open to the Foreign Missionary efforts of the Church.

2d. *Resolved*, That we notice with deep interest the condition of schools among the heathen, and the increasing devotedness of missionaries in this arduous department of labor, and that we do earnestly recommend to the churches to make these schools more than ever the especial object of prayer, and liberal contribution.

3d. *Resolved*, That the Assembly revolt with anguish from every part of the melancholy alternative which the want of funds will force upon us, if not speedily remedied, and that we all respond to the Board "*we cannot give up any part* of the field described in their report."

4th. *Resolved*, That the loud call to the churches for help cannot be disregarded by any, without criminal apathy towards the perishing heathen.

5th. *Resolved*, That no financial embarrassment of the country should be suffered to discourage Pastors and Agents from cogently presenting this cause to the people: for the Spirit of God has graciously added to the Church within this season of unparalleled derangement of the country, a multitude of such as we hope shall be saved, and of course a multitude of willing hearts and hands to supply, and more than supply, with their abundant mites, the lack of fortunes which have been broken or diminished.

6th. *Resolved*, That it be recommended to every Pastor and Session to circulate the

Missionary Chronicle diligently among the people, and to make every member of the Church feel, by direct and personal appeal, that it is a duty and a privilege to help this cause, and that the Assembly address a Circular Letter to all the churches under our care, affectionately inviting and urging them to entertain deeper sympathies, to offer more ardent and unceasing prayers, to make immediate, regular, and vigorous efforts to collect funds for this object, and that it be read from the pulpit of every church at a suitable time.

Messrs. McGill, W. C. Anderson, and Whitner, were appointed the Committee provided by the sixth resolution of the foregoing series; the letter prepared by them and adopted by the Assembly will be inserted in our next number. The two following resolutions deserve particular attention:—

Resolved, That the members of this Assembly become voluntary agents during the ensuing year, as far as practicable, for the diffusion of missionary intelligence, and for the promotion of the missionary cause within the bounds of their respective Presbyteries.

Resolved, That the General Assembly recommend to all the churches under their care to observe the *first Sabbath in January next*, with special reference to the conversion of the world; and on that day to offer up fervent and united prayers for the blessing of God on the operations of our several Boards, that they may subserve the great ends for which they have been appointed, the diffusion of the light of the gospel at home and abroad; that our whole church, in its organized form may become what she ought to be, a missionary church; and that all other churches of other denominations may become animated with a true missionary spirit and do their part, in accomplishing the great work to which the Head of the church is now summoning all his people; the work of enlightening, reforming, and converting the world, that He may reign over all nations in the fulness of his grace and glory; and that it be recommended to all the churches to take up on that day collections for the Board of Foreign Missions.

Overland Postage to India.

In answer to frequent inquiries, we insert the following schedule of postages on a single letter, weighing not more than one fourth of an ounce, from New-York via London, Marseilles and Alexandria, to Bombay,—the mails leaving London on the 5th, 15th, and 25th of every month; viz:

From New-York to London, by steamer,	25
Registering in London, to insure the speediest conveyance,	48
English postage,	45
French postage,	19
	1,37

Persons wishing to send letters to our missionaries in India by this route should forward them to the Mission Rooms, New-York, with the amount requisite to pay the above charges.

The postage in India from Bombay is paid by the person who receives the letter. It may be stated as follows:—

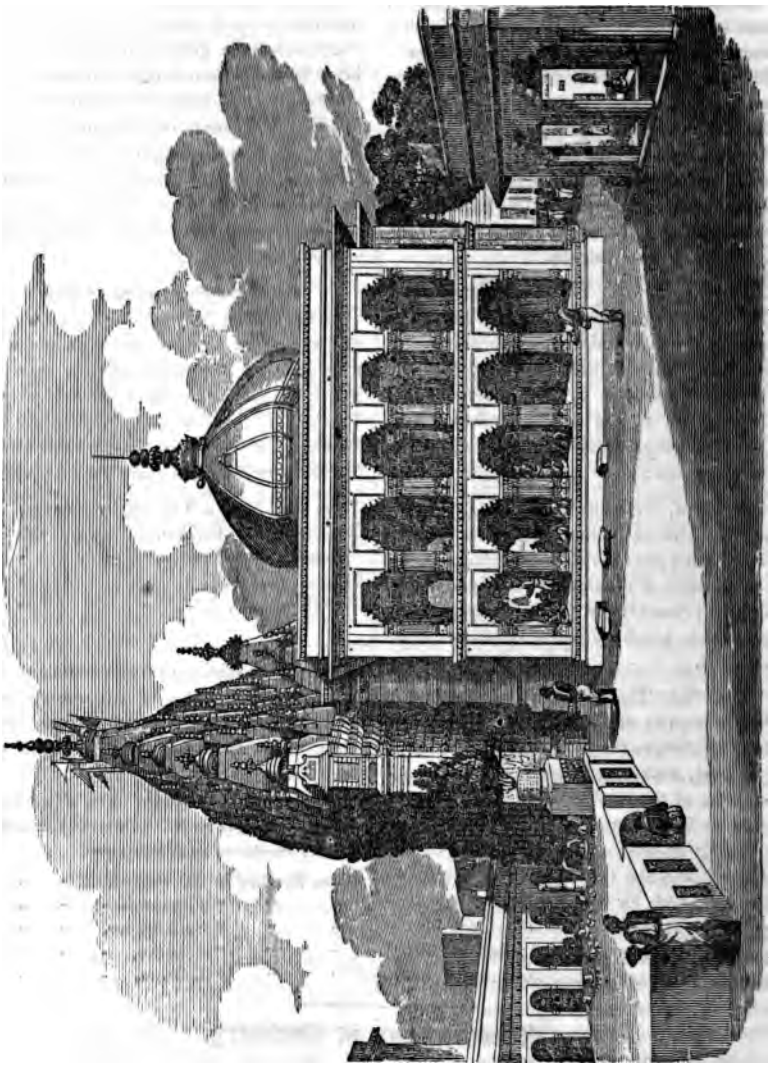
From Bombay to Allaahabad,	30
" " " Futtegurh,	30
" " " Saharunpur,	42
" " " Sabathu,	45
" " " Lodiana,	50

Illustrations of Idolatry.

HINDU TEMPLE AND PAGODA AT GYA.

Gya is the name of a town in Upper India, about 30 miles south-west from Patna, and about 350 from Calcutta. It is a place of great sanctity in the estimation of the Hindus, on account of the Temple and Pagoda which are represented in the Engraving on the next page. On the right of the Court is the entrance: the Court and the Temple are surrounded by houses, occupied chiefly by the servants of government, stationed here to receive the taxes which, until very recently, were paid by pilgrims visiting the Temple; the small shrub, seen on the top of one of these low houses on the

TEMPLE AND PAGODA AT GYA.



left, is the Toolsee tree—which is esteemed holy and is worshipped by the Hindus. The Temple itself is an imposing edifice, which must have required a large sum of money for its erection.

The high Pagoda on the left-hand is much older than the Temple. It is said to be covered with solid gold at the top, and is a place of peculiar sacredness, from its containing, under the centre of the dome, a pretended print of the foot of the god Vishnu, made by his stepping on the granite from hill to hill; this foot mark has been cased in silver at an expense of $15,000.

Gya is one of the most celebrated places of pilgrimage in India; the East-India gov-

ernment is said to have received, during one year, upwards of $150,000 from the tax on pilgrims to this Temple. This tax, we are thankful to add, has lately been relinquished; there can be no doubt that its imposition, by appearing to give the sanction of the government to the object of this idolatrous pilgrimage, exerted a most pernicious influence against the efforts to make the people acquainted with a "better way."

The primary object of a pilgrimage to Gya bears a strong resemblance to the Romish notion about Purgatory—the pilgrim, like the mistaken Romanist, performs his solemn services and makes valuable presents to the Brahmans or priests, not for his own benefit, but to procure the salvation of his deceased relations. It is not unlikely that profit to the priest, in both cases, was the original and main cause of such services being set apart as sacred and meritorious.

Multitudes resort to this place from the most distant parts of the land, enduring privations of every kind on the journey. The want of food, the fatigue of a long journey, and exposure to bad weather are the occasions of death to great numbers; Mr. Ward, the late excellent Baptist missionary, supposed the number of deaths from these causes to be not less than 4000 annually—a distressing sacrifice to a vain and unmeaning superstition!

The ceremonies at the Temple are thus described by Mr. Ward—

On his arrival at the sacred spot, the pilgrim has his whole body shaved; after which he performs the shradda, or offering for deceased friends. It is necessary that he stay seven days, at least, at the holy place: he may continue as much longer as he pleases. Every day during his stay he bathes, pays his devotions to the images, sits before them, and repeats their names, and worships them, presenting such offerings as he can afford. In bathing he makes grass images for his relations, and bathes them. When he is about to return, he obtains some of the offerings which have been presented to the idol or idols, and brings them home to give to his friends and neighbors: these consist of sweetmeats, flowers, toolsee leaves, the ashes of cow-dung, &c. After celebrating the shradda, he entertains the Brahmans, and presents them with oil, fish, and all those things from which he has abstained during his pilgrimage,—having restricted himself during all the journey to one poor meal of dry rice each day. Having made these presents, he returns to his former course of living. Besides the benefit arising to his relations, the reward promised to the pilgrim is, that he shall himself ascend to the heaven of that god who presides at the holy place which he has visited.

We add to these details, a few brief and practical remarks:—

1. The religion of the heathen is mainly a religion of external observances, and these are so unmeaning as to afford no peace to a troubled conscience, no balm for a wounded or broken heart. Of this the foregoing accounts furnish melancholy proof.

2. The idolatry of the Hindus, and of most heathens, is a system of darkness. There are no sacred writings explained, no sermons preached by the priests, no schools for the right education of children, no instructions to guide the minds of those capable of mature reflection; the bereavements of providence, which the heathen often feel most acutely, are mysteries which they cannot understand, the grave is covered with darkness. Truly they "sit in darkness and in the shadow of death."

3. It is not unworthy of remark that the idolatry of the heathen is often an expensive and self-denying service. It requires money, time, separation from friends and family, fastings, hardships. The zeal of our poor deluded heathen fellow-men, founded in ignorance, and prompted by a disturbed feeling of natural conscience, puts to shame the devotedness of multitudes who profess to be "children of light," and to be influenced by the constraining love of Christ, who have consecrated themselves to his service, and who hope to dwell in his presence forever. While we pity the heathen, let us learn a useful lesson from their faithfulness in performing the duties of a miserable superstition, or rather let us learn better the lessons which are taught us in the gospel of Christ, and which are so beautifully exemplified in his life. Then shall the heathen feel more speedily and more effectively, under the blessing of God, the influence of our prayers and labors for their salvation.

Miscellaneous Intelligence.

WESTERN AFRICA.

Cape Palmas—Episcopal Mission.

A letter from the Rev. T. L. Savage, dated April 7th, gives information of a very encouraging character :—

We have had considerable seriousness for some weeks past; but a most cheering manifestation of Divine presence for the last ten days. I have been called up in the night to point the anxious, mourning soul to "the Lamb of God who taketh away the sins of the world."—Our first convert was a native girl, a member of the female department, and bearing the name of my dear departed wife. From that the work began to spread till every child without exception, on our mission premises, was brought upon the knee under a sense of sin.

The voice of weeping, lamentation and praying was heard throughout the premises; every room in our houses, and the forests in our vicinity have echoed for days with cry of pardon for sin, and rejoicing in Christ. We have good evidence that five out of the six colonist children, in a course of preparation to become teachers, have met with a saving change; ten of our native scholars, and four young colonists indirectly in our employ—nineteen in all—others of our native children, profess to have undergone a like change, but we shall look with some anxiety to the future before we can speak confidently.

Mr. Minor says, Christians are asking what have you done? Have any of the hea. then been converted? In the above you have the Lord's reply, we trust. It came upon us like a copious shower in a thirsty land.

SOCIETY ISLANDS.

Influence of Missionaries.

Captain Harvey, of a whaling s who visited Tahiti in May, 1839, be the following testimony to the highly proved social condition of the people :-

This is the most civilized place I h been at in the South Seas; it is gover by a queen, daughter of old Pomare, a nified young lady about twenty-five y of age; they have a good code of laws; spirits whatever are allowed to be lan on the island; therefore the sailors have chance of getting drunk, and are all in orderly state, and work goes on proper no boat allowed to be on shore after 1 o'clock; constables at different station put up all stragglers; and offenders compelled to work on the public ro The island is a complete garden; fruit every description wild in all directi common property to all. Good beef pence per pound; oranges, the finest I h ever seen, four shillings per thousand fact, a child, as soon as it can climb a t is quite independent of its parents. one of the most gratifying sights the can witness on a Sunday in their chu which holds about 5,000, to see the qu near the pulpit, and all her subjects aro her decently apparelled, and in seemin pure devotion. I really never felt suc conviction of the real good of missiona before. The women are all dressed in l nets after the fashion of some years b when two abreast could not go thro Templebar. Their attire is as near English as they can copy.

Donations in May.

SYNOD OF ALBANY. *Pby. of Albany.*

Knoxville, N. Y. Presb. ch. 3,56; Schenectady, N. Y. Indivs. in 1st Presb. ch. 20. 23,56

SYNOD OF N. Y. *Pby. of Hudson.*

Hopewell, N. Y Presb. ch 54,69: Florida, N. Y. Indivs. 6; Amity, N. Y. Indivs. 1,50; Goodwill, N. Y. Presb. ch. 44: Monroe, N. Y. Presb ch. Miss Matilda Boyd, agreeable to her request before her death, 10; 'a friend' of same ch. 5; Goshen, N. Y. Presb. ch. mo. con. 8. 129,19

Pby. of N. River.

Wappinger's cr. N. Y. Presb. ch. 20,00

Pby. of Bedford.

S. Salem, N. Y. Fem. benev soc. 10,45; Presb. ch. mo. con. 63; Poundridge, N. Y. Presb. ch. mo. con. 28; do. Miss. Soc. 23,25; Bedford, N. Y. coll. Presb. ch. 123; do. mo. con. 15; do. Sab. Sch. 4,08.

Pby. of L. Island.

S. Hampton, L. I. Presb. ch. mo. con.

Pby. of New York.

N. York city, Laight st. ch. mo. con. 26,30; Rutger's st. ch. mo. con. Mch Ap. May, 26,70; 1st Presb. ch. mo con. May. 51,70; Brooklyn, N. Y. 2nd Presb. ch. 78,98.

2nd Pby. of New-York.

N. York, Scotch Presb. ch. mo. con. May, 45; Canal st. ch. 'a friend,' 25. 70,00

SYNOD OF N. JERSEY. *Pby. of N. Brunswick.*

N. Brunswick, N. J. Presb. ch. mo. con. 25; Queenston, N. J. Sab. Sch. 3,29; Pennington, N. J. Presb. ch. 85,75. 114,04

Pby. of Newton.

Marksboro', N. J. Presb. ch. 15,52; Hardwick, N. J. Presb. ch. sacred fund, 32,20; do. 50 cts; Hackettstown, N. J. Presb. ch. 50; Oxford, N J. Presb. ch. 20; Stillwater, N. J. 1st Presb. ch. 25; Newton, N. J. 1st Presb. ch. 11; Greenwich, Warren co. N. J. Presb. ch. 60. 214,92

Pby. of Susquehanna.

Wilkesbarre, Pa. Presb. ch. 32,88

Pby. of Caledonia.

Moscow, N. Y. Presb. ch. mo. con. 11,90; Scottsville, N. Y. Presb. ch. 1; Caledonia, N. Y. Presb. ch. 20; 32,90

SYNOD OF PHILA. *Pby. of W. Jersey.*

Cedarville, N. J. Fem. Miss. Soc. of Presb. ch. of wh. 25 to ed. *Theophilus Parvin*, at Lodiana. 43,37

Pby. of Phila.

Abington, Pa. Presb. ch. mo. con. 140; do. Wilson Socy. in Rev. Mr. Steele's Sch. for Sch. at Futteghur, 10; do. Juv. missy. soc. for books for do. 10; Phila. 2nd Presb. ch. indivs. 40; 6th Presb. ch. 520,81; Central Presb. ch. 490,45; 1st Presb. ch. Penn township, 8,99. 1219,35

2d Pby. of Phila.

Neshamony, Pa. Presb ch. to con. the Pastor, the Rev. THOMAS B. BRADFORD, l. m. 50,00

Pby. of New Castle.

Oxford, Pa. Presb. ch. in part. 42,70; Slate Ridge, Pa. Presb. ch. 65,25; Centre Presb. ch. Pa. 41,50; The last two to con. the Rev. SAMUEL PARK, l. d Chanceford, Pa. Presb. ch. 9,50; Leacock, Presb. ch. Pa. 45; do. N. Semple, 5; Marietta, Presb ch. Pa. additional, 2; Columbia, Pa. Presb. ch. mo. con. 40; Mr. Mc. Kissock and family, 2,10. 254,05

Pby. of Baltimore.

Taneytown, Md. Presb. ch. for orphan Sch. at Futteghur, (bal. of 200 pledged by M. Birnie,) 25; Baltimore, Md. 2nd Presb. ch. in part for 1840, from Fem. Miss. Soc. for sup. of Rev. Henry R. Wilson, jr. in India, 500; do. mo. con. colls. 50; Frederick, Md. Presb. ch 38,62. 613,62

Pby. of Carlisle.

Gettysburg, Pa. Presb. ch. in part, 25,50; do. Sab. Sch. 3,50; Hanover, Pa. Presb. ch. 40; W. Hanover, do. 20. 88,00

Pby. of Huntingdon.

West Kishaquoquillas, Pa. Wm. Hazlett. 5,00

Pby. of Northumberland.

Danville, Pa. Presb. ch. Sab. Sch. Miss. Soc. 30; do. Fem. Miss. Soc. 16,50; do. mo. con. 18; Derry Presb. ch. Pa. Fem. Miss. Soc. 25,85; do. Fem. Sew. Soc. 9,15; Washingtonville, Pa. Fem. Miss. Soc. 15; Sunbury, Pa. Presb. ch. 10; White Deer, Pa. Presb. ch. mo. con. 28,80; Milton, Pa. Presb. ch. 41. 194,30

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Congruity, Pa. Lowrie Miss. Soc. of Presb. ch. 22,00

Pby. of Redstone.

Uniontown, Pa. Presb. ch. 61; do. Hon. N. Ewing, con. J. K. EWING, l. m. 30; do R. Espy, 6 yrs. old, for bib. to the heathen, 55 cts. do. Ln. Sew. Soc. in part con. Dr. HUGH CAMPBELL, l. m. 20; Clarksburg, Va. Presb. ch. 16; Morgantown. Va. Presb. ch. 25; do. Miss. A. E. P. from Missy. box, 1,53. 154,08

Pby. of Washington.

E. Buffaloe, Presb. ch. Pa. 3,00

Pby. of Ohio.

E. Liberty, Presb. ch. Pa. 95,25; Pittsburg, Pa. 1st Presb. ch. 382; Monongahela city, Pa. Fem. Sew. Soc. in part to con. Rev. JOSEPH KERR, l. m. 20; Chartiers, Presb. ch. Pa. 16; Raccoon, Presb. ch. Pa. 43; Sewickley, Pa. Presb. ch. 10,37. 566,62

Pby. of Alleghany.

Rockland, Presb. ch. Pa. Rev. J. Glenn. 2,50

Pby. of Steubenville.

Steubenville, O. 1st Presb. ch. 180; do. 2nd Presb. ch. for Chinese mission, 75; do. Fem. Soc. Inq. for Lodiana, 75; Two Ridges, Presb. ch. O. 11,78. 341,78

Pby. of Beaver.

Beavertown, Pa. Rev. A. O. Patterson, 10; Slippery Rock, Pa. Presb. ch. 11,81. 21,81

Pby. of New Lisbon.

Canfield, O. Fem. Miss. Soc. to ed. *Wm. McCombs*, 25; do. Presb. ch. ed. *Mary B. McCombs*, 25; at Futteghur, Newton, Presb.ch. 3; Long's Run, Fem. Miss. Soc. O. 8,70; Poland do. for Am. Indians, 8. 69,70

Pby. of St. Clairsville.

Crab Apple, Presb. ch. O. 13,25; Cadiz, Presb. ch. O. 19,25. 32,50

SYNOD OF OHIO. *Pby. of Lancaster.*

Rush cr. Presb. ch. O. 8; Blue Rock, O. Presb. ch. 5; 13,00

Pby. of Wooster.

Congress, O. Presb. ch. 16,55; Mt. Hope, do. O. 11,17; Guilford, O. do. 23; W. Carlisle, O. do. 4; Newman's cr. do. O. 23,50; Springfield do. O. 5,50; Wooster, O. do. 27. 110,72

Pby. of Richland.

Hopewell, Presb. ch. O. 8; Mt. Vernon, O. do. 7,50. 15,50

SYNOD OF CINCINNATI. *Pby. of Miami.*

Dayton, O. Presb. ch. mo. con. 42,00

Pby. of Cincinnati.

Cincinnati, O. 1st Presb. ch. mo. con. Apl. and May, 21,69: do. ann. contrib. 99,89, do. Fem Miss. Soc. 95; Mt. Pleasant, Presb. ch. O. 10. 226,58

Pby. of Oxford.

Rossville, Presb. ch. O. 15; Rising Sun, Ia. From R. Turner, 10. 23,00

SYNOD OF INDIANA. *Pby. of Salem.*

New Albany, Ia. 1st Presb. ch. mo. con. 250; do. Young La. Miss. Soc. 22; Corydon, and Rehoboth, Presb. chs. Ia. 33,55. 305,55

Pby. of Indianopolis.

Indianapolis, Ia. Fem. Sew circle con. Rev. SAMUEL FULTON, and Mrs. SARAH FULTON, l. mems. 80: do. Presb. ch. mo. con. 64; Sand cr. Presb. ch. in. 50; Franklin, Ia. Fem. Miss. Soc. sup. Rev. John C. Rankin in India, 31; Shelbyville, Ia. Presb. ch. 2,25. 227,25

Pby. of Logansport.

Lebanon, Ia. Rev. Alex. Williamson. 9,00

SYNOD OF ILL. *Pby. of Kaskaskia.*

Shawneetown, Ill. Presb. ch. 8,00

Pby. of Sangamon.

Springfield, Ill. 1st Presb. ch. 42; North Sangamon, Ill. Presb. ch. 23; Petersburg, Presb. ch. Ill. 28,50. 93,50

Pby. of Schuyler.

Lower Rock Island, Presb. ch. Ill. 25; Pope River, do. Ill. 12; Edward's do. Ill. 5,31; Macomb, do. Ill. Rev. J. Stafford, 5. 47,31

Pby of Palestine.

Pisgah Presb. ch. Ill. 20,00

Pby. of Louisville.

Plum cr. Presb. ch. Ky. Fem. benev. Soc. 17,50; do. Presb. ch. 1; Cane Run Presb. ch. Ky. 2,75; Louisville Ky. 1st. Presb. ch. from J. Rutherford, 10; do. mo. con. 13,43; Mulberry, Presb. ch. Ky. mo con. 10, 88. 55,56

Pby. of Muhlenburg.

Hopkinsville Presb. ch. Ky. In part. 30,00

Pby. of Transylvania.

Lebanon and Bethel Union chs. Ky. 28,25

Pby. of W. Lexington.

Frankfort, Ky. A lady, 4; Woodford Presb. ch. Ky. semi centenary, coll. con. Rev. SAML. D. STUART, l. d. 100. 104,00

SYNOD OF VA. *Pby of Lexington.*

New Bethany Presb. ch. Va. 8; Spring cr. do. Va. 5. 13,00

SYNOD OF N. C. *Pby. of Fayetteville.*

Mt. Carmel Presb. ch. N. C. Alex. Martin. 12,00

Pby. of Concord.

Davidson college, N. C. La. benev. Soc. 25; Salisbury, N. C. 1st. Presb. ch. 34,32. 59,32

SYNOD OF TENN. *Pby. of W. District.*

Memphis do. Tenn. in part con. Rev. JEPTHA HARRISON, l. m. 18; Trenton Presb. ch. Tenn. 10. 28,00

Pby. of W. Tenn.

Zion Presb. ch. Maury co. Tenn. 80,00

SYNOD OF S. C. AND GA. *Pby of Harmony.*

Winnsboro' S. C. Fem. Sew. Soc. for Sch. at Futteghur, 28,62; do. Fem. benev. Soc. for Western Indians, 19; do. Presb. ch. at semi-centenary celebration, 20; Midway Presb. ch. S. C. 22,25. 89,87

Pby. of Georgia.

PETER SKEN SMITH, con. him l. m. 30,00

Pby. of Flint River.

Columbus, Ga. Presb. ch. 6,75, less disc. 81 cts. Muscagee Presb. ch. Ga. 6,62, less disc. 79 cts. 11,77

SYNOD OF ALA. *Pby. of S. Ala.*

Greensboro' Ala. Presb. ch. 220, less prem. for dft. on N. Y. 17,23: Montgomery, Ala. do. 73; Wetumka, Ala. do. 50; Pea River, Ala. do. 21,10; Marion, Ala. do. 40; Sandy Ridge, Ala. do. 5; Valley cr. Ala. do. 171. 562,87

Pby. of Tuscaloosa.

Mesopotamia, Ala. Fem. benev. Soc. 14,18; do. Presb. ch. 145,50; Mt. Zion Presb. ch. Ala. 40; Moses Waddel, a little boy recently decd. 6. 205,68

SEMINARIES.

Princeton, N. J. Theol. Sem. For. Miss. Soc. 22,00

LEGACIES.

Beech Spring ch. Harrison co. O. Legacy of Andrew Eagleson. 30,00

MISCELLANEOUS.

Bennington, Vt. Geo. Lyman, 25; Rockaway, N. J. 'G. G.' per Rev. Jacob Green. 4; Stuyvesant, Columbia co. N. Y. Robt. Gosman, 200; Vienna, N. Y. 1st Presb. ch. 5,22; Rochester, N. Y. 1st do. W. Ballentine, 2,50; Cash, N. Y. handed to J. C. L. in Mission Rooms, 5; 'a friend,' 1,50. Phila. 'a lady,' 1; N. York, 'a friend,' P. 25; 'a friend,' thro' Rev. H. A. Boardman, 1; Phila. cash pr. Jas. N. Dickson, 1; Northfield cong. pr. Rev. John Wilson, 7. 278,22

Total $7589,82

Donations in Clothing, &c.

Ladies' of Fagg's manor, Pa. A box containing 79 garments, and unmade cotton cloth, for the mission schools in W. Africa. Ladies' Sewing Society of the Presb. ch. Mauch Chunck, Pa. A box of clothing in May 1839, not previously acknowledged, also from same a box of do. in May, 1840, a watch thro' P. O.

Received for the Mission House.

Amt. from Chronicle for June.	2687,84
Bedford, N. Y. Additional from Presb. ch.	90,50
Hillsboro', N. C. Presb. ch.	40,00
Southampton, L. I. 'A friend.'	10.00
Towanda, Pa. Presb. ch.	13,25
Macon, Ga. Mrs. E. Hopkins.	5,00
Milledgeville, Ga. Miss Ann Woolworth	5,00
	$2857,59

Note. The following sums have been reported as received by the Rev. Alex. Van Court, in Mi. and Western funds not previously acknowledged.

SYNOD OF MI. *Pby. of Clinton.*

Vicksburg, Mi. Presb. ch. 50; Ladies of do. con. Rev. J. R. HUTCHINSON, l. m. 30; Indivs. of do. 57,12; Jackson, Mi. Coll. after preaching, 18,75; do. Indivs. 30; Clinton, Mi. Rev. FREDERICK S. ERNST, con. him. l. m. 30; do. Indivs. 29,05. 945,37

SYNOD OF TENN. *Pby. of Western District.*

Memphis, Tenn. Presb. ch. (of wh. 30 to con. the Pastor, the Rev. JEPTHA HARRISON, l. m.) 40; Jackson, Tenn. Presb. ch. 22,50; Denmark, Tenn. do. 30; Brownsville, Tenn. do. 20; Trenton, Shiloh, and Zion chs. Tenn. con. Rev. SAMUEL HODGE, l. m. 30. 142,50

$387,87

NOTICE.—It is expected that a party of Missionaries will leave for Calcutta about the 15th of this month, July; a good opportunity is thus offered to those who have friends in India, for sending letters and parcels under the care of these brethren.

ABSTRACT

OF THE

THIRD ANNUAL REPORT

OF THE

Presbyterian Board of Foreign Missions,

PRESENTED TO THE GENERAL ASSEMBLY IN MAY, 1840.

The Report gives an account of the proceedings of the Executive Committee, for the year ending on the first of May, arranged under the following heads :—

AGENTS AND AGENCIES.

The Rev. John Breckinridge, D. D., General Agent of the Board, spent six months and a half in the service of the Board, the remainder of the year having been given to the Presbyterian Church in New Orleans. The Rev. Daniel McKinley has continued to labor as an Agent in the Synods of Philadelphia and Pittsburgh. The Rev. Alexander Vancourt has been engaged for some months as an agent in the Synods of Mississippi and Tennessee. The Rev. Messrs. John C. Rankin, William McAuley, and Joseph Owen, accepted missionaries of the Board, have employed several months as agents among different churches. The Rev. John D. Matthews completed the agency mentioned in the last report. Part of the time of the Corresponding Secretary and of the Assistant Secretaries, has been spent in Agency-labors among the churches. Recently the Rev. Isaac N. Candee has been appointed an Agent for the Synods of Ohio, Cincinnati, and Indiana.

The Rev. Wm. H. Foote is the Secretary and Agent of the Central Board of Foreign Missions.

FINANCES.

The available Receipts for the year ending 1st May, 1840, from different sources, including $1400 from the United States Government for Indian missions, as mentioned in the Treasurer's report, deducting discounts, have been $54,644,65

To which add balance from last year, 9,409,56

$64,054,21

The funds not available are—the sum of $911,45 in Mississippi and Louisiana money, and $2,756,27 paid to the receiving agent in Louisville, but not forwarded in time for this report.

The Expenditures for the same time have been $66,514,87

Leaving a balance against the treasury on 1st May, 1840, of $2,460,66

There has also been received, $1500 from the American Tract Society; and $1000 from the American Bible Society.

PUBLICATIONS.

The circulation of the Missionary Chronicle continues gradually to increase; of the last Annual Report 6000 copies were published, and 5000 copies of Missionary Paper, No. V.

MISSIONS IN NORTH INDIA.

Lodiana Mission.

Lodiana. The Rev. Messrs. John Newton, William S. Rogers, Joseph Porter, Mr. Rees Morris, printer, and their wives; Golak Nath and John B. Lewis, native assistants.

Sabathu. The Rev. Jesse M. Jamieson and wife.

Saharunpur. The Rev. Messrs. James R. Campbell, Joseph Caldwell, and Mr. James Craig, teacher. Mrs. Campbell and Mrs. Craig; John Coleman, native assistant.

Several of these brethren and their wives have suffered from sickness, during the year, but all have been restored to health, excepting Mrs. Caldwell, who was removed by death on the 8th of November. Her death is a severe loss to the mission, though doubtless it is to herself infinite gain.

The missionaries at all these stations have devoted much of their time to preaching and to circulating religious publications, making frequent tours and visiting the melas or religious fairs, in order more widely to make known the Gospel. To the church at Lodiana there have been two or three persons added.

The schools at the different stations have been generally kept up. At Lodiana, about 40 scholars have attended the High school, the more advanced classes of which have made respectable progress in the Evidences of Christianity, Intellectual Philosophy, Astronomy, &c.; 7 boys and 7 girls are in the boarding-schools, amongst whom a strong degree of religious feeling was evinced during the last year, which was increased by the hopeful conversion of their teacher, a native woman; in four native schools, about 80 scholars were receiving instruction; the Sunday schools contain 30 scholars, and 11 young men attend a Bible class. At Sabathu, several village schools were in operation during a part of the year, but have been suspended on account of the difficulty of superintending them, while there is but one missionary at the station; the English school and the girls' school continue nearly the same as reported last year. At Saharunpur there are 30 scholars in the English school, and 13 in a boarding school.

The Press connected with this mission is effectively employed under the superintendence of Mr. Morris. An additional printing press was sent out during the year, and the buildings for the Printing-Office and Bindery have been enlarged. Of nine works, 48,888 copies, making 1,239,738 pages were printed during the year, in Hindustani, Panjabi, Persian, and English, nearly all of which have been put in circulation.

Allahabad Mission.

Allahabad. The Rev. Messrs. James Wilson, John H. Morrison, Joseph Warren, John E. Freeman, and their wives; Petras, a native assistant. The Rev. James McEwen, on account of continued ill health, has received a dismission in good standing from the service of the Board.

Futtegurh. The Rev. Messrs. Henry R. Wilson, Jr., James L. Scott, and their wives; Gopinath Nundi, native assistant.

The brethren at these stations have public worship both in English and Hindustani, and they are enabled, especially during the time of the great annual concourse of pilgrims at Allahabad, widely to disseminate religious truth.

At Allahabad, there are 25 boys and girls in the boarding-school; from 20 to 30 boys in a day-school; and about 40 in two village schools. At Futtegurh, there are 110 orphan boys and girls in the boarding-school, supported through the liberality of English residents in Upper India; and 70 scholars in an English and Persian school in the neighboring city of Furrukhabad.

The Printing press has been set up at Allahabad, and its operations have been commenced under favorable circumstances.

The prospects of both these India missions continue to be decidedly encouraging.

Additional laborers are greatly needed to strengthen these missions and to occupy new stations. The three brethren, who are expecting soon to proceed to India, are but a small part of the number whose services are urgently required.

MISSIONS AMONG THE INDIANS.

Iowa and Sac Mission.

Station, west of the Mississippi, in the Indian territory. The Rev. William Hamilton, Mr. Samuel M. Irvine, Mr. Henry Bradley, and their wives. Mrs. Rosetta Hardy has received, at her own request, a dismission in good standing from the service of the Board.

These brethren are engaged in preaching the Gospel, and teaching the children, and also in laboring to promote the temporal welfare of the Indians. Though much hindered in their labors by the influence of unprincipled white men, they are not discouraged; the Indians are becoming more attached to them, and are better satisfied that their object is benevolent.

Chippewa and Ottawa Mission.

Station on Grand Traverse Bay. The Rev. Peter Dougherty, missionary. Mrs. Fleming, wife of the Rev. John Fleming was called to her rest in September last; and Mr. Fleming afterwards received at his request, a dismission in good standing from the service of the Board.

The missionary has received a cordial welcome from the Indians; they assisted him in building a log-cabin. A school was opened in September, containing 10 or 12 children besides adults. A teacher is wanted to take charge of this school. The Indians evince a disposition to receive instruction favorably.

AFRICAN MISSION.

The aspect of this mission is much more encouraging than last year, and the prospect as to the future is now regarded as very favorable. The Rev. John B. Pinney, the Rev. Oren K. Canfield and Mr. Jonathan P. Alward visited Western Africa under the direction of the Committee, and spent several months on the coast, making extensive and particular examinations concerning several native tribes, places proposed for mission-stations, and plans of operation; and having completed these inquiries, agreeably to the arrangement made with the Committee, they deemed it best to return to this country, to spend the rainy season before commencing their mission. It is not expected that Mr. Pinney will be able to go back, as the climate of Western Africa has repeatedly proved unfriendly to his health; he accompanied the other brethren chiefly on account of the service which his former African experience enabled him to render, in the examinations which it was deemed important to make before forming the mission. Messrs. Canfield and Alward expect to form stations at Settra Kroo and perhaps at Grand Sestres amongst the Kroo and Grand Sestre tribes.—The Report contains full particulars in regard to the visit of these brethren, with the results of their inquiries respecting the Bassa, Blue Barra, Kroo, Waw, Grand Sestre and other native tribes, and the reasons for giving a preference to the places mentioned above. At every place they visited, the strongest desire was expressed, that these brethren should remain with them.

The station at *Green* has been suspended on account of the unsettled state of the natives, and Mr. Titler remains for the present at Bassa Cove.

Mr. James C. Fooy has been appointed a Teacher to be stationed in the Mississippi Colony, under the patronage of the Society of Inquiry of Oakland College.

Abram Miller, a native of Africa, from the mission school at Green came with these brethren to this country. He is hopefully pious, and has a strong desire for information that he may be useful among his countrymen; he is a native prince, and may be a great blessing to his people.

CHINESE MISSION.

Singapore. The Rev. Robert W. Orr, the Rev. Thomas L. McBryde, and their wives.

Mr. Orr, agreeably to the instructions of the Committee, made a visit to Siam to obtain information respecting the Siamese and the Chinese resident in that country. After receiving his report, giving encouraging accounts of the openings for missionary labor both in Siam and at Singapore, the Committee decided to establish two stations for the Chinese—one at Singapore and the other in Siam.

Mr. Orr has been zealously engaged in the study of the Chinese language, but having suffered severely from ill health, he found it necessary to comply with the advice of his physician, and repair to the Nilgherry Hills, in the South of India, in the hope of regaining his health. He was accompanied by Mrs. Orr and by his Chinese teacher, who has been hopefully converted to Christianity since his connection with the mission.

Upwards of twenty two hundred additional Matrices for Chinese Metal Type have been received, and a Printer for this mission is now much needed—the one formerly engaged having afterwards declined the appointment.

Mr. and Mrs. McBryde embarked for Singapore on the 6th of March.

Eton Apping, a Chinese youth and a member of the church, has been four years in this country receiving instruction. He is now ready to go out as an assistant in this mission.

MISSION TO SIAM.

After receiving Mr. Orr's report concerning the openings for missionary labor in the kingdom of Siam, the Committee determined to form a mission amongst the people of that country; and on the 6th of March, the Rev. William P. Buell and his wife embarked for that field of labor. A Physician has been accepted as a Missionary to Siam, who was providentially prevented from accompanying Mr. and Mrs. Buell, but who, it is expected, will be ready to proceed in a short time to join this mission.

MISSION TO TEXAS.

The Rev. William C. Blair will occupy a station on the Southwestern part of the Republic, where he has encouraging prospects of usefulness. He will prepare himself to embrace such opportunities as may offer for extending the influence of Divine truth among the Mexican and other Spanish states.

The Rev. Daniel Baker was appointed a missionary agent in Texas for six months, and has been engaged in prosecuting the objects for which he was appointed.

ADDITIONAL MISSIONS.

While the existing missions of the Board so urgently require enlargement, and while the funds appropriated by the churches to the cause are so limited, there is but little encouragement to enter on new fields of labor. It is considered, however, important to call the attention of the christian community to the claims of millions of unenlightened men to whom the gospel might be made known, if a spirit of general and deep concern for the salvation of men were felt by professing christians. In addition to the missions proposed in the last Report, the attention of the Committee has been directed to Australia and New Zealand—important fields, which would also afford a colder climate than that of any field at present occupied.

MISSION HOUSE.

For the Mission House $2600 have been paid in, and notice has been received of $4000 more having been promised. Two individuals subscribed each $1000. The Committee propose to purchase a lot of ground, and when the times become more favorable, they expect to be enabled to proceed with the erection of the building, which is greatly needed in the transaction of the business of the Board.

In the Report particular accounts are given concerning the agencies, finances, and missions, with extracts from the communications of the missionaries, which may be consulted by those who desire to have fuller statements than can be given in this Abstract. The couclusion of the Report is here inserted without abridgement :—

It will be seen by the foregoing report that the Board have missions to the heathen established, or commenced in five different countries, besides the mission to Texas. Taking into the estimate for the support of these missions, the expense of four printing presses, three in India, and one at Singapore,—the support of the boarding and other schools, now existing,—the gradual providing of buildings,—the support of native assistants, translations, &c., the annual sum required will be at least sixty thousand dollars, besides the expense of the office and agencies at home.

This estimate includes the expense of the three brethren for India, now ready to go, two for Africa, and three for China and Siam.

It is the lowest sum at which these missions can be sustained. If means were furnished to add twenty-five per cent. to this estimate, so that seventy five thousand dollars could be applied to these missions, their strength and usefulness would be much increased. With the sum here stated they have not the means of that efficiency which is desirable.

These statements lead to some considerations of vital importance to the Foreign Missionary enterprise of the Presbyterian Church.

1. If the receipts be continued at the sums received for the last two years, no reduction that can be made in the expense of the missions abroad will be sufficient, and some of the missionaries now laboring among the perishing heathen must be brought home.

2. Unless the receipts rise above seventy-five thousand dollars, no more missionaries will be wanted, except to fill up the ranks of those who fall in the service. The twenty or more young brethren in the Theological Seminaries, now contemplating, and some of them preparing for the foreign field, must be informed that, if they wish to labor among the heathen, they must look elsewhere for a support;—that the Presbyterian Church has so little of a missionary spirit, she is willing to devote for this purpose, for a whole year, the average of only thirty seven cents for each member in her communion.

3. Unless the receipts are greatly increased, then have the Executive Committee, as well as the Board, and the General Assembly in approving their measures, greatly erred in establishing so many different missions. To sustain eight missions, among five distinct heathen people, and give them proper efficiency with an income, when the expense at home is paid, of less than fifty thousand dollars is impossible. The present system looked forward to a receipt of one hundred thousand dollars, and on that basis the wisdom of the whole plan can be demonstrated. But in missionary operations concentrated effort is better than a dispersion of the missionary force. For the sum received our missions are too numerous, and some of them must be abandoned, unless means are afforded to sustain and enlarge them;—and the question is now solemnly put to the people of God in our beloved Church.—Whether any of these missions shall be sacrificed?

Shall the fatal stroke be felt in the missions among our own Indians? They are our nearest heathen neighbors; and the obligation of the churches to them is strong and special. If the churches in the United States neglect them, who is to care for their souls? Shall the Presbyterian Church be the only branch of Zion which does nothing for them?

—Shall the missions in North India be abandoned? Shall the 160 poor orphans in the boarding schools, who have been gathered from the highways and the hed-

ges, brought into the families of the missionaries, and baptized in the name of the Lord, be turned out to perish with hunger; or to sink again to the pollution and degradation of heathenism? Shall the native assistants, some of them learned, all of them it is hoped pious, and gradually acquiring the qualifications to fit them to become ministers of the gospel among their own people, be dismissed? But we have not room to trace the ruin which the abandonment of these missions would exhibit. The mission churches would be no more,—the native converts be as sheep without a shepherd,—and the besom of desolation would sweep away the printing presses, the translating, printing and circulating of the word of God.

—Is the Church already weary of her efforts for the millions of China? There her labors are but just begun. But one missionary is in the field and another on the way; and yet already has God in his providence provided two qualified native helpers. The preparations for printing this difficult language, in an improved and economical form, are far advanced. To support this mission, and the adjoining, and in many respects equally important mission to Siam, with the enlargement mentioned, will require, for the coming year, a contribution from the Church equal to ten cents from each member in her communion.

—The mission to Africa in importance and interest is second to no other. The present state of this benighted land has been noticed. The opening prospects of this mission have already cheered many a pious soul. The examination has been made, the field of labor designated, and the missionaries are ready to go. Shall Africa stretch out her hand in vain? Shall her earnest appeals for help be disregarded? Shall a benighted heathen ruler offer to give up a whole village that he may have Christian instructors for his people, and will the churches refuse to hear such pressing calls of Divine Providence?

The great object of the Executive Committee in this report is to place all the facts and circumstances of the whole enterprise before the churches, leaving them to decide the question of duty. In some aspects of this great cause, the adorable Head of the Church has, in a remarkable manner, owned the feeble efforts of his people. The dealings of his providence with every mission under the care of the Board have been encouraging. At home also it is an evidence that God is amongst us for good, that qualified laborers in sufficient numbers, offer themselves for this service. By his grace and the influence of the Holy Spirit, the greatest and most painful sacrifices are freely offered. What is gold or silver when compared with a beloved son or daughter? Yet we have fathers and mothers who freely part with those dear to them as their own souls, because the Lord has need of them and the dying heathen are perishing for the bread of life. But however encouraging these things may be, and whatever be the number of the qualified laborers devoting themselves to this service, unless the means are afforded, unless the Church generally wakes up to her duty and her privilege, the cause cannot go forward. In view of all these considerations, the Presbyterian Church, is, in the providence of God, placed in the most solemn circumstances. In the present state of missionary feeling the question recurs, and must be met and decided,—Which of these fields of missionary labor shall be first given up to the grand enemy of God and man?

The General Assembly of the Presbyterian Church, according to the Minutes of last year, have under their care 1823 churches. The Synods of Virginia, North Carolina, South Carolina and Georgia, containing 473 churches, are organized for missionary purposes under the Central and Southern Boards. Of the 1350 Churches in all the other Synods, only 350 contributed any thing to the Board of Foreign Missions for the last year, leaving 1000 churches which have done nothing for the perishing heathen. We have not the lists of the churches contributing to this object in the Central and Southern Boards, but

judging from the sums received, the proportion would be nearly the same as in the other parts of the Church. These are sad truths, but they ought to be known. In one aspect they are truly discouraging. How painful to see so many churches standing all the day idle, when the Lord himself commands them to work in his vineyard. In another aspect there is ground for encouragement. If all these churches were to engage in this sacred work, even to the extent that the churches now sustaining the cause are engaged in it, what an efficient instrumentality would at once be embodied in the Foreign Missionary cause. Why should they not be so engaged? Why should these churches, and their pastors and elders, forget the glory of the Saviour, and turn a deaf ear to the wail of the dying heathen, perishing for want of the privileges which they themselves so richly enjoy. Another year of apathy and indifference, and thirty millions more of benighted men shall have passed beyond the reach of all their efforts to do them good.

Their duty to the benighted heathen, and their responsibility to God for the faithful discharge of the trust committed to them have required the Executive Committee thus to place the whole subject before the churches. But whilst the deep interests involved have constrained them to speak with solemn earnestness, and whilst they would mourn that so little has been done, they are not discouraged for the future. This sacred cause among us numbers many liberal friends, and thousands of our people give it their yearly and monthly donations, and bear it daily to the throne of grace. To sustain it liberally, self-denial indeed is required, and it is necessary that all should engage in its support; but it is not required that any be oppressed.

It is no longer a question that the Foreign Missionary cause will be sustained by the churches to a certain extent; and the Executive Committee will not believe till the sad reality exists, that its friends will suffer it to go backward or remain stationary. Acting on this conviction, although the treasury of the Board is empty, they are only waiting for suitable ships, and until the necessary preparations are made, to send out a physician to Siam, the native assistant to Singapore, three brethren to India, and two to Africa. If in these expectations they shall not be sustained by the churches, they will have but the mournful satisfaction, that they have tried to clear their own souls from the blood of the dying heathens; and on those ministers, those elders, and those members of the church, who still stand aloof from the Foreign Missionary cause or give to it but a cold and heartless support, be the responsibility of disregarding the last command of our blessed Lord, when so many doors are open, and so many fields are white already to harvest.

THE

FOREIGN MISSIONARY CHRONICLE.

VOL. VIII. SEPTEMBER, 1840. No. 9.

Religious Missions.

ON MISSIONS TO SPREAD RELIGION.

BY JAMES DOUGLAS, ESQ. OF CAVERS.

Mr. Douglas is well known as one of the first writers of the present day, and the article prepared by him for the Encyclopedia Britannica, on the subject of missions, is worthy of his name. It may be described as a historical argument for missionary efforts, with a view of the success of Protestant missions and the means by which they are to be promoted. If some of the remarks contained in this paper should not be assented to without qualification, and if some of the suggestions look too little practicable, while others admit of application only to particular fields of labor, still the entire article will be found worthy of attentive perusal,—abounding as it does in weighty and philosophical thoughts, and evincing throughout the Author's fine discrimination and force of mind.

The present time, says Leibnitz, is the child of the past, and the mother of the future. Yet though every generation derives not only its existence, but in some measure its lot and its fortunes, from the one that preceded it, it is often most influenced by circumstances which attracted least the notice of its immediate predecessor. We are well aware of many of the changes which are taking place around us; they are such as strike the most inattentive eye. There are others of equal potency, but which force themselves less on observation, and in which but a portion of the community are interested. Such are the religious missions now coming into operation, which are scattering the seeds of new institutions, and laying the foundations of future empires, and which will cause that which is now a waste and howling wilderness to rejoice and blossom as the rose.

Protestant missions are so late in their origin and partial in their establishment, that, if we look merely to themselves, we have scarcely sufficient data for estimating their effects. Fortunately, in the history of the world we may trace the operation of similar causes, and be enabled to estimate upon a great scale, during a long lapse of time, the immense benefits which missions for the diffusion of religious opinions have produced.

At first view it may appear like a paradox to assert that the civilization of the world is greatly owing to religious missions; and yet no truth in remote antiquity is so well ascertained.

The ancient forms of civilization with which we are best acquainted are those of Egypt and Greece in the west, and that of India in the east. The civilization of Egypt was eminently sacerdotal; it spread with the colonies of the priesthood, and had its chief residence around the temples. The original inhabitants of Egypt long retained traces of their ancient barbarity; and it was not till the system of life introduced by the sacred caste, and conformed to the religious in-

stitutions was complete, that Egypt assumed that national character which so eminently distinguished it from the surrounding nations. Whether Meroe or Thebes was the original college of the priests, is of small consequence to the present purpose. From either, new sacred colonies issued out in continued succession and in widening circles, until not only Egypt, but the banks of the higher Nile, and the green islands of the sandy desert, had their temples, and their oracles, their arts and their institutions.

But these institutions were not confined to Egypt. These religious colonies crossed over the sea to impart their rites to different lands; and amongst others the priests of Sais, bringing with them the worship of the divine wisdom, laid the foundations of a temple to Neith, a name which was afterwards transposed into Athene. From this religious mission, then, Athens, "the eye of Greece," and the light of the world in secular wisdom, derived that lustre which length of years has rather increased than impaired.

Not dissimilar from the progress of the priesthood over Egypt was the advance of the Brahmanical caste or tribe over India, except that the latter were attended by military companions, and made their way by force of arms as well as that of opinions. Wherever the country was rich and open enough, this well-organized priesthood introduced its temples and its creed, its philosophy and its regulations, institutions which were not indigenous to India, but which were spread over its plains by colonies and conquest; whilst among the hills are found a race, unmixed with the foreign intruders, speaking a different language, and still following the simple rites of their rude forefathers. Still more widely the rejected offspring of the Brahmans, namely, the Buddhists, have spread as missionaries over the half of Asia, and penetrated alike the seclusions of China, the remoteness of Japan, and the pastoral solitudes of Central Asia.

But these, it may be said, are the missionaries of a false religion. True; but if so much good has accompanied so much evil and error, what may not be expected from the missionaries of a faith founded upon revelation, who proceed upon their enterprize in more favorable times and with greater resources?

When the true religion was established in the Jewish nation, it appeared at first view to be stationary rather than progressive. The Jews had the advantage of a central position. They bordered upon the states which in early times did most for the advancement of knowledge, Egypt, Phœnicia, and afterwards the dominions of Assyria and Babylon; but what facilities the Jewish people gained for spreading their opinions by their being central, was in a great measure lost by their being morally isolated.

Providence, however, unfolded means, independently of the exertion of the Jews, for spreading the knowledge of the divine unity. The other descendants of Abraham, who, as is seen by the book of Job, retained the true religion, obtained that lot amongst the nations which placed them in the direct route by which the early commerce of the world was carried on; and their favorable position enabled them at once to promote knowledge and to diffuse religion. The two points to which their journeys were especially directed were Sheba and Seba, Arabia Felix, and that part of Africa which still retains in a portion of it the name of Azab.—Extending along this line of intercourse, a portion of the Ishmaelites occupied Mecca, in the paucity of Arabian towns early named the Great, at once the mart of superstition and commerce; and where the Ishmaelites united to the worship of the black stone their own religious opinions, a mixture which is observable down to the time of Mohammed, who endeavored to separate the doctrine of the unity from idolatrous rites, but who from the inveteracy of ancient habits, was still forced to retain some of the Pagan customs.

We have a subsequent proof of the line of communication being kept open between Judea and Arabia Felix, in the journey of the queen of Sheba to Jerusalem in the time of Solomon. And the

Jewish religion was still more extensively introduced, whether by early colonists or proselytes, both into Meroe, the dominions of Queen Candace, and also into the remoter mountains of Abyssinia.

The Jewish worship had a strange aspect to the surrounding countries of the Gentiles. To their besotted minds it appeared a wonder and an absurdity that a nation should exist without idols.

Nil præter nubes et cœlos, numen adorant.

But although the Jews, as far as we have positive information, made but few converts in their prosperity, they became missionaries as soon as they became captives; and the Israelitish maid who directed Naaman the Syrian for a cure to consult the prophet of her country, indicates to us the way in which a large accession was made from amongst the Gentiles to the true worshippers of Jehovah.

We are better acquainted with the removal of the Jews to the east, than with the dispersion on a smaller scale which was taking place towards the west, where the Phœnicians were selling the Jewish captives to the isles of the Gentiles or the coasts of the Mediterranean Sea. We have, even in the case of Jonah an instance of a Jew attemping voluntarily to expatriate himself in a Phœnician vessel to Tarshish; the Tarshish, doubtless, of the far west, not the Tarsus of Cilicia, but the Tartessus of Spain.

It is striking to observe how the great bulk of the Jewish nation were subsequently dispersed throughout those very tracts which war and commerce opened up in the remotest periods of history; and how much more their misfortunes have contributed to the success of their tenets than the victories of their ancient kings. The moral influence of the Jewish nation appears to have reached its greatest height when their civil power was on the eve of vanishing, about the time of our Saviour. Dissatisfied with their own sentiments of belief, many in the countries of Greece and Rome were looking to the east, their original instructress, for a deeper philosophy and a more venerable religion; and whilst many were only the more bewildered amongst the mysteries of eastern superstition, in the case of others the pursuit was not fruitless, for they had revealed to them "whatever Moses had handed down in his dark volume."

The influence which the Jews were acquiring is strongly indicated in the jocular excuse which Horace's friend makes him for not entering upon any business, because it was the "thirtieth Sabbath" of the Jews, or their solemn passover; and in the support which the Jews received from "devout and honorable women not a few" throughout the Roman empire, including sometimes, as in the instance of Poppæa, the empress herself.

The progress of early Christianity is wonderful, and becomes the more so in proportion as we narrowly inspect the agency by which that progress was carried on. To obtain a just view, we should not dwell too much on the activity of a few, and too little on the backwardness of the many. The first Christians, with some rare exceptions, were men of like passions and of like failings with ourselves. The apostles and disciples had received a command, "Go and baptize all nations," without (as far as appears by the record) taking one step to put it into execution. The first missionaries were those involuntary laborers who were driven by persecution to Antioch, in answer to that early petition, "Pray ye the Lord of the harvest, that he would thrust forth laborers into his harvest." Still the work was proceeding slowly till Paul appeared, and then, as Christian churches are compared to lights shedding their salutary effulgence over the dangers of the deep, a hundred beacons seemed at once enkindled along every cape and headland, to guide the mariner bewildered on his darksome way.

Christianity, as planted by Paul, took the shortest course to become universal. It followed the line of greatest communication, and took up a position in each of the principal cities; from thence, as from new centres, to spread its influence over the surrounding country. Its success was various in various places; slow

where the population was remote, scattered, and barbarous; rapid where it was condensed and civilized. It had nearly obtained an early predominance in the most refined region of the earth, that of Asia Minor; and had it not been immediately checked by the dread and majesty of the empire, and by an early persecution, which showed how different nominal adherents are from real friends whenever a day of trial arrives, its supremacy would have been complete.

It deserves to be remarked, that it was not only by means of the Greek language, but of the Greek race, that Christianity was speedily diffused. To the east of the Roman empire it had its chief seats in the Grecian colonies, reduced indeed under the Parthian sway, but still spirited and intelligent; and still in its farther progress it kept in the line of the same pre-eminent race, and sprung out again with fresh vigor in the Bactrian regions, where the Greeks, after Alexander, had been extending a kingdom that at one period promised to subjugate the east. From thence Christianity penetrated into China and into Tartary, and, from its ancient success in these quarters, kept in suspense the emperors who wielded the sceptre of Zengis, whether they should desolate the world with the sword in one hand, and the Koran or the Bible in the other.

Much more might have been expected of the Popes, for the diffusion, if not of religion, at least of tenets that were favorable to their own interest and sovereignty, than was actually performed by them. Their attention was too much distracted by the quarrels of nominal Christendom, and the more tempting opportunities of increasing their power at home at the expense of Christian kings, to enable them to look steadily and far abroad, or to form any settled plan for extending their spiritual dominion over foreign nations. Another obstacle presented itself, the Papists were inferior in knowledge to the Moslem; the Greek Church might boast of some superior civilization; but the Franks were despised by the Saracens for their ignorance and barbarity, as well as held in abomination for their gross idolatry. Their missions, therefore, were chiefly confined to tribes of kindred and German origin, whose conversion was facilitated by the greater number of their own tongue and blood, having already submitted to the papal sway.

But if the Popes did little in comparison with their resources, individuals did much. The mission of St. Patrick to Ireland, may compare in zeal and in success with whatever had been undertaken for the spread of Christianity since the times of Constantine; and its effects were not confined to Ireland, but spread over Scotland and the north of England, and reached even to Germany. The Popes, indeed, aroused by the fear of a Tartar invasion, dispatched an ill-contrived and hopeless mission to the sovereigns of Tartary, in order to avert the danger which threatened Europe, by converting them: but any real and disinterested zeal throughout the dark ages is chiefly to be found in individuals, who, like the ingenious but fantastical Raymond Lully, were meditating plans for extending religion, whilst the rest of the Christian world were careless and asleep.

The Reformation gave a revival to Popery itself; and as the Carthagenians sought to regain the resources which they had lost nearer home, by founding a new empire in Spain, so the Roman Catholics endeavored to counterbalance the loss of the third of Europe by extending the spiritual dominion of the Church over the regions of the boundless and populous east. Of the Jesuits, with Bacon, regarding their talents and unwearied application, we can only speak with regret. "Talis quum sis, utinam noster esses." "Seeing they are such, would they were ours." The Jesuits alone understood the power of education; but it shows the spirit of the body, how differently they used that mighty instrument in Europe, and in the countries that were beyond the range of Christendom. Where they had to contend with the reformed, they raised up disciples not unequal to the contest; but where this motive was withdrawn, they soon showed that they had no great liking to education for its own

sake, for all their arts were employed to train submissive, not enlightened disciples; and this is an error which Protestants as well as Papists may fall into. All men, good as well as bad, are fond of power, and they naturally, if there is no check over them, retain their disciples longer than is necessary, in the state of pupilage. How different would have been the resources of the Jesuits, and how much greater the renown they have justly acquired, had they taken the same pains to instruct their Asiatic and American, that they did for their European scholars; and how different would have been the condition, at this day, of their missions throughout the world.

The Reformation, of all religious revivals, least abounded in missionary efforts; the cause of which, though obvious, has not yet been sufficiently attended to and pointed out. Other changes of religious opinion were owing to the personal exertions of missionaries. The Reformation was spread chiefly by means of writings; nor otherwise, with the ecclesiastical and secular power united against it, could it so rapidly have penetrated the different countries of Europe. It was the first great manifestation of the power of printing, and being an unexpected attack, no defences whatever were prepared, as in after times, against its inroads. The use of so new and mighty an engine seemed to supersede for a time all other exertions; and the general mind, already stirring and awake, hailed with eagerness the new dawn of civil and religious freedom. Unfortunately, the Reformation, necessarily controversial in its origin, continued, and almost ended, in controversy; and, immersed in its disputes with the Church of Rome, and in dangers from the civil power, and in domestic strifes about standards of orthodoxy, lost first the spirit, and then the form, of sound doctrine, and its followers became equally unable and unwilling to proclaim that truth to others which they were forsaking themselves.

The revivals amongst the reformed, and their returns to the primitive doctrine and spirit, were local and sectional, and their efforts, of course, were feeble and circumscribed; but they were operated by personal exertion and fervent preaching, and therefore, possessed more of a missionary character than the Reformation itself; and though much less powerful at their centre, spread to a wider circumference, and exerted a remoter influence. The Danes deserve the praise of being amongst the earliest and most persevering of the Protestant nations in planting Christianity in foreign lands. But the plant has too much the air of an exotic still; it does not fully take root and imbibe its nourishment from the soil; it wants the strongest symptom of vitality, growth. No cause can prosper that is chiefly dependent upon foreign aid. External force may prop up a stationary and a sinking cause; but whatever spreads and flourishes must have an interior principle of life.

How numerous were the converts of the Dutch, if we might believe the reports that were given of them; and when the Dutch dominion was withdrawn, how suddenly did numbers of the Dutch converts disappear. The Dutch, like the Jesuits, were doubtless contented, in many instances, with an outward conformity to Christianity; yet still it is striking how slight a hold even the practice of outward rites had upon multitudes, who quietly relapsed into the profession of Paganism. It is evident that primitive Christianity proceeded upon a different plan. It collected its converts into free societies, who were instructed by native teachers, trained to rely upon their own resources, not only in furnishing their own funds, but also in supplying the wants of others, and who, in assuming the form of a Church, assumed at the same time the model of a missionary society, and became themselves the new centres from which light and civilization proceeded to still remoter regions.

The zeal, devotion, and activity of the primitive Christians seemed revived in the Moravians, who, scarcely escaped from persecution themselves, proceeded without delay to subject themselves to new trials, and like the forlorn hope of Christianity, chose the most desperate

situations, and the most degraded tribes, to exemplify what Christianity might be enabled to do in more favorable circumstances, when it had succeeded where all things seemed to be against it.

The Wesleyans, after Christianizing the abandoned districts of England, and encountering the rage of their own savage countrymen, often backed by their civil or religious guides, the neighboring magistrate or clergyman, have carried the same zeal, dexterity, and success, to the slaves of the West Indies, more docile than their masters; and to the savages of the remotest countries and islands, less infuriated and dangerous than the rude agricultural population of England.

In the Serampore Mission we might produce equal if not superior names to any of which the Jesuits can boast; superior to them even in the arts of education when applied to a half-civilized people, and incomparably above them in extending information amongst the general population of the country, and in the most important of all operations, the raising up of native laborers, and creating resources for their maintenance, in part at least, in the country itself.

The London Missionary Society, distinguished for its catholic spirit, and the largeness of its undertakings, has achieved one of the most visible triumphs of Christianity, in bringing so many islands into subjection to the mild law of the Gospel; and the Episcopal Church of England, so long eminent for the numerous lights it has given to science, to knowledge, and to morals, is preparing to transplant that learning to the banks of the Ganges; and the Church of Scotland, after originating a national system of education at home, is laying the commencement of an admirable plan of instruction for the learned region of the east. In addition to the different religious denominations, each able from its own resources, if concentrated in any direction, for producing a wide and lasting effect, several single congregations, without extrinsic aid, and with a self-devotion worthy of the apostolic days, send out their own missionary or missionaries, supported by their private funds, and strengthened by their fervent prayers.

Independently of what Britain can effect, with resources far greater than any other nation has yet possessed, a new empire has come into the conflict, with all the energy of youth and freedom, and exulting in the consciousness of ever-growing strength. The Americans are eminently fitted for missionaries. The maxim is scarcely true when applied to them, that of all animals, man is the most rooted in the soil. They move over America as if they were already masters of that great continent, and revisit Europe as another home, and their original birthplace. They bring with them ardent hopes from the land where, in spite of many disappointments, hopes are most speedily and abundantly realized; and, accustomed to overcome the obstacles of nature, they engage with no less alacrity in the more stubborn contest with the perversity and prejudices of mankind. Their plans are admirably conceived, and in the course of being ably executed; and they are already receiving their due applause in the dread and detestation of the corrupt priesthood of the east, who deeply feel and sincerely express with what dangerous enemies they have now to deal.

If it be a duty to send the gospel to all nations, it cannot cease to be a duty because we have been unsuccessful in our efforts. The want of success should merely lead us to reconsider the means to be employed. Hume remarks, that, prior to experience, we do not know whether or not the throwing of a pebble against the sky may not produce the ruin of the world. Some, with regard to missions, seem equally to overlook the proportion between cause and effect, and expect that any efforts, however ill-directed, should be crowned with immediate success; whilst others seem to suppose that no efforts can be successful, that the Orientals never change their opinions, and that they will continue steadfast to the same errors and the same idols which they have worshipped ever since the earliest dawn of history.

But history itself might inform us that

all nations have already changed their opinions. In China all modes of superstitition are comparatively recent, the oldest, as far as they exist in that country, not being prior to Confucius, at least in their present form. If we look for aboriginal rites in India, we can only trace some broken remains of them amongst the barbarians of the remoter hills, or in the depth of the undisturbed forest. Where are the idols of the countries to the west of the Indus? They are with the idols of Hamath, Arphad, and Sepharvaim. The beautiful deities of Greece are mingling their dust with the monster gods of the east, in irretrievable and indiscriminate confusion. Whatever obstacles may exist to the spread of Christianity, we cannot reckon amongst them, as of most importance, the obstinate tenacity, with which men cleave to their previous opinions. No one need despair of converts since the orphan of Mecca has planted his victorious standards over the ruins of the thrones of Chosroes and Constantine.

Not only are religious opinions continually changing, but all religions at this present moment, with the exception of Christianity, are in a state of continuous decay; and not merely decaying themselves, but imparting their caducity to the states which uphold them; and so forcible and rapid is that decline, that it counterbalances both the tendency of society to improve, and of the numbers of mankind to increase. On the contrary, wherever Christianity exists, even in the lowest form, there is an augmentation of the numbers of mankind and an improvement in their condition, so that the balance between Christianity and the unchristianised portions of the world is continually changing; and whilst Christendom is filling with inhabitants, even to a dread, on the part of some, of an overflow, barbarous tribes are almost disappearing, and the Moslems are decreasing, and the far east is stationary, so that there is a provision making, even without the intention of Europe, for Europeans spreading their augmented numbers over the remotest shores of the world.

Independen tly of Colonization, the new intercommunity of nations will efface ancient prejudices and national peculiarities. This has already taken place in Europe itself. The former French, were they to rise from the dead, must take their descendants for Englishmen; and the ancient English might have equal difficulty in recognizing their descendants, though, like all insular nations, less subject to change from the influx of foreign manners. Increasing intercourse has its effects upon the remotest districts. Individual originality and national peculiarity have, from continual attrition, lost their salient points, and are wearing away. The same causes which have operated in Europe will operate on a greater scale, though more slowly, on the world at large. The Moslems are forsaking their creed, and, what is still harder, their dress; and Hindu rajahs quote Shakspeare and read the Elegant Extracts.

But the loss of old principles would merely produce demoralization, if no new ones were supplied. We are communicating to all the world our vices and our diseases; shall we withhold the remedies with which we are combating, and, we trust, successfully struggling against both? We are sending out missionaries of evil, the convict and the runaway, who are adding to the atrocities of savage warfare and of savage life. Their vices spread even faster than themselves, and reach to tribes which the white-man has not visited; and in a still more rapid and wider circle the diseases which are generated amidst the corruption and misery of European society, are spreading desolation and death in recesses where the name of Europe has scarcely been heard. It would be but common charity to send out physicians to these distant tribes, if they could be reached, to combat, with European remedies, diseases originated in Europe; and it would be most unchristian neglect not to send out the physicians of the soul to apply healing remedies to those moral diseases, the contagion of which, as a nation, we have been so instrumental in extending.

(*To be Concluded.*)

Proceedings and Intelligence.

United States.

PRESBYTERIAN BOARD OF EDUCATION.

We learn from the Annual Report of this Board that the number of Candidates for the holy Ministry, under the care of the Board and its auxiliaries so far as reported, is two hundred and seventy.

The Receipts during the year were $23,273 69; the Expenditures, $23,142 42. Some payments were made by subordinate societies, making the sum total of Education funds for the year, $27,468 20.

We give below an extract from the Report, setting forth strongly the claims of this cause, and giving valuable suggestions as to the best manner of commending these claims to the consideration of christians:—

We all believe that the Lord will fulfil his promise, that the earth shall be full of the knowledge of God, and that all flesh shall see his salvation.

We also believe that the Church of God is the organized agency that is to be employed in bringing it to pass, and that ministers of the word trained by the Church, and sent forth by her, are to be the chief instruments in this great work. According to the manner in which God has heretofore employed the labors of ministers in the conversion of sinners, the number of ministers at present in the world is altogether inadequate to the work. It therefore follows *necessarily* that the number must be *greatly increased* before the work can be done. The question then arises—has the Church in her possession at present the means necessary for raising up Ministers in sufficient numbers to preach the gospel to every creature? We answer—She has. There is no reason to believe that God will ever reveal to his Church any other method, or put any other means in her possession, than what she has at present, and has had since the day of Pentecost.

If, therefore, the Church has been in possession, for so long a time, of such means for glorifying God and saving souls, and has failed to employ them to the extent she ought, there must be fearful guilt resting some where on account of this buried talent.

It is perfectly manifest from the experience of the Church for fifteen centuries, that the work will never be accomplished unless the efforts of the Church are of a very different character from what they have been. Either we have not yet resorted to the proper means, or those already employed must be urged with tenfold energy.

We do not believe that the word of God points out any means essentially different from those now employed by our Church. The want of success doubtless arises from the exceedingly imperfect manner in which we use the proper means.

And we would say, as the result of much reflection and observation, that the great defect on the part of the Church is found *in the want of fervent, importunate, effectual prayer to the Lord of the harvest, that he would send forth laborers into his harvest.* There are no other means which can be relied on to accomplish any thing without this. And this means properly employed must infallibly secure the desired results—for it is God's appointed means, and from the nature of the case includes all other means.

If God directs us to pray for a thing, and we do pray as he intended we should, if God be true, the prayer must be answered. But if God answers the prayer for more laborers, the men must be converted to the knowledge of the truth; they must receive the amount of training

necessary to make them workmen that need not be ashamed, able rightly to divide the word of truth. And if God pleases to call *poor men*, as Christ did, he will put it into the hearts of his people, as formerly into the hearts of the females of Galilee, to contribute of their substance what will be necessary to supply them with food and raiment. There cannot be the shadow of a doubt, that if God calls men to the ministry, whatever is necessary, as means, will, in the providence of God, be supplied. Not indeed without any effort on the part of the Church, but by putting that earnest care into the hearts of his people to see to it, that their bread shall be given them and their water shall be sure. *Our great anxiety is that the number of the candidates under the care of the Board should be increased*, having this *perfect confidence* that if it be the will of God they should come into the ministry, the churches will furnish us with the means to aid them, if it be not our fault in neglecting to make known their wants. God will bless his people in the labor of their hands, and then incline their hearts to devise liberal things.

It is a very remarkable fact, that since the Board of Education first resolved, perhaps seven or eight years ago, to refuse no suitable candidate, duly recommended, for the want of means, they have to this day fulfilled that pledge, although almost constantly straitened, and scarcely knowing where their supplies were to come from, and thus made to feel their constant dependence on God.

When, therefore, we see the harvest perishing from generation to generation, and the laborers still so few, the conclusion must force itself on every Christian heart, that we are not employing the means which God has appointed *in such a way* that he sees it to be for his glory to raise up a sufficient number of ministers for the conversion of the world.

And does not the experience and observation of every one of us compel us to admit the mortifying truth, that the Church generally is not wrestling with God in prayer continually for this blessing as she ought. God may with propriety say to us in regard to this matter—"Ye have not because ye ask not."

The Board has long had its attention called to this subject, and it is presumed it will not be considered presumption on their part to suggest to the General Assembly, and through them to our ministers and churches, some thoughts in regard to the best mode of increasing the number of candidates for the ministry.

1. Let ministers press on parents the duty of dedicating their sons to God from their early years for this important work. And that whenever they pray to the Lord of the harvest to increase the number of laborers, they should also pray that God would honor them by taking such of their sons as he had furnished with suitable talents for the service, and make them his ambassadors to a perishing world.

2. Let ministers press on young men entering the communion of the church, or who are already in it, that in all cases in which God's providence had not already settled it beyond a doubt, they should solemnly consider, with the responsibilities of the judgment and eternity in view, and in the presence of Him who searches the heart, whether they can do more for the glory of God and the salvation of a perishing world by devoting themselves to the ministry of reconciliation, or to some secular employment.

It is painful to see young men of talents of a high order, and whose piety is not questioned, burying these talents in the earth, (we mean in some secular employment,) while such multitudes are perishing, because there are none to carry to them the knowledge of the way of salvation through Jesus Christ.

We fear that the allurements of wealth, and the honorable distinctions of this world deceive many of our pious young men, by bringing them to the false conclusion that they can do as much good in those worldly avocations as in the office of the ministry.

3. Let ministers frequently bring this subject before their congregations, and press upon them their individual duties in regard to the salvation of the world.

This is as really the duty of ministers as it is to teach men their duty to pray, or to glorify God, or do good in any other way.

Let this also be done at a time when men's prejudices will not be roused by an approaching collection. And let all our people be informed that it is as proper and as necessary at our monthly concerts, to pray for the increase of laborers as to pray for the success of those already in the field.

When this subject is urged on the consciences of men, some will always be found too prompt to conclude that it is their duty, although it is manifest to others that God has not endowed them with the requisite talents; while, on the other hand, many will be found possessed of suitable qualifications, but are unconscious of it, and shrink from the awful responsibility. Therefore it is necessary both to urge men to the duty, and carefully to distinguish in regard to those who are suitable persons to perform that duty. And we would say to the Presbyteries whose proper business it is to watch every avenue to the sacred office, that they owe to the Church no duty more important than endeavoring to secure to her a pious, able, and efficient ministry.

We trust therefore that they will examine with the utmost care and fidelity those applying for the patronage of the Board, and aid us in watching over them with true paternal solicitude. The present state of the Church and of the world manifestly demands of us greater efforts in this cause.

Texas.

Indian Tribes:—their Number and Power.

The accounts given below of the Indian tribes in this Republic are taken from a Texan newspaper, in which they are published apparently to show how little the citizens of that new state have to fear from the enmity of these poor natives. The readers of missionary intelligence, however, will examine these accounts chiefly with reference to a far different object. And they will greatly regret to find that the condition of the Indians appears to be every where the same. His relative position to the white man in Texas, as in our own territories; and, we may suppose, the evils which he suffers from intercourse with his more civilized and powerful neighbor, present the Indian as not any longer to be feared but to be most deeply pitied. Every christian should sincerely pray for the salvation of the Indians, and should be prompt to improve every practicable way of promoting their welfare.

An opinion has for some time been prevalent abroad, that Texas contains many powerful and formidable tribes of Indians, and that the settlements of the country, even at a distance from the frontiers, are constantly subjected to their depredations. This has originated from the exaggerated rumors of Indian skirmishes upon the remote frontiers of the country. The Indian tribes of Texas with the single exception of the Comanches, are all small, and but mere remnants of tribes who have been driven from their original hunting grounds by more powerful savage neighbors, or by the whites. Savage nations are ever jealous of neighboring tribes, who by their numbers or their prowess may become formidable; and it is probably owing to this cause that Texas contains at this time so few savage tribes. The jealousy of the Comanches has tended to keep a large portion of the country, even from remote ages, almost entirely destitute of inhabitants, like a border territory. The only tribes that have been permitted to remain west of Red River, are such as were too weak and too imbecile to excite the fear or the jealousy of the Comanches. The principal tribes now residing within the limits

of Texas, are the Comanches, the Lipans, the Tonkewas, the Carancuas, the Towaccanies, the Toweash, the Keachies, the Inies, the Coshattas, Alabamas, Bedies, and a few roving Cherokees, Shawanese, Kickapoos, and Caddos, from the United States.

The Comanche is the most powerful tribe in Texas. This tribe can muster about one thousand warriors. Its whole population is about ten thousand or twelve thousand. The Comanches are scattered in small bands over almost the whole "unsettled portion" of Texas, but their main force is near the western boundary of the Republic on the Rio Grande. In consequence of this, they can with difficulty concentrate even five hundred men, on any of the frontier settlements of Texas. Beyond the Rio Grande, however, in the almost defenceless provinces of Chihuahna and Coahuila, they have often mustered a thousand warriors, and committed extensive depredations upon the settlements in that quarter. The Mexicans of those provinces are so cowardly, that they seldom make a successful resistance to their incursions. They consider the Mexicans as their natural enemies, but have always been averse to hostilities with the whites. They have committed a few depredations near Bexar and other western towns, but having been almost invariably repulsed with loss, they have recently sued for peace, and it is probable they will hereafter confine their depredations to the Mexican settlements west of the Rio Grande; where they find an enemy more cowardly than themselves, and who has been long accustomed to permit them to ravage the country with impunity.

The Lipans number about two hundred warriors, they range the country between the Rio Grande and Gaudaloupe. They are quite friendly to the whites, and have often accompanied the Texan rangers against the hostile tribes.

The Tonkewas number about one hundred and fifty warriors. They range the same extent of country as the Lipans, and the little lodges of these two tribes are often found adjoining.

The Carancuas number about forty warriors. They reside near Aransas Bay, and are generally occupied in hunting and fishing, for the citizens of that section of the country.

The Coshattas and Alabamas are remnants of small tribes that emigrated from Georgia and Alabama, several years since. They number about two hundred warriors. They are exceedingly pacific and inoffensive. They occupy two small villages on the Trinity.

The Bedies number about twenty warriors. They resemble the Coshattas, and are quite friendly to the whites. They reside on the waters of the San Jacinto.

The tribes at present hostile, are the Towaccanies, Toweash, Keachies, Inies, and Wacoes.

The Towaccanies and Toweash resemble each other, and are often found associated in the same villages. They number about two hundred and fifty warriors. They reside high up on the Colorado, above the San Saba.

The Keachies number about eighty warriors. They formerly inhabited the forests at the sources of the Trinity, but have recently been driven into the prairie country west of that stream, and are now in an exceedingly destitute condition.

The Inies number about seventy warriors. They reside near the sources of the Trinity and are often found associated with the Keachies.

The Wacoes number only about thirty warriors. They formerly resided on the Brazos about thirty miles above the "Falls" but were driven from thence about five years ago, and now reside near the Salt Lake, of the Brazos. These tribes are all in an exceedingly destitute and wretched condition. They are unable from their situation, to act in concert or to concentrate more than one or two hundred warriors at any point. They generally appear upon the frontiers in little parties of only thirty or forty warriors, and seldom do any greater injury than to capture a few horses. All the hostile tribes are ill-armed, few have rifles or fire arms of any description. Bows and

arrows or paltry spears are their chief weapons, and in consequence of this they are not formidable. They are despised and often insulted with impunity by the few roving Shawanese, Caddos, Cherokees, and other Indians from the United States, who often frequent the prairies of Texas for game. Since the expulsion of the hostile Cherokees, the Indian power has been completely broken; and fifty well armed rangers could easily traverse the whole Indian country, from one extremity to the other, without encountering any force capable of obstructing their progress. Even if the Comanches, and all the tribes of the country were united in hostility against the citizens of Texas, they could retard the extension of the settlements only for a brief period: for the cowardice and weakness of these Indians are now so generally known, that they are considered rather objects of pity than fear. The single fact, that they are chiefly armed with bows and arrows, indicates their imbecility, and proves that they cannot become formidable to the bands of hardy backwoodsmen, that are rapidly encroaching upon their hunting grounds.

[*Houston Telegraph.*

Presbyterian Board of Foreign Missions.

COMMUNICATIONS FROM THE MISSIONS.

India Missions.

REPORT OF THE ALLAHABAD MISSION FOR THE YEAR, ENDING 1ST OCTOBER, 1839.

In laying before the Board a statement of the doings and the plans of the mission at this place, for the sake of system, we shall begin with our labors in the bazars and among the natives directly.

Preaching among the natives.

When Mr. Morrison arrived at the station, Mr. J. Wilson devolved the charge of the English services entirely on him, and gave his whole time to the study of the language and to laboring among the natives. Since that time he has been generally employed in preaching and distributing tracts in the bazars and at the melas, which occur frequently at different places round the station. At the commencement of the Annual Mela, in December, 1838, a supply of ten thousand tracts was obtained from Calcutta in the *Urdu, Hindu, and Bengali* dialects, chiefly in the two former; these have been nearly all distributed. The period has passed in this part of India in which vast numbers of tracts will be greedily torn almost by violence from the distributer, as has some times been the case at Hardwar, and other places up the country, where tract distributing has been a *new* thing. But the comparative few that are taken among these immense crowds of people are perhaps read with as much care and effect, as if a much greater number were demanded.

The opportunity for preaching the gospel directly at such places, which to a person who merely *hears* of such a concourse of people appears very great, is considerably lessened by the confusion and incessant noise of gongs, drums, and various kinds of jarring, noisy music which are ever and anon stunning the ears. And although the heart is made sad by the constant and overpowering demonstration that the "people are mad upon their idols," still some, nay *many*, will hear: and the heart is encouraged by the Divine direction "in the morning sow thy seed, and in the evening withhold not thy hand, for thou canst not tell which will prosper, this, or that, or whether they will be alike good."

The Melas are generally got up by Hindus; consequently the good deeds and also the evil deeds of the host of gods and goddesses, of Devtas and Devis, Demons, &c., are brought into remembrance. And the people are drilled in all

their vain and foolish and abominable rites, with all the tact of a host of wily Brahmans whose livelihood and reputation depend on their success.

There are one or two Melas conducted chiefly by Mohammedans. At one of these their chief employment is "flying kites." The Hindus and Musalmans attend each other's melas in great numbers. The fact of Musalmans having such melas seems to grow out of their mingling so much with the Hindus, and the great mass of them having sunk so much to the level of the Hindus in point of ignorance and superstition. Such is the native tendency of the human heart, that when the mind has sunk to a certain level of ignorance and superstition it will run out in the wild mazes of idolatry, however its *creed* may frown upon the worship of idols, and proclaim the incommunicable attributes of the *one God*.

In the last of January, Mr. J. Wilson opened a school in the centre of the native city, in which he employed a Musalman teacher, and supported him out of his own salary up till the first of May, when permission from the Board to add to the number of our schools, arrived, from which time it was made an item of charge to the Mission account. Another school was also opened in another and distant part of the city occupied chiefly by Hindus, and a Hindu teacher employed.

In both of these cases a twofold object was kept in view, viz., to instruct the children in christian books, and use the school-room, or rather verandah, as a place for preaching and discussing religious topics with the natives. At the first of these places it has been his habit to attend twice a week, at the other not so often.

The discussions with the natives have been sometimes a little promising, at other times deeply discouraging—all showing that the hearts of the people are intrenched behind the triple bars of cunning, bitter enmity to the Truth, and a great disinclination to hear the Truth, lest it disturb their present foundation.

Sometimes it seems as if the arrogance, and assumed superiority, and determined bigotry of the Mohammedans were such as to preclude the hope that the mild and gentle influence of the gospel could ever reach or soften them. Then a voice comes down from ancient times, "who art thou, O great mountain? before Zerubabel thou shalt become a plain?" And again, "Is not my word like a fire, and like a hammer that breaketh the rock in pieces?"—"a fire" to soften and melt down whatever can be melted—and a "hammer" to break in pieces whatever cannot be softened or moulded by gentler means—and again, "My word shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it." With this hope we give ourselves again to the sowing of the seed, though the ground be dry and hard, and barren as the desert. He who has pledged himself that his word shall accomplish that to which it is sent, in sending down his "rain and snow from heaven, which returneth not again, but watereth the ground and causeth it to bring forth and bud, that it may give seed to the sower and bread to the eater," sends many a shower upon the desert sand, the flinty rock, and the untrod wilderness, which to the eye of man might seem a fruitless expenditure.

Does He not at least teach us by this, not to confine our watering to where we can see a present budding and bringing forth—and not to withhold our hand, though the rock be hard and the desert dreary. Perhaps the most decided evidence that our labors have been of any avail among the people, is the anxiety of those among them who possess some learning to prevent the people from hearing what we have to say.

There have several persons during the year presented themselves as "inquirers." But some have shown in a short time, that they were drawn by hope of gain, or of improving their worldly prospects in some way or other. Others have been lured by the enticements, or alarmed by the threatenings of their relatives, and have suppressed their convictions or bar-

tered them away for peace with their families and friends. A few still "hold on," but their knowledge of themselves and of the way of salvation is so partial, as to make any detailed account of their case at this time inexpedient.

One individual has been for years a professed candidate for Baptism and admission into the church, who yet exhibits such a combination of candor and cunning, simplicity and shrewdness, and dullness and patience, that we know not what course to pursue. On the one hand he shows so much honesty of purpose, so much patience in enduring hardship and reproach for the name of Christ, and so much simplicity of character, that we dare not cast him off. And with this he combines so much of low cunning and real dullness, that we dare not as yet receive and bring him forward. We know if Jesus were personally here, and acting as one of us, he would not receive an unworthy or unprepared member into his church. And on the other hand, he would not "break the bruised reed nor quench the smoking flax." But then he could weigh with perfect accuracy, the amount of integrity that is in the heart, and make just enough allowance for the influence of former habits and associations, in deadening the moral sensibilities and unfitting even the conscience for responding with steadiness to the claims of truth and right. This we cannot do. How much we need in this country to be taught of him, that we may not bring unprepared persons into his fold, nor on the other hand shut out those whom he would not shut out! We conclude, however, not to bring him forward until something considerably more decisive as to character appears which may help us to decide.

Boarding Schools.

The Girls' Boarding school under Mrs. Wilson's care, numbers at this time sixteen. The little girls have all with two exceptions enjoyed unusually good health. One poor little girl who is blind is much afflicted with fits, which often take her several times during the day and night; which renders her a great charge, and also gives her a strong claim to the deepest sympathy, being afflicted with the two fold disease. Another seems to be sinking into consumption. She was, for many months after she came, one of the most vigorous and healthy children in the school. None have died since June, 1838, when one died of small pox. The disease was contracted before she came, and developed itself in a few days after she arrived. Two of them ran away on one occasion—it was during a Hindu wedding, at which nearly three hundred persons were entertained for three nights in succession. It was held just outside the wall of the Girls' school, and they could hear all their music, and songs and dancing and sports, and probably fancied it would be more pleasant to enjoy that kind of liberty than to be confined to the walls of a school room. They were brought back the next day, and have behaved pretty well ever since. Such facts teach us the slender tenure by which we hold them, and the great circumspection and sleepless vigilance with which we need to watch over their morals.

Nearly all of the little girls show a most amiable and engaging disposition, and make very pleasing progress in reading, writing, marking, all kinds of useful sewing, &c. &c. Most of them have read the Child's Book on the soul, and the Pilgrim's Progress, (both in the Hindustani language and Roman character) several times through. They have also read the History of Joseph, and a considerable part of the New Testament in the same character. They are now studying the Nagari character. It is not our intention to teach them English, as they are not likely ever to have any demand for it, or to make any use of it. We think that in the present unsettled state of the question as to what character shall prevail in India, it is well to teach them both the Roman and Nagari characters —the former for sake of the ease and accuracy with which they will learn to read and obtain a knowledge of the best books, and the latter for sake of intelli-

gent communication with those who understand only the native character.

None of the girls have evinced any peculiar seriousness, or given evidence of a work of grace in their hearts—they are all small girls except two. But they have all given a very pleasing attention to the instructions which have been given from the Bible, in their ordinary lessons and on the Sabbath. And we have more than once seen the eyes of some of them filled with tears when we have been trying, even in a stammering tongue, to set before them the love of Christ, and their obligation to love and serve him in return. Their whole deportment during the past year has been such as to make it peculiarly pleasant to labor amongst them, and also peculiarly desirable that their number should be increased.

The East Indian woman whom Mrs. W. has to assist her in the school and to be with them, is a sincerely pious, good woman. Her example and all her instructions are suited to have a happy influence on their minds and character. We think ourselves very much favored in obtaining the help of such a woman.

The Boys' Boarding School was under the care of Mr. Morrison until the 1st of Sept. 1839, when it was put in the charge of Mr. Freeman. It is much to be regretted that no regular record of admissions, deaths, and runaways has been kept. Owing to the great pressure of duties devolving on Mr. Morrison, this was omitted. The regularity, however, with which the Board has been informed as to the state of the school, will give them a good knowledge of the numbers that have been in the school during that time. The first boys were received about the 1st of June, 1838. About the middle of June, after most of them had pretty well recovered from the effects of famine, the school was opened. From that time till the last of October we received but few accessions. In the mean time some had died and others ran away. About that time we received another company from the famine district. Since that time we have received several others from different quarters—some of these have been picked up by the Magistrate of this district, and by other persons, and sent to us. In the first class we have ten who read very well in the New Testament in the Roman character. One reads in the Persian, and four or five in the Nagari character. Some of them have made a commencement in writing and arithmetic. The school at present numbers thirty boys, besides the two sons of Petras, (the native Reader). We are just now very much in want of a suitable person to have the constant charge of these boys, to regulate their food and laws of recreation, instruct them, &c. &c. Hitherto we have been obliged to employ a Hindu Lala, or teacher, who, of course, felt no other interest in the matter than what grew out of the small salary which was allowed him. Consequently he has given us considerable trouble, and has recently been dismissed. We are very anxious to procure, if possible, a christian teacher who will feel the tie of religion as well as merely that of salary to bind him to his work.

The native day school on the Mission premises has been continued with very little interruption since the 1st of July, 1838. The attendance has varied from about twelve to thirty—very few continued longer than to be able to read a little, and many not even that long. Even this, however, enables us to communicate to them some christian instruction, and they are somewhat prepared to read our books and Tracts when they come in contact with them afterwards.

(*To be concluded.*)

Futtegurh.—Journal of the Rev. H. R. Wilson.

(*Concluded from page* 246.)

March 17. Sabbath. About 300 poor at my door this morning. Preached from the words, "The son of man is not come to destroy men's lives but to save them." How many men there are who think of the Saviour as this demoniac, and are ready to say, "Hast thou come to torment us before the time." Did they

but know his purposes of love and mercy, they could not turn their back upon him. At 10 A. M. preached to the children. At 2 P. M. met the Bible class, and was pleased to find three new members—ladies. Went to the Poor House at half past four, P. M. It is a heart rending thought that perhaps I may only prove a savour of death unto death to this people. Forbid it, gracious God!

20. Last night there was a very heavy rain, and to-day several showers; this is very unusual for the season, and it will do much injury to the crops of wheat, now cut, but still ungathered. Doubtless this will usher in the *hot winds*, which we are expecting, and for which we are preparing. Lectured this evening to a full house; subject—"The word of God is quick," &c.

Missionary labors.—Death of two orphans.—Twenty orphan girls received.—Carpet Making.

April 7. As usual, preached to the poor gathered around my door. Had the Orphans all assembled in the chapel; there met the bible class, and in the afternoon taking Gopenath with me, first preached at the Poor House, and then rode to the village where my Pundit lives. Here, we not only met his family, but also a number of the townsmen, to whom we endeavored to preach Christ and Him crucified. All heard with attention, "and none had aught to say against those things whereof we affirmed." This, I trust, is the commencement of a regular congregation. We continued with these people until long after dark. Many of them accompanied us on our return for at least half a mile, and would have come further had we permitted them. One of them observed, that had the people worshipped Jesus Christ, they would not have been visited by the famine during the preceding year; that he had ceased to worship idols, and therefore the famine had not injured him. This was no doubt spoken more to please me than from conviction of the truth.

9. Arose before day, and taking Gopenath with me, rode to the city. The people were just coming out of their lodging places—numbers of them still sleeping in the streets. We took our station at the door of our little "gospel house," and soon the people gathered around us. Many of them were on their way to worship at the heathen temples; they always commence the day with worship. They listened with much attention, but incredulity was strongly marked on their countenance. They were as anxious to receive books and tracts as before, but I discovered that many who were most anxious could not read. I gave to none but such as could read, and promised as soon as a Teacher could be procured, to establish a school there. An old gray-headed man asked, if the school would be only for children, or if old men, like himself, might attend and learn. Rode home before breakfast time, having spoken one hour and rode seven miles. Although early in the day, yet the sun was very hot, which has given me a severe headache, unfitting me for any mental effort.

10. Lectured this evening from part of the 6th ch. of Hebrews. The attendance was good, but the evening was so very warm that many were obliged to leave the room. Received a donation of 300 Rupees for the Asylum from a civilian. Oh! that He who bestows the means would pour out upon us of his Holy Spirit.

11. This morning one of the orphan girls died of inflammation of the brain. This poor child was taken away in a few hours, without leaving us any ground to hope that it was "well with her." She had learned to say the Lord's prayer, but like many others who daily repeat it, seemed entirely destitute of the spirit of grace and supplication.

13. Yesterday a poor boy who had long been lingering, died. How much should these providences stir us up to "do (for them) what our hand findeth to do," seeing our opportunity for teaching them the way of salvation may soon be at an end. Last night my dear wife was taken very ill. I was at the Poor House at the time, but was sent for. Found her laboring under fullness of the vessels

of the head; warm applications to the feet and cold to the head soon produced a favorable change.

17. My dear wife able to be up and in school to day. School prospering. Received an interesting application from a number of Europeans in the Rohilcund district, to form a branch Orphan Asylum in connection with ours, to be supported by them. For several reasons, felt constrained to decline the proposal.

May, 10. For the last four weeks I have been so much engaged as not to be able to make any entry in my journal. During this time we have formed the Rohilcund Female Branch Asylum, and received 20 girls, together with 670 Rupees towards their support. Thus the Lord is giving us additional work, more precious souls over whom to watch. May we be the happy instruments of bringing them to Christ! Have been much occupied in bringing the manual labor department of the institution under better regulation. Have established the carpet manufactory. This will employ the leisure hours, that is, the time out of school, of the Orphans. By this means they will be able to do much for their support at present, and be able to provide for themselves in after life.

Conversation with a native on transmigration, and with an aged man—Baptism of seventy four children—Various labors.

12. Took Gopenath with me to the village where my Pundit resides, and had a pretty large audience. I commenced by asking one, who seemed to be the leading man,—Who made the world and all that it contained? Ans. God. What will become of the world? It will continue forever. Will you live always? No: I must die like all others. What will become of your soul—will it die? No: it will enter the womb of some female and be born again. Is this the case with all who die? No: the souls of some enter the bodies of beasts, birds, insects, &c. Then the number of human beings can never increase, but decrease just in proportion to the number of animals and insects produced? "No: many souls that once animated the bodies of beasts, &c., again take possession of human bodies. Thus the same soul may animate a number of human bodies in succession, or of beasts and men alternately, according to the kind of life he has lived. When the body of a bad man dies, his soul is doomed to take possession of a dog, a hog, or an insect. After suffering this penalty, when the insect dies, this soul may take possession of the body of a cow, (the cow is a sacred animal and comes next to the human species,) or of a man, &c." This doctrine of transmigration is very prevalent. A Hindu undertook to prove it to me from Scripture, by referring me to the swine into whom the unclean spirit entered, after leaving the man. I told them their system was all a delusion of the devil, intended to ruin them, and that if they would attend to my words, I would give them a far more rational and the only true account of the creation, fall, and recovery of man. They heard me with apparent attention, and when we proposed to conclude with prayer, to our surprise, they nearly all kneeled. May He who inclined them to bend their knees to Jesus, bow their stubborn hearts to his will.

Several applicants for medicine; I am likely to get into practice of this kind here, as I once was among the poor savages of America. Rode home by the light of a lovely moon, and found my dear wife well and family all safe.

19. After preaching at the Poor House, went again to the village. Congregation as large as before, but not so attentive. Had a conversation with a very old man, who said he could not live much longer, but believed he would be very happy in the next world, or state. Endeavored to point him to the Lamb of God. He said Jesus Christ must be the god Ram, under a different name. He worshipped Ram, who was the Son of God, and therefore had a right to expect salvation. I labored to convince him that Ram was no God, that his was a refuge of lies, and that there was none other

name given under heaven, whereby a sinner could be saved, than that of Jesus. Lord, save this benighted heathen from going down to the pit! "Hast thou not found out a ransom." This poor man afterwards stood to hear me preach from these words, "Noah, moved by fear, prepared an ark to the saving of his house." Had a number of applicants for medicine.

21. Have been much engaged with secular matters. A number of the orphans and servants sick with ophthalmia, quinsey and bilious fever. Prescribing to their cases, with dressing the sores, regulating the diet, &c., occupies much of my time, and at this trying season, prostrates my strength. The hot winds are now prevailing, and although, by artificial means, it may be made tolerably comfortable within doors, without doors it is truly *scorching*. I am obliged to be often out in the heat.

September 29. Sabbath—This has been a solemn day. Seventy-four of our children were baptized. The services were held in our own house. A few of the Officers and some East-Indians were present. After the preparatory services, I baptized thirty-six, for whom brother and sister Scott stood, and then he administered the ordinance to thirty-eight, for whom Mrs. Wilson and I stood. This is indeed a weighty responsibility we have assumed. May God give us grace to act up to our solemn vows, and may these dear children be adopted into the number of Christ's family, be trained up for heaven and made heirs of glory. Oh, to be permitted to meet this whole group of children at the right hand of God, to say "Here are we and the children whom thou hast given us!" This would be joy suited for heaven, but such as we can never know on earth.

In the afternoon, as usual, had all the servants assembled for worship, read and explained to them the word of God, and had prayer. About one half of them are Mohammedans. They hear with apparent attention, but do not kneel during prayer. Their willingness to attend was altogether unexpected, for besides their aversion to Christianity, they are of different castes—from the Brahman down to the Sweeper.

October 4. For change of air, took Mrs. Wilson out to the country with Major ——— and lady; to live like Abraham and Sarah in tents; but found it still too warm, and were obliged to return. Was awaked at midnight to see the brother-in-law of Gopenath, who was dangerously ill. Shaved his head and applied leeches, &c., but in vain; in a few hours he was a corpse. A sad trial to the Baboo and his wife. But in this as in other instances, they gave pleasing evidence of their piety, by humbly and quietly submitting to the will of God, instead of giving vent to passionate grief as the heathen do. Attended the funeral and had religious services in the afternoon. "Be ye also ready."

13. Services as usual. Preached in the afternoon to the villagers, on the observance of the Sabbath. They all promised to abstain from work on that day in future. This I can hardly expect.

16. Lecture well attended; felt much encouraged to speak the word. Received another liberal donation to the Asylum. God bless the donor!

20. On going out to the village where I preach, was delighted to find that all the people had been as good as their word, not having performed any labor on the Sabbath. Their fields were dry and parched for want of their accustomed irrigation.

In this I see the hand of the Lord, and for it I bless his holy name. Could we but establish the observance of the Sabbath among this people, much would be done towards the introduction of Christianity. We who are christians attach too little sacredness to this holy day. Oh! when shall the Sabbath year roll round, and the Jubilee of earth's redemption be hailed with joy, by the nations now in bondage to Satan? Hasten it, Lord, in thine own time, and may I, a poor sinner, be instrumental in preparing the way for the beams of the Sun of righteousness to fall upon this dark spot!

Allahabad.—Journal of the Rev. J. H. Morrison.

(*Continued from page* 250.)

Oct. 24. Part of the road yesterday and to day lay through a very wild country full of wolves. Two came close to the place where the servants were eating their breakfast, and on the march in the middle of the afternoon, we saw one leisurely walking about the fields. I was told that there were tigers and plenty of snakes here. Never did I so fully realize the presence of God and the preciousness of his promise, Ps. 91: 10—16, as to-day. Had a march to day of two miles longer than any before, and arrived at the stopping place between eight o'clock and nine in the evening. It quite surprised the servants that I dare ride on horseback entirely alone, and unarmed, through such a place at night.

25. The nearest village was so far off, and I felt so unfit for the work from a severe cold and the fatigues of travelling, that I did not go out, but spent the forenoon in study and writing. Pursued my journey in the afternoon and evening as usual, and arrived at Futtepore about eight o'clock in the evening.

26. Went into the bazar early this morning with some tracts. It was so early that I was some time looking about for a few persons to form a nucleus of a congregation. When I met with a few together I commenced, and soon had quite a large assembly. Met with no opposition or cavilling. Read and preached and talked with the people, and distributed tracts, until I was growing hoarse, and the sun was growing hot enough to admonish me to return.

Various missionary labors.

About breakfast time an Arabian horse merchant came along, and stopped with his horses under the grove near the Bungalow. I went and conversed with him awhile, and invited him into the house. He came in, smoked a cigar, and conversed a long time. We had over a number of the common Musalman objections, but without any evident good result. He expressed the strongest conviction that if I would go into Arabia, study the Arabic, and make myself acquainted with the Musalman religion, I would become a Musalman. He expresses the utmost contempt for the ignorance and folly of both Hindus and Musalmans in this country, and really appears to feel as if all but good staunch Musalmans were very ignorant. He boldly justifies the Musalman plan of spreading their religion by the sword, and it was of no account with him to show that this was inconsistent with the character of God, and therefore could not be his command. Because it is in the Koran it must be from God, whatever may be its character. He could not believe that any true Musalman would become a christian, and when I mentioned the case of Petras, our native assistant, and told him the loss and persecution which he had endured for the name of Christ, he wished to see him, to see what sort of a being he could be. I gave him a letter to secure him an introduction, and so dismissed him; not being able to read any of my tracts, he took none with him.

In the evening went again to the bazar, and soon had a crowd about me. Read, talked, and distributed tracts until near dark. Just as I was about to return a native came up to me and said a sahib, or foreign gentleman, wanted some tracts. I replied that I would go and see his sahib. Went with him and found an East India family living in a respectable native place. They wanted English tracts, of which I had none with me, but agreed to send them some when I returned to the Bungalow. On my return I met an old Maulwi, (a title given to the more learned Musalmans,) who stopped me to make some inquiries about my work. He invited me to a house near at hand, where we met with several other Musalmans. Here we had a long and friendly conversation. I could not make them understand how God could become incarnate and yet remain unchangeable; so gross are their ideas on the subject of religion, that they cannot, or will not, see how the

divinity of God can remain the same, though he may choose to manifest himself to us in our nature. They set out with the avowal that they never will believe our doctrines, and as you may suppose, the result of any argument only leaves them where it found them, only perhaps more hardened against the truth. The whole conversation to the end was carried on in the most friendly and gentlemanly manner. The old man whom I first met called me a Nazarene, and when I explained to him that this was a term of reproach, applied to Christ by the Jews, he apologized, and said he did not know the meaning of it before. They all profess in the strongest terms their faith in Christ, as a Prophet sent by God, but nothing more. The old Arabian, with whom I conversed in the day time, expressed the belief that all who were not true Musalmans would go to hell, and there remain until they had suffered a degree of punishment apportioned to every sin committed in this life; then they would be taken to heaven. Engaged to preach to-morrow to the English residents.

27. Preached morning and evening. Soon after my return from the morning service, the natives began to come in, and continued coming and going, so that I had no time to myself, "no, not so much as to eat," until I requested them to retire that I might get my dinner. After dinner others came, and I was occupied in the same way until about five o'clock. Distributed a few tracts in English, Urdu, and Hindu. After worship with my servants and those of the Bungalow, I went to the English meeting. Baptized a native child taken by christians to bring up.

28. From all I could learn of the roads to Kalpi, I found it difficult to choose between them. The road by Hamirpur is the nearest by one day's journey, but the one by Cawnpore is much the best, the most populous, and affords the best accommodations—I therefore concluded to take that way, and accordingly set out about four o'clock in the morning. Proceeded about five coss, and stopped under the shade of a large banyan tree. Felt very sleepy, but could get no good place to lie down until the bullock wagon came up. In the mean time made a bed of one of the branches of the tree, when I got a little refreshing rest; but was soon awakened by the noise of the natives around me. They make it the principal place of the village for a bazar, as it is such a convenient place for travellers to stop and rest. Here I did hope to be able to do something, but was greatly disappointed; endeavored several times to engage the attention of the crowd, but could not succeed. During most of the day it was a scene of change, confusion and wrangling.

Illustrations of Native Deception.

Here I witnessed more fully the acting out of that native deceit, which is so constantly practised upon the missionary, and by which he is often led to think his message has been favorably received. Among those who had brought articles there for sale was a noisy Brahman. The first time I read, it was the broad sheet, containing the ten commandments in Hindu. I dwelt particularly on the second commandment, and exposed the folly of idolatry so that they laughed at their own worship. This Brahman was particularly strong in his expression of commendation of the commandments, and acknowledged the sin and folly of idolatry. Soon after all this he fell into a quarrel with some one, wrangled away for some time, and then went to his idolatrous worship, and from that to his business, and his quarreling. The fact is, that most of them while they have the most distant prospect of gaining a cowry from us, or through our influence, will admit almost any thing we say, and apply to every sentence "very good." While at Futtepore one young man was particularly attentive, calling several times until he thought he had sufficiently secured my favor, and then came out the real object of his visits; it was either to get employment or a recommendation from me, and when I told him I had no

employment and refused to give a recommendation to one of whom I knew nothing, he left me without even a salaam, —so with the Khitmatgar or table servant of the dak bungalow; he was very attentive when I was talking with others, attended worship with my servants, and appeared so much interested that I really began to hope that some favorable impression had been made on his mind; but when I came to settle with him, he told me a positive lie, and succeeded by it in cheating me out of a rupee. I really feel that I can give no adequate impression of the deception of this people. And from what I have seen, I have learnt to place no confidence in any expression of approbation of the doctrines of the gospel from them, however strong and apparently sincere, nor to take any encouragement from them. By their fruits they shall be known, and when they begin to bring forth the fruits of the Spirit we shall know that our work has been prospered by God. And perhaps this state of things is necessary in order to bring us to a proper sense of our own unworthiness and insufficiency, and to cause us to cease from man, that we may cast our bread upon the waters, resting only upon the promises of a faithful God that we shall find it after many days.

(*To be continued.*)

DOMESTIC.

Instructions to Missionaries.

The following Instructions were addressed on behalf of the Executive Committee to the Rev. Messrs. John C. Rankin, Wm. H. M'Auley, and Joseph Owen.

Beloved Brethren:

The last interview on earth of our blessed Lord with his apostles and disciples was deeply solemn and instructive. Repressing their desire for information as to the restoration of the kingdom to Israel, he informed them that in a few days they would be baptized with the Holy Ghost. They were now assembled to witness his ascension into heaven; having just received his last command, given to them and to the church in all ages. "And Jesus spake unto them, saying, all power is given unto me in heaven and in earth. Go into all the world and preach the gospel to every creature. Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things that I have commanded you; and lo, I am with you alway, even unto the end of the world, Amen." This commission from him who has all power in heaven and on earth, and the example of the apostles after they were baptized by the Holy Ghost, are a sufficient authority for the church in all ages to make known the glorious mystery of Redeeming love to all nations and kindred and people. Missionaries to the heathen are the messengers of the church, sent to them with the news of salvation, to preach the gospel to all, to be a witness for Christ unto all, and to teach them to observe all things contained in the message of Divine revelation to fallen man. No class of any community, no individual is to be neglected. The message is sent to all; the rich and the poor, the old and the young, the wise and the unwise. Every individual of our apostate race needs the gospel; and the gospel is suited to every case of mercy, wretchedness and sin.

To bring divine truth in contact with the minds of the entire mass of any heathen people, three distinct but perfectly harmonious measures must engage the attention, and require the labor of the

foreign missionary. These are—the preaching of the gospel;—the means necessary for raising up a qualified native ministry, which includes the religious instruction of the young;—the translating, and circulating the bible and religious books. These are not opposed to each other; on the contrary they sustain and support each other; all are required to form a perfect whole, and neither of them can be neglected without great loss to the missionary work, and failing to carry out the plain and comprehensive instruction of the commission itself.

Although these principles lie at the foundation of all foreign missionary labors, it is nevertheless true, that there exists a diversity of opinion as to their relative importance. By some they are set in opposition to each other;—some contend that the preaching of the gospel, in the limited acceptation of the term, is the primary, if not the only proper work of a missionary to the heathen; others again say, that raising and preparing a native ministry, and teaching the young, is his primary and proper work; and that preaching and translating the bible are secondary objects. Where the way is fully open, and nothing exists in the state of the people to prevent attention to each of these means, these extreme opinions are equally erroneous, and in practice would be found injurious. It is true indeed, that the providential circumstances of different heathen nations may require some modification in their use. Thus in China, the bible and religious books to some extent may be circulated, but the living preacher is excluded. Among barbarian tribes, who cannot read, and whose language does not even exist in a written form, the bible cannot at first be put into their hands. In some parts of Africa, the injurious nature of the climate, permitting but little labor on the part of the missionary, may require that a large proportion of labor be at first bestowed to educate and prepare a native ministry. These instances, and others that might be mentioned, are obstructions to the entire delivery of the gospel message, and prove nothing either way. These obstructions do not exist in India, and it will be profitable therefore, in our last interview with you, dear brethren, to examine how these different means require to be employed in that great field of evangelical labor, which you have chosen, and to which you are sent, not only by the churches at home, but as we trust by the Lord of the harvest himself.

It will be proper that we first view the wants of India, and the extent of the work to be done in making known the gospel to all the millions of her people. A comparison of her moral condition with that of our own country, will show us the magnitude and nature of the work to which the church is called. If the population of the United States be estimated at eighteen millions, and the ministers of the gospel of all denominations at twelve thousand, the result is one minister to every fifteen hundred. The population of India is estimated at one hundred and twenty millions, requiring eighty thousand ministers of the gospel to make the supply equal to that among ourselves. At this time in India there are about two hundred missionaries. One twelvth part of these is from the Presbyterian Church. Our proportion of the entire destitution is therefore one twelvth part or ten millions, requiring seven thousand ministers to make the supply equal to that of the United States.

This view shows you, dear brethren, the extent of the vineyard in which the providence of God calls you to labor. When, under his protecting care, you join the brethren in India, your little band will number 15 ministers of the gospel, one teacher and one printer. To a population nearly equal to that of the United States you are called to preach the gospel. For these 7,000 ministers are wanted; and the millions of the young are to be taught and trained up in the knowledge of the Lord. To supply their wants, millions of copies of the bible and religious tracts and books are to be translated, printed, and put into their hands. All the other missionaries in India have the same proportion of work. Truly may it be said, the harvest is plen-

teous but the laborers are few. But be not dismayed at the magnitude of the work. It shall all be accomplished, for the mouth of the Lord hath spoken it; and it will be perfected, by his blessing on the means he has appointed for that purpose.

1. To this great population you are called to preach the gospel, as God in his providence may give you ability. The letter of your commission requires this, and the bible is full of directions and encouragement to this important duty. "Preach the gospel, be constant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God. For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

2. But to preach the gospel to your present portion of this people, we have seen that 7,000 laborers are wanted. The question comes home to the church, and especially to you, dear brethren, as a part of her ministry, having the immediate oversight of the infant churches in these moral desolations, How is this number to be supplied? We need not take time to prove that they cannot be supplied by the church at home. The duty devolves on you, to use the appointed means to raise up qualified laborers from among themselves. In taking the charge of this great interest, you will be following the example of the apostles, and acting under the direction of divine authority. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed. And the things that thou hast heard of me, among many witnesses the same commit thou to faithful men who shall be able to teach others also. For this cause left I thee in Crete, that thou should set in order the things that are wanting and ordain elders in every city, as I had appointed thee." Such also is the practice of the church at home, in supporting young men for the ministry, in providing for their education in their preparatory and theological studies. To show the interest which the church feels on the subject of education, though her contributions in support of it are much less than they should be, the expenditure for the last two years was equal to that of her whole foreign missionary operations. Of her chosen and ablest men a number, equal to one half of her foreign missionaries, are set apart to direct the theological studies of the young men she is training for the ministry.

This great branch of your labors is second to no other, because it refers directly to the supply of the millions around you with the living preacher. This is not to disparage the preaching of the gospel, but to make it honorable and efficient, by bringing hundreds and thousands of those best qualified to engage in the same blessed work. To effect this grand object all the schools among the heathen, every plan of christian instruction for the young, must be subordinate and auxiliary. The great duty of teaching the truths of the gospel to the youth and children, is in perfect harmony with this great measure, and is indeed, the very means to be used to effect it.

In defining and explaining your labors in India, we must be careful to notice how different at first are your circumstances from those of the ministry at home. Here are churches with elders and members, christian parents, sabbath schools, bibles and religious publications. All these come in aid of the ministry at home; and all these are wanted among the heathen. But at the commencement of every mission, all these various agencies have to be performed by the missionary himself. The blessing of God on his labors will gradually bring to him the assistance of these blessed influences. But where there are no christian parents it devolves on him, as far as he is able, to teach the children the way of the Lord. Where boarding-schools are established, and the children brought into his family, it is his duty and his privilege, to train them up in the nurture and admonition of

the Lord; and the rich and varied language of the prophet applies to him, "Thou shalt teach the words of the Lord diligently to thy children, and thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Where common schools are established, he must take the oversight of them, there meet with the children, and teach to them the gospel. In short, his commission requires him to use every means, and to watch for opportunities, to bring divine truth and the knowledge of a Saviour's love, in contact with the minds of the youth and children. All the efforts thus made to teach and instruct them, have a direct bearing on the great work of raising up a native ministry for the heathen from among themselves. We know and rejoice in the truth, that God alone can change the heart; but the means of grace are of divine appointment, and must be used. "Precept must be upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little. In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

To meet the great object in view, every part of christian instruction must receive its due share of attention. Elementary schools are wanted, because in them multitudes of children will hear the truth, be made acquainted with the bible, and have impressed on their minds while young and unbiased, their lost and sinful state, and the way of recovery through the cross of Christ. These schools and boarding schools are wanted, to become nurseries for those of a higher order, in which the most promising youth may learn our language, receive the necessary instruction, and being thus prepared, may by the blessing of God, become ministers and teachers among their own people.

3. The other great primary measure for the evangelization of India, is the translating, printing, and circulating the word of God, and religious publications. To translate the Bible into the languages of India is a difficult work, requiring the best talents in the church, and much labor and patience by those engaged in this service. It is true that a good beginning has been made, by those first sent into the field; but careful revisions will for a long time be necessary, and the best translations are not to be expected, till learned and pious natives are prepared to engage in the work. The history of the English Bible, and the various efforts that were made before the present excellent translation was obtained, show the difficulty of the work, and give the best ground of encouragement to persevere till faithful translations are made. For the circulation of the Bible the duty is plain, the encouragement great, and the promise of the blessing sure. "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me. Faith cometh by hearing, and hearing by the word of God. Is not my word like a fire? saith the Lord; and like a hammer that breaketh the rock into pieces. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

This view of the work before you, shows how important each part is, in making known the great mystery of redeeming love to the millions of India. They are each comprehended in the divine commission, to preach the gospel to every creature,—to teach all nations,—and to witness for the Lord Jesus to the uttermost part of the earth. The preaching of the gospel to the old and to the young, although it may appear foolishness to men, is the divinely appointed agency for saving those who believe. For this purpose ministers and teachers are wanted, and the church is required

to see to this matter, both at home and in the foreign field; and rules and directions are given, for the qualifications and acquirements of all who are commissioned to preach the gospel. The word of God is the sword of the spirit; and the store house of divine truth. It contains directions for ministers and people. The message of mercy itself in all its fulness and freeness is contained therein; and therein is revealed all our hopes of holiness; of deliverance from sin, of immortality and eternal life. Just in proportion as it is possessed and read by any community, will be the strength and purity of their churches; and the history of past ages shows, that when the book of God is withheld and neglected, the purest churches will apostatize and fall from the truth. When these means are so closely united, when each is indispensable to sustain and promote the others, let no man try to separate them, or place them in opposition to each other, lest he be found wise above what is written.

It is quite evident that no single missionary is able to carry forward to the best advantage the various agencies which the wants of the heathen require. A division of labor is needed, as well as a union of counsels, a union of prayer, and of Christian fellowship. A concentrated effort is wanted, employing the various gifts and acquirements of the different missionaries and assistant missionaries. While the preaching of the gospel,—the different branches of Christian education,—the translating, printing, and circulating the bible, are conducted by all the brethren as a whole, their labors thus diversified and united will be more encouraging, and with the blessing of God more efficient, than if each of them had occupied a separate field.

A knowledge of the native language is required to enable you to labor with efficiency. This is indispensable for preaching the gospel,—for translating,—and for conversing with the children in the elementary schools. This is useful, but not indispensable, to those who have the charge of the higher seminaries; and as the mission enlarges, some of the missionaries might be employed in this branch of labor without it. But in the present state of the missions in India, it is necessary that all the missionaries learn the native language most spoken at the missions respectively. You will, therefore, dear brethren, make this your first labor, and let your energies at first be chiefly engaged with it. Think not that the time thus bestowed is lost; your future usefulness will be abundantly promoted, by being able to speak to those around you in their own tongue.

Your duties, christian sisters, in this work of love and mercy, are neither few nor unimportant. It is only necessary to enumerate the different parts of the missionary work, to see in how many ways you can render assistance. Your labor will be specially required to assist in raising from the dust the despised and degraded heathen female. The education and christian instruction of the female children, from the infant school to the higher seminaries, will in a great measure belong to you; and thus at once will the best hopes of one half of the rising generation be dependent on your care. In this benevolent employment every elevated motive will give you strength and encouragement—compassion for your poor benighted sisters—love to the millions of their children, growing up under all the heartless and sinful influences of a debasing and polluting idolatry—above all, a desire to promote the glory of the Saviour. His gospel has bestowed on you the highest privileges; and his gospel will bestow the same blessings upon them. Faint not, therefore, nor grow weary in this well-doing. Sink not under discouragements, but look for strength to him who has said, that as thy day so shall thy strength be.

The Executive Committee have established Furruckhabad and the adjacent country as a third mission in North India. Messrs. Rankin and M'Auley, and the brethren now at Futtegurh are assigned to this mission. When you reach this field of labor, you and the brethren there, will decide on your place of residence. Where so many places are destitute,

the selection of a mission station is a solemn matter. Let it be accompanied with fasting and prayer for the divine direction. Miss Vanderveer is also assigned to this mission. In the flourishing boarding-school at Futtegurh, her services will be at once required. The fifty female children there will greatly rejoice, and we trust, be benefited by her coming.

Mr. Owen for the present is assigned to the mission at Allahabad. Whether that city, or Lucknow in the kingdom of Oude, or some other of the large cities in the vicinity will be the best designation for his permenant labors, must, in a great measure, depend on the providence of God. There will be time enough to obtain the best information on the subject, before he need leave the brethren at Allahabad, should it be deemed best that he leave them at all.

All who have closely examined the subject of Foreign Missions will find, as all who have engaged in it have found, that it requires the most painful sacrifices to commence it, and much labor and faith and patience to carry it forward. Much romance and misconception have existed in regard to it. Pictures of fancy, and creations of the imagination, have taken the place of the stern and sober reality. It has been supposed that there crowded millions would welcome the arrival of the missionaries, and with eager footsteps hasten to hear their instructions. That they would be esteemed and honored for the good news, and the great and glorious truths their message contains. But far different is the sober truth. You, dear brethren, know already what it is to part with father and mother, brothers and sisters, and other endeared relations and friends. This trial meets you at the threshold; it is solemn reality, sinking deep into the very soul, and containing much of the bitterness of death itself. When you reach the people, for whose benefit you have devoted your lives, you will find that they care neither for you nor for the message you bring. The lowest as well as the highest castes among them despise you, and count your presence unclean; and the miserable outcasts, sunk below all others, and cast out as polluted, pride themselves, that a class still more the objects of detestation exist beneath them, and that is the Christians. After much patient study you will be able, though at first with a stammering tongue, to tell them of Jesus and the forgiveness of sins. But still they care not for you; they have a religion suited to the depraved human heart; they have grown up under it, all their thoughts and desires are embodied in it, and it forms, in fact, a great part of their very existence. They come not to hear you; you must go to them, and on the highways, in the bazars, before their temples, at their great melas, or under the shade of their village trees, talk to them, reason with them, distribute bibles and tracts, or preach to them according as the circumstances may be.

But, dear friends, although this is but a part of the truth, yet were it all told, there are considerations on the other hand, which far outweigh the whole. If you are called to part with those dear to you as life itself, it is in obedience with the command of the Saviour. The terms of discipleship mention this very trial, "He that loveth father and mother more than me, is not worthy of me: he that loveth son or daughter more than me is not worthy of me." If faith and patience are needed, these graces are the fruits of his purchase, and the Holy Ghost has them in rich abundance to bestow. If the poor benighted heathen are averse to all that is good, sunk in ignorance, degradation and sin, the gospel is the remedy for all their woes; and however in their blindness they may despise you, the blessing of God upon your labors will bring them to sit down at the feet of Jesus, clothed and in their right mind. Then, dear brethren, when you welcome to the family of Christ, those who have been redeemed by his blessing on your labors, when you sit down with them at the table of the Lord, you will forget every trial, and every tribulation, and rejoice in such displays of Redeeming love. How glorious is the gospel of the Lord Jesus! thus to elevate the poor debased idolaters of

India, and other degraded, sinful heathen tribes, to the highest privileges of his people. In view of such stupendous displays of grace, it is no wonder that the angels rejoice over every sinner that repenteth, and that we find a multitude of the heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men.

It only remains, dear brethren, for the Executive Committee to bid you an affectionate farewell Go in the strength of the Lord, and may grace, mercy, and peace be with you; and may the consolations of the Holy Ghost sustain and encourage your hearts, and his blessing rest upon your labors in trying to save those who are ready to perish. That you may be partakers of all these blessings, will be our constant prayer; and fear not that you will be forgotten at a throne of grace by the people of God at home. But look beyond all these, and rest your hopes on him who has promised to be with you to the uttermost parts of the earth.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Urgent Need of Larger Funds.

In the Annua Report of the Board to the General Assembly in May last, a full exposition of our Foreign Missionary operations was laid before the churches. It appeared from that report that unless there was an increase of funds, this great work must go backward. The General Assembly in strong language, and with entire unanimity of feeling, encouraged the Board to go forward. They even addressed a letter to the churches, calling on them to sustain a cause so dear to the heart of every christian. It is proper that the churches should know that the enterprize is suffering for want of funds. The Executive Committee are aware, that this is not the best season of the year to expect large contributions. They know, also, that the low price of the produce of the farm makes it more difficult for the friends of the cause in the country to meet the wants of the Board. Under these circumstances, an increased spirit of self-denial is required on the part of those who have sustained the cause thus far. It is a painful consideration that so few are willing to do any thing for the spiritual welfare of the benighted heathen. If all the members of the church were to engage in this work, it would be an improper use of terms to speak of self-denial at all. The sum wanted would be but three fourths of a cent a week to each member in the communion of the church! If the female members alone were to take the support of the cause into their own hands, by the exercise of the most trifling economy, they could sustain it and carry it above every difficulty. Where is the christian female in the whole length and breadth of the land, who could not, hard as the times are, and scarce as money is, by a little frugality and industry save one or two cents a week, to raise from degradation the poor degraded heathen female to send to them that gospel which has done so much for females in christian lands? The want of means to sustain this branch of the cause of Christ will not bear examination; and at the day of judgment no one will think of pleading it as an excuse.

On this subject, the Executive Committee are at a loss what to say.

They can only act on the presumption that the members of the church are, on the whole, disposed to do their duty. This feeling of reliance upon the churches they would desire to cherish; and although the advance of missionary feeling has been slow, they are unwilling to believe it has reached its highest limit. But existing circumstances are against this belief. It is most painful to have to state that applications from young brethren, just finishing their course in the Seminaries, have been suspended till the Committee would see what the churches design to do. We have, therefore, reached the point from which with our present means we cannot advance a single step.

But even this is not the worst; we are not even retaining the ground already occupied. To sustain existing missions, and send out the laborers now waiting, seventy-five thousand dollars will be wanted for the year. From the 1st May to the 1st Sept., one third of the year has elapsed, and yet till the 15th August, (when this statement goes to the press,) but 15,500 dollars have been received. Six laborers, three of them ministers of the gospel, have just sailed for India; and such has been the state of the funds that the Committee have been compelled to send with them for their support and that of the missionaries already in that field—two thousand dollars less than the proper sum. For the deeply interesting mission to Africa, we have been unable to make any provision; and the best season for the sailing of the brethren has almost come. Another missionary for Siam, to join the Rev. Mr. Buell, who has gone alone to that important field, ought to be immediately sent out, together with the native teacher to the Chinese mission; and we see no way at present to send these brethren out, but on individual responsibility.

These facts are full of painful interest. No appeals from the Committee could add to their solemnity. Without further remarks, therefore, we submit these statements to the consideration of every friend of missions in our beloved church.

Mission Rooms, New-York, August 15th, 1840.

Departure of Missionaries.

The Rev. Messrs. Wm. H. McAuley of the presbytery of New Brunswick, John C. Rankin of the presbytery of Orange, and Joseph Owen of the presbytery of Bedford, with Mrs. McAuley, Mrs. Rankin and Miss Vanderveer, embarked at Boston for Calcutta, in the bark Eugene, Captain Whitney, on the 5th of last month.

Mr. M'Auley is from Alabama, Mr. Rankin from North Carolina, and Mr. Owen from New-York. Mrs. M'Auley, Mrs. Rankin and Miss Vanderveer are from Kingston, New-Jersey.

Their Instructions, delivered in the Scotch Presbyterian Church of this city, on the 12th of July, are inserted in our present number. Public meetings were also held at Kingston, N. J., and at Bedford, N. Y.

A number of friends and relatives accompanied them to Boston; among whom were the Rev. David Comfort, the father of Mrs. Rankin, Rev. Lewis Bond, brother-in-law of Miss Vanderveer, and the Rev. Jacob Green, who has long sustained the relation of a father to Mr. Owen. The morning of their departure was spent in prayer. It was a season of

refreshment and encouragement to all who were present. We trust these brethren, and all the missionaries among the heathen, will be remembered often and fervently by the people of God, at a throne of grace.

General Agent.

It will be seen by the following extracts from the Minutes of the Executive Committee, that the Rev. Dr. John Breckinridge has resigned the appointment of General Agent of the Board:

A communication was read of July 15, from the Rev. John Breckinridge, D. D., resigning his office of General Agent of the Board; whereupon it was—

Resolved, That this Committee express an unabated regard for Dr. Breckinridge, and sincere regret that circumstances make it necessary for him to leave the service of the Board.

Illustrations of Idolatry.

AVATARS OF THE HINDU GOD VISHNU.

The Hindus suppose that one of their deities has appeared at ten different periods. Their appearances they call Avatars. It was Vishnu, in his character as Preserver, who appeared there ten times in order to work some deliverance.

The figures of these ten Avatars are given in the Engraving, on the next page, as they are found in Hindu paintings and images. These figures are adorned with coronets, jewels, necklaces, garlands, mantels, and bracelets; and have in their hands, which are sometimes two, and sometimes four, some weapon or instrument meant to show the purpose for which Vishnu appeared.

In the first Avatar, Vishnu is represented as issuing from the body of a fish, in order to preserve in an ark a devout person with his family consisting of seven others, and accompanied by pairs of the various animals, from a flood by which all the wicked were destroyed—a representation derived, probably, from traditionary accounts of the deluge.

In the second Avatar, Vishnu is seen supported on a tortoise, because in the shape of a tortoise he sustained the earth on his back, when the gods churned the sea, and made it cast up things which it had swallowed.

In the third Avatar, Vishnu is represented with the head of a boar, because in the form of that animal he drew up with his tusks, the earth which had been sunk beneath the ocean.

Vishnu, in his fourth appearance as, half man, half lion, subdued a band of giants, who had conquered the earth, and even edthroned Indra, the king of heaven.

His fifth appearance was as a dwarf. He approached Bali, an earthly king, who had acquired supernatural powers and threatened the conquest of the celestial regions, and sought from him merely the ground he could pass over in three steps. Having obtained this small boon, he resumed his natural dimensions, and placed one foot on the earth and the other in heaven. A third then projected from his belly, for which Bali was unable to furnish a place, and was obliged to atone for this failure by descending to the world beneath.

The sixth and seventh Avatars were to deliver the world from successive monsters and giants.

The eighth is that of Krishnu, on which the Hindu writers most fondly dwell. He vanquished the giant Kungsu, and is described as a powerful sovereign and formidable warrior. But it is his licentiousness, which knew no bounds, that has made his name and exploits so famous in India.

In the ninth Avatar, Vishnu assumed the form of Buhd, the author of a rival creed

Donations in July.

SYNOD OF ALBANY. *Pby. of Albany.*

Ballston Spa. N. Y. Presb. ch. mo. con. 30,00

SYNOD OF N. Y. *Pby. of Hudson.*

Goodwill, N. Y. Presb. ch. Mary Faulkner, 5; Goshen, N. Y. Presb. ch. an. coll. for sup. Rev. James Wilson in N. India, 102; addl. Mrs. J. C. Wallace, 3; F. Denton, 2. 112,00

Pby. of Bedford.

Bedford, N. Y. Presb. ch. Farewell meeting with Rev Joseph Owen, coll. 54 01, to be approp. by Mr. Owen. Note. Mr. Owen has requested that this amt. be expended in purchasing Philosophical Apparatus for School at Allahabad. do. mo. con. 8,87; do. do. 5,94. 71,22

2nd Pby. of L. Island.

Hempstead, L. I. Presb. ch. mo. con. 34,38

Pby. of New York.

New York, Duane st. ch. 'D. L.' 100, 'Miss P.' 50, less 70 erroneously reported before, bal. 80; mo. con. May, 9, 10; do. June, 9,66; do. July, 10,85; 1st Presb. ch. mo. con. July, 50,31; 8th Presb. ch. mo. con. 30; Brooklyn, N. Y. 1st Presb. ch. mo. con. 55. 244,92

2nd Pby. of New-York.

New York Scotch Presb. ch. mo. con. July, 47; Jno. Ferguson, 50; Canal st. ch. 'a member,' 25. 122,00

SYNOD OF N. J. *Pby. of Elizabethtown.*

Basking Ridge, N. J. Presb. ch. mo. con. 11,06

Pby. of N. Brunswick.

Freehold, N. J. Village ch. ann. coll. to Apl. 1840, 36; do. 1st Presb. ch. 'a lady,' 10; Sab. Sch. N. J. fr. Jno. Miller, 1; Kingston, N. J. Rocky Hill, mo. con. 10; do. Dorcas Soc. 3,50; Ladies Miss. Soc. Landing Road, con. with Presb. ch. Bound Brook, N. J. constitute RICHARD FIELD GILES, l. m. 30; N. Brunswick, N. J. 1st Presb. ch. mo. con. 22. 112,50

SYNOD OF PHILA. *Pby. of Phila.*

Phila. 2nd Presb. ch. mo. con. 18,61

Pby. of New Castle.

Head of Christiana, Del. Presb. ch. 20; Marietta Presb. ch. Pa. add. 1; Wrightsville, do. Pa. 3,13; Grove do. Pa. 71,62; Waynesburg, do. Pa. in part, 45,15. 140,90

Pby. of Baltimore.

Balt. Md. 4th Presb. ch. 100,00

Pby. of Carlisle.

Emmitsburg, Md. Jno. Stewart. 8,00

Pby. of Huntingdon.

Shavers cr. Presb. ch. Pa. 34,62

Pby. of Northumberland.

Chillesquaque, Pa. Fem. Miss. Soc. 10; Bloomsburg, Pa. do. 15,25. 25,25

SYNOD OF PITTSBURG. *Pby. of Redstone.*

Somerset Presb. ch Pa. 26; less disc. 2,07; bal. 24,93; Rehoboth and Round Hill Presb. ch. Pa. 50; Tent and Geo. cr. do. Pa. La. Sew. Soc. con. ANDREW OLYPHANT, l. m. 50. 124,93

Pby. of Washington.

Upper Buffalo, Presb. ch. Pa. 30,00

Pby. of Ohio.

Pipetown Sab. Sch. Pa. 2; Sewickley Presb. ch. Pa. 10; Alleghany, Pa. 1st Presb. ch. 87; do. Sab. Sch. No. 1 in part for 4 yrs. sup. 2 heathen children in N. India, 35; do. Fem. Miss. Soc. in part of ann. coll. 23; do. Alex. Semple in part sup. 3rd yr. *Martin Semple* in N. India, 10. 167,00

Pby. of Alleghany.

Concord and Muddy cr. Presb. ch. Pa.

Pby. of New Lisbon.

New Lisbon, Presb. ch. O.

SYNOD OF OHIO. *Pby. of Columbus.*

Mt. Pleasant Presb. ch O.

SYNOD OF VA. *Pby of Lexington.*

Union in Augusta, Va. Semi-centenary coll. Presb. ch. 94; Augusta, Presb. ch. Va. do. 56,70. 15

CENTRAL BOARD OF FOR. MISS.

Cash pr. S. Winfree, Tr. 1000, of wh. 76,52 for Mission House (see below,) and 1 for Missy. Chronicle, Bal. 21

SYNOD OF REF. PRESB. CH.

Cash for Gen. exp. 200; printing, 100; education, 125. pr. Thos. Cummings, Tr. 42

SEMINARIES AND COLLEGES.

Princeton, N. J. Nassau Hall, For. Miss. Soc. 21; Theol. Semy. Prof. and students, 22. 4

ASSOCIATIONS.

Reed and Lowrie asso. Phila. for School at Allahabad, 150; do. for School at Lodiana, 150. 30

MISCELLANEOUS.

Springfield, N. Y. Robt. Ormiston, 5; New York, 'J. H.' 10; Agnew's Mills, Venango co. Pa. pr. J. Junken, 2,50; Centre Presb. ch. Benev. Soc. 14; Ladies of do. 4,50. 3

Total $855

Received for the Mission House.

Amt. from Chronicle for July, 205
Prince Edward C. H. Va.—Sampson,
N. York, 8th Presb. ch. in part. 10
Salem and Ebenezer, Presb. ch. Te.
Petersburg, Presb. ch. Va. 15
Centre Presb. ch. N. C. 1
Waynesburg and Tinkling spring, Presb. ch. 8
Fredericksburg, Va. Presb. ch. 2
Staunton, Va. Presb ch. 6
Nottoway Co. Va. Presb. ch. 20
Richmond, Va 1st Presb. ch. 21
Butler co. Pa. J. Lowrie, 1
Phila. member of 7th Presb. ch. 1
S. Salem, N. Y. Presb. ch. in part.

$376

Note. The following sums have been reported received by the Rev. Alex. Van Court, not previously acknowledged.

SYNOD OF TENN. *Pby. of Nashville.*

Gallatin, Te. Presb. ch. 21,50; Nashville, Te. mo. con. (in addition to 100 previously paid to Dr. Breckinridge) 152,36. 17

Pby. of W. Tenn.

Zion Presb. ch. Maury co. Te. additional, 6; Bethesda, Presb. ch. Te. 25,19. 3

Pby. of Holston.

Rogersville, Te. Presb. ch. 1

Pby. of Western District.

Brownsville, Te. additional, 1; Zion, Trenton and Shiloh Presb. chs. Te. 87 cts.

LEGACIES.

Flavel Frierson, decd. Maury co. Te. by his Exe. Saml. Armstrong, in part, for Missions in China. 40

$93

THE

FOREIGN MISSIONARY CHRONICLE.

VOL. VIII. OCTOBER, 1840. No. 10.

Religious Missions.

ON MISSIONS TO SPREAD RELIGION.

BY JAMES DOUGLAS, ESQ. OF CAVERS.

(*Concluded from page* 263.)

Protestant missions are only in their commencement, therefore we have not the means to judge fairly of their success. Success in missions also must be distinguished into two kinds; the gaining nominal, and the making real converts. We may compare the success of the Gospel abroad with its results at home. The promised results are great and unconfined; the real results comparatively small and limited. Multitudes of nominal Christians in our land, pay just as much regard to the precepts of the Gospel, in all the real business of life, as they do to the injunctions of the Koran. If we number those who are really living under the influence of the Gospel, success in proportion to the number of those who proclaim it may be found to be fully as great abroad as at home. Each missionary effort will be found to have had nearly as much success, and of the same kind and value, as they originally proposed to themselves.

The success of the Jesuits cannot be compared to that of any Protestant mission. Their aim was entirely different. What they asked of their converts, was not so much to embrace opinions, as to submit to rites; and if they became outwardly Christian, they hoped partly to influence them, and still more their children, whose training would necessarily be placed in their hands. They attempted, and they succeeded in gaining the consideration, and in some degree the favor of the higher classes, for their European attainments, by their politic habits of insinuation. It was not for their interest that the higher classes should become immediate converts. Whilst these retained their ancient superstition, they could afford the Jesuits a more effectual protection. As soon as the more powerful left their ancient belief, instead of helps they become hinderances to the mission, by the jealousies which they inspired as the natural heads of a new and rising sect. Thus the influence which the Jesuits had acquired amongst the wise and powerful, and which had forwarded their cause at first, contributed to overthrow it; for the political dexterity which had gained them friends necessarily raised up to them enemies in a still greater proportion. We cannot on the whole, regret that the attempts of the Jesuits were not more successful. The experiment of Christianing Paganism had already been attempted, on a large scale, in the Roman empire, under the successors of Constantine; and the result was, as Mr. Coleridge justly expresses it, "Paganized Christianity." The success of the Jesuits in China would have ended in attaching a new load of Pagan opinions and observances to that degenerate form of Christianity, which was already laboring under an intolerable burden of them.

The Dutch, the lowest in character, perhaps, of Protestant missions, appeared to have that measure of success which

they aimed at. Numbers, under their routine of superficial teaching, assumed the outward form of Christianity, which was all that could reasonably have been expected from their efforts. In many later instances the success has been beyond the means employed. The distinguished abilities of Dr. Carey succeeded beyond all reasonable expectation in the translation of the Scriptures into the languages of the east. The education conferred by the Serampore missionaries, by means of the circle of schools under their superintendence, was superior in kind to the education given to European children in the same condition in life, and was more favorably received by the natives, though there was a natural want of perseverance on their part, in availing themselves of the benefit to the utmost.

It is more difficult to judge both with respect to the number of converts and the influence which Christianity exercises over their lives. Neither at home nor abroad, at this present moment, have we reason to suppose that Christianity is enjoying a season of spiritual prosperity. It is rather a time of outward progression than of internal renovation; and a review of what has been done, both here and in distant countries, may more wisely lead us to place our trust in the divine arm, which will never desert his own cause, than to form any very lofty and exaggerated notions of our present acquisitions. In some instances we have the encouragement to perceive that the success is far beyond the means. Amiable as the character was, and great as were the talents, of Henry Martyn, they are not sufficient to account for the striking and lasting impression which he produced on the Persians; and his short residence in Persia produced more fruit than a long life might have done, even with many prosperous circumstances attending it. Those who are last and least upon the missionary field have yet made a beginning; they have got what Archimedes required in order to move the world, a place where to stand and to erect their moral machinery, some influence over the ntiave mind, and increased facilities for introducing new improvements and additional laborers from Europe.

Success in general will be proportioned to the means employed, and the efficacy of the means will depend upon the method of using them. The first efforts in all undertakings must be expected to be merely tentative. Resources are few, and there is a want of experience, in order to employ the scanty means to the uttermost. What was defective in the commencement is often unnecessarily prolonged, from the dislike of change; and the very proposal of improvements often appears to imply the censure of previous mismanagement.

In most instances it is the governed who force improvements upon their governors; but in religious enterprizes the contributors are too well satisfied with having paid their subscriptions to give themselves any farther trouble or thought as to the mode in which these contributions are expended.—Yet on no subject is thought more required. The first requisite to lasting success is to act upon a system, and to be provided with a plan. Circumstances must modify that plan; but they who act upon a large scale, and through a considerable tract of time, will at last modify circumstances to their own purposes, and ultimately turn what might seem hinderances into helps.

The first object is to understand the nature of the country and of the people on whom a missionary society is intended to operate. The Americans afford excellent examples of missionary pioneers, previously exploring the country in which they intend to settle; weighing the advantages and the obstacles which present themselves, exhibiting a rare union of prudence and determination, and, whilst strictly acting up to their own principles, succeeding, at least for a time, in conciliating the minds of others; though it is not to be expected that this transient favor can last long, for it must be dissipated by the first success on the part of the foreign missionaries. These missionary travels are of double service, creating and deepening an interest at home, which is the true way to enlarge the resources

of missionary operations, and at the same time discovering how these resources are to be best economized, by preventing fruitless expenditure, and by pointing out and discovering the true points of attack by which the country to be entered is assailable. Those, however, who have done such service as explorers, should continue their good offices as superintendents; and in many cases there might be an advantage in separating between the council and the executive, between those who laid down the plan and were watching the progress of its being carried into execution, and those who were filling up the outline, and engaged in the details. Many reports and evil surmises will arise against missionaries, which, being engaged in more important occupations, they little hear of and less heed, and which, even if they were desirous to do so, they could ill ward off; but these might easily be removed by one who was friendly to the mission, and yet not a party implicated in each of its transactions.

If a physician in Mohammedan countries should make the first survey, and propose the original plan, by his influence with the governors he would obtain a more favorable opening for a missionary enterprize, and then watch over its prosperity, without being identified with all its proceedings. He would also have greater facilities, by the access which his profession gives him, both to governors and families of influence, to secure and extend favor and assistance from the ruling powers, and to remove the more speedily any obstacles or stumbling blocks that might be cast in the way. The employment of physicians as missionaries, which has only very lately and very partially been practised, has been attended, on the limited scale on which it has been tried, with yet happier results than could reasonably have been anticipated. It has opened a new fountain of humanity in the hard and selfish breasts of distant nations, to see the strange spectacle of a man, in imitation of his Saviour, "going about doing good," and healing the sick. Those who are insensible to the diseases of the mind, feel with sufficient acuteness the sufferings of their bodies; and though missionaries may complain of the want of listeners, a missionary physician has no reason to complain of the want of patients; nor has he reason to lament the want of success in treating the cases that are submitted to him. The healing art transported to a distance appears to assume new powers, and the reason is plain. Here medicine has to contend with inveterate debility, and can only hope by the most successful treatment, to prolong a sickly existence. There the most rigorous life has already swept away those who were not possessed of the stamina of a vigorous constitution, and the physician has chiefly to attend to the cases where nature is ready to second his efforts, where disease is not inveterate, but accidental; not to mention, that our usual remedies come to distant lands with the advantage of new discoveries, and seem to resume the efficacy which they possessed when first invented, and before the body, like that of Mithridates, seasoned to drugs, and therefore blunted to their operation, had lost the sensibility which it possesses on their first and hitherto untried exhibition. Novelty also greatly augments the power of not the least potent of medicines, faith and hope.

What interest would the residence of an intelligent physician possess at Jerusalem; of one who was a physician indeed in the largest sense of the term, and wise in the knowledge of nature? We need such a commentator even for the Scriptures, an intelligent and resident spectator, to view and to record again the same natural appearances which were viewed by the sacred writers of old, that we may stand again in their position, see anew the same objects, and affix the same significance to their terms. What a benefactor he might be to the weary and superstitious pilgrims from distant lands, who might return home with prolonged life, and carrying with them the words of that life which will never end. The Moslems despise the Franks, but not the Frank physician. The caliphs themselves owed much of their fame

and their intelligence to the Nazarene doctors, who communicated to them not only the art of healing, but much of the various knowledge of the Greeks. A Frank traveller is suspected; he is certainly seeking for hidden treasure. But a physician proceeding on the same path is reverenced; he is a benefactor, not a spoiler; he is culling simples to form some potent elixir; he has adopted the nobler part of the wonder-working art, not the secret of finding or making gold, but the mystery of prolonging life.

As the physician enables the missionary to gain immediate access to the hearts both of the young and the old, so the teacher, with the approbation of many who are unaware of the changes which he must introduce, is enabled to cut off the sources of error, and to implant the seeds of truth. Why is it that the present generation of idolaters still believe in their monstrous idols? It is because they have been educated to do so. All these superstitions are attached to the past, and have no other root in the present than what custom and education give them. They already exhibit the symptoms of decay, even with the Pagan education in their favor. An education founded on facts, even though it were not grounded on Christian principles, would unfasten the slight and relaxing hold which they yet retain over the minds of the multitude, and would speedily accelerate their destruction. It is a great improvement which is beginning to be introduced into education, the uniting the acquisition of reading and writing with the practice of some of the manual arts. By this no time is lost, and health is promoted.

The first of all the arts, and applicable to every condition of society, is the cultivation of the ground. How much would a few simple rules and improved practices alter the external comforts of the tribes amongst whom missionaries are laboring, whilst the improvement of the mind would proceed more rapidly along with the amelioration of their outward condition, and the more abundant supply of their temporal wants. The teacher, also, who is endeavoring to infuse common elementary knowledge into the minds of the young, has the best practice for obtaining that plainness of speech and simplicity of illustration, which will convey, in a tongue unused to express them, the truths of the Gospel to those who are no longer young, but whose minds are still in the state of infancy, retaining the weakness of childhood without its pliancy.

The introducing agriculture, and the other manual arts into missionary establishments, would remedy one difficulty which frequently presents itself in affording employment and maintenance for new converts, who, in quitting their former creed, are often cut off from society and the means of existence, and in this way, without a new opening to enable them to provide for their own living, must become a burden and a discredit to the new society with which they have become connected. The amelioration of the soil around missionary stations, and improved methods of culture, would be attended with manifold advantages; it would give a visible reply to the objections of the most sceptical, of what use are missionaries. It would afford food and employment to those who are in temporary want of both, till new outlets could be found for the new converts, either from the ceasing of persecution against them, or from placing them in situations where their recent change does not excite the same enmity; and it would form a little colony, where Christian habits and Christian maxims prevailed, a moral oasis in the midst of the heathen wilderness. How great a change, in many missionary stations, would even an acquaintance with the best method of irrigation produce? There is sunshine to ripen any produce; all that is required is moisture, and the rock is as ready at the hand of art as at the rod of the prophet, to yield its secret treasures of waters, and to spread as it flows over the sand a profusion of fruits and flowers. It was owing to this art that the Arab dominion in Spain owed much of its prosperity and glory. The children of the desert, in their own burning regions, had been taught the econ-

omy of water; the same skill which produced a wretched garden in the Sahara, created a paradise in Spain; and to directing the streams which were descending from the snows of the Alpuxaras, we owe these magic wonders which Madame de Stael could never hear of without her pulse beating faster, "Les orangers du royaume de Greade, et les citronniers des rois Maures."

The employment of a few religious artisans, whilst they would tend greatly to the success of a mission, and to its speedier taking root in the soil to which it was transplanted, would, if they were possessed of a missionary spirit, add little to the expenditure. A gardener or practical agriculturist might be expected to do more than maintain himself; a physician, though so important to the mission, might also, in many instances, detract but little from the funds. These, however, are minor considerations; for a somewhat liberal expenditure, if judicious, is the end of the wisest economy.

A source both of economy and power is to concentrate the efforts that are made; it may present a more imposing appearance to have a number of stations dotted about in all parts of the world; but we have the example of the apostles, that the first object is to establish a Church, to collect a number of believers, and to form them into a new centre, whence the truth may emanate in every direction around. In war nothing is so frequently fruitless as a victory, and it is the highest art of a commander to improve it to the utmost. In missionary efforts, success might be almost as fruitless, if advantage were not taken of it to the fullest extent, by bringing up additional resources, and completely occupying the ground that was gained. The fate of a battle often depends upon the reserve. One or two additional laborers on the missionary field might often terminate a long series of disappointments by a prosperous result. A little missionary colony would at once transplant Christianity into the region proposed to be ultimately occupied, and the children of the agriculturist or the artisan might form the missionaries of future years, inured to the climate, habituated to the mode of life and thought, and speaking the language with native facility.—When a single missionary goes amongst a multitude of heathen, he has the whole tide of sympathy against the sentiments which he endeavors to introduce; the case is reversed when the heathen youth is brought to the missionary settlement, and placed under the social influence of Christianity and civilization. A small missionary colony would at once commence a Christian Church; it would immediately become sacred ground, "a place where prayer is wont to be made," and where He who answers prayer would interfere on their behalf, and would abundantly grant their requests.

The missionaries are availing themselves, with much intelligence and activity, of that instrument which is changing the world—the press. The Reformation was occasioned by tracts; and all other changes since, both religious and political, have been indebted to those swift and efficacious messengers, which, like the winged Hermes of the ancients, glide without impediment over land and sea. The operations of the Tract Society are one of the wonders of our times. Their little works are showered down upon every shore, if not quite as eloquent as the words of Ulysses, yet, like his, they fall thick as the winter snows, and no barrier has yet been found that can effectually repress the effect of these missiles. There is no tongue or speech in which their voice is not heard, nor does there seem any limit to their operations, except that which circumscribes all human endeavors, the "alter terminus hærens," the limitation of funds.

Another great instrument for diffusing civilization and Christianity, is the spread of the English tongue. It is to be regretted that many natives are more anxious to learn English than the missionaries are to teach them, from the fear it appears, by some missionary accounts, that these natives when instructed, would only employ their knowledge of English in the pursuit of gain. It might probably

so happen in several instances at first; but the demand for those who have a superficial acquaintance with English is not unlimited, the market would soon be supplied, and the premium lowered. Then the advantages of teaching English would remain when the disadvantages were removed. The Romans understood the art of governing rather better than the English, and met the desire of the provincials to be instructed in the Roman tongue. With them it might be matter of amusement, not of scorn or rejection, that even remote barbarians, had some aspirations after Italian refinement or Grecian eloquence:

De conducendo rhetore jam loquitur Thule.

Still remoter regions from Rome than the farther Thule are now desirous of an acquaintance with English, and, if the English were wise, would be encouraged in this attainment, for with the spread of their language they would extend their glory and their commerce.

The true end of missionary societies, it must never be lost sight of, is to raise up native teachers and preachers. Until this point be gained, the foreign missionaries must address the natives "with stammering lips, and another tongue;" for though the words may be native, the idiom is sure to be foreign; and the missionaries will certainly continne to think in English, even when they are pronouncing the words of another language. This plain and obvious truth does not seem to have hitherto been sufficiently considered. Yet to perceive the difficulty, we have only to imagine a number of French apostles endeavoring, in broken English, to recall a heathen multitude of Britons to a sense of solemnity, and trying to infuse into their minds, through so distorting a medium, some knowledge of the truths of the Gospel. The actual engagement of a certain number of native teachers may serve indeed as an excuse, but not as a complete justification, for this important and obvious principle not having been carried more fully into effect.

The employment of well-educated native preachers supposes, in some degree, the erection of higher schools and colleges, and therefore presents the difficulty of finding sufficient funds and suitable teachers. But the employment of native teachers is itself a source of economy, tending to diminish the number, and of course the expenditure, of European laborers, whilst it would increase the efficiency of those who are actually sent. And the knowledge to be taught must in the first place be elementary, and suitable teachers for the elements might readily be found. The Kirk of Scotland affords a good example of scholastic instruction; the Church of England possesses a college on a large and liberal scale; and the plan of Serampore was marked by great ingenuity and intelligence. What is desirable is, that these beginnings should be pursued and extended; and that other denominations should make equal efforts for training up a body of native missionaries, possessed of the acquirements of Europe, and having greater opportunities than Europeans can possibly obtain, of familiar intercourse and ready sympathy amongst their own countrymen.

But if missionary societies do not raise up native teachers in abundance, without any one's instruction or assistance, native heretics will rise up of themselves. Light and darkness are intermingling together, and new and foreign opinions, from casual intercourse with Europeans, will combine with old prejudices, and produce a new set of errors.—Thus Gnosticism arose from the first dawn of Christianity in the East; and thus Manes united the Persian doctrine with the true principles and the purer tenets of Revelation. Thus the Sikhs in India have remodelled the opinions of the Hindus, in part, upon the more warlike creed of their Moslem conquerors, and have adopted the half of the Moslem religion, which consists of the Koran and the sword, rejecting the Koran, but worshipping the "All-Steel." The overflow of the English race from either side of the Atlantic would augment the confusion and destruction of the ancient systems, alike by their profligacy or

their piety; even the outcasts, throwing contempt upon the idols, prepare the way for the reception of a new system of belief; for in many instances the native savages only wait for an example of their idols being despised with impunity, to cast them aside, and amid the superiority of that Power which has instructed the white strangers in so many arts of which they themselves are ignorant. The enterprize and rivalry of Europeans naturally tend to embroil the most distant nations in their quarrels, and shake the thrones of the native princes, already crumbling from their antiquity. Every new invention shortens the period which will make the whole world European; and considering the only human means, steam alone has brought us a hundred years nearer to the conversion of the world.

The advantages of missions are obvious, both to those who send missionaries and to those who receive them. The contributors to missions have the double advantage both of saving and giving. Every step of progress that the world has made from the lowest scale of barbarism, is by saving; by preferring the future to the present; by making the acquisition of the day go farther than the day itself; and by rendering the surplus of the gain of the former generation a bequest to the generation which is to succeed it. But this noble attainment often proceeds from an unworthy cause. The love of money often injures the individual as much as it benefits the species. In giving to missionary societies, the saving is not only profitable, but the motive is generous and ennobling. It solves the question of, Who is our neighbor, in the manner pointed out by the Saviour, and brings into a nearness of affection those who are distant in place. It restores the dormant affinity of our common species, and embraces the whole family of man in a new and still more elevated brotherhood. Some objects chiefly warm the affections, and others enlighten the understanding; but the cause of missions at once accomplishes both. The laborer who, from his hard earnings, spares a portion for the greater spiritual need of that distant brother whom he never saw, not only feels his heart warmed toward him he intends to benefit, but listens with an interest, unfelt before, to all the information he may receive concerning him. Curiosity becomes a loftier feeling, which exists after novelty is ended; and the head and the heart are alike actively employed in devising means to ameliorate the most distant tribes of the family of man, and in affording the resources which are to carry these plans into execution. If missionary efforts were attended with no other advantage, the benefits they confer upon the contributors were well worth all the sums that have been expended upon them. But they are "twice blessed." Every step abroad is also an advantage, even if the mission should proceed no farther. The mere employment of a physician, the diseases that he removes, and the gratitude that he excites, were sufficient reward for any expense attending his mission. Every step in education well recompenses the trouble and expenditure attending it. Every communication of knowledge, even if it should stop short of the highest knowledge, should more than repay a benevolent man for any little sacrifices he might have made in affording light to others. But these are merely the commencements. With common prudence, there is no danger that the stream of beneficence, after a short and rapid course, should be swallowed up in the sands. We may rather anticipate that its progress will be like the beautiful description of the son of Sirach:

I also came forth as a canal from a river,
And as a conduit flowing into a paradise.
I said, I would water my garden,
And I will abundantly moisten my border:
And, lo! my canal became a river,
And my river became a sea.

God has raised Britain to a pitch of power and affluence unexampled in the history of mankind. Great as its prosperity apparently is, it is still greater than it seems; for its immense resources have

never been fully developed. Those who are blessed are intended to be made a blessing. We were raised to the height of our present condition, not to abuse the gifts of Providence in luxury, but to disseminate the distinguished mercies which have been committed to us in trust, as far as the winds and the waves can waft the messengers of benevolence from our shores.

Proceedings and Intelligence.

United States.

PRESBYTERIAN BOARD OF PUBLICATION.

The Receipts of this new and important Board are stated in the Report at $12,230 86, including a balance of $630,00 from last year; the Expenditures were $8,360 59.

In order to aid in bringing the Publications of the Board fully before our churches, we insert below from the Report—

A list of the Books issued during the year, ending May 1, 1840.

In their selection of books, it was deemed expedient to commence by publishing a few small volumes of an attractive devotional kind, suited at once to the youth of our Sabbath-schools, and for reading in families; not only because the demand at the time was for works of this description, but because they were not possessed of funds, that would warrant them in publishing others that would be more expensive. With these, have been mingled others in defence of the order, and the distinguishing doctrines of our church. They have published a large edition of the Confession of Faith; the Westminster Catechism, with proofs and without them. But the following statement of the Publishing Agent of the Board, will lay before the Assembly an account of what has been done in this department of their labors:—

	No. of Copies printed.	Price per Copy.	No. of Pages.
1. The Way of salvation Familiarly Explained in a Conversation between a Father and his Children,	3000	15	49
2. The Mute Christian under the Smarting Rod; with Sovereign Antidotes for every case; by the Rev. Thomas Brooks,	2000	37½	301
3. The Great Concern of Salvation; by the Rev. Thomas Halyburton. Abridged for the Board,	2000	31¼	180
4. Christian Consistency; or the Connexion between Experimental and Practical Religion, designed for Young Christians; by the Rev. E. Mannering,	2000	37½	238
5. Self Employment in Secret: containing, An Inquiry into the State of the Soul; Thoughts upon Painful Afflictions; Memorials for Practice; by the Rev. John Corbit,	2000	20	90
6. A Treatise on the Scripture Doctrine of Original Sin: with Explanatory Notes; by the Rev. Henry A. Boardman,	2000	25	130
7. The Pleasures of Religion; by the Rev. Henry Foster Burder, D. D.	2000	37½	302
8. The Revocation of the Edict of Nantes, and its consequences to the Protestant Churches of France and Italy; containing Memoirs of some of the sufferers in the persecution attending that event,	2000	31¼	215
9. The Utility and Importance of Creeds and Confessions; by the Rev. Samuel Miller, D. D.	1000	25	119
10. The Life of John Knox, the Scottish Reformer, abridged for the Board from McCrie's Life of Knox,	2000	37½	286

	No. of Copies printed.	Price per Copy.	No. of Pages.
11. The Life of Capt. Wilson, commander of the Missionary ship Duff,	2000	25	138
12. Letters to an Anxious Inquirer, designed to relieve the difficulties of a friend under serious impression. By T. Charlton Henry, D. D., late Pastor of the Second Presbyterian Church, Charleston, S. C.; with a Biographical Sketch of the Author, third edition; embellished with a portrait,	2000	45	308
13. A Threefold Cord; or a Precept, Promise, and Prayer from the Holy Scriptures for every day in the year,	2000	18¾	175
14. The Duties and Responsibilities of the Pastoral Office, being an abridgment of the Reformed Pastor; by Richard Baxter,	1500	31¼	223
15. The Offices of Christ; abridged from the original works of Stevenson; by the Rev. William S. Plumer, D. D.	2000	25	150
16. The Divine Purpose, displayed in the works of Providence and Grace; in a series of Letters to an Inquiring Friend; by the Rev. John Matthews, D. D.	2000	37½	276
17. Presbyterianism the truly Primitive and Apostolical Constitution of the Church of Christ; and Infant Baptism scriptural and reasonable, and Baptism by Sprinkling or Affusion the most suitable and edifying mode; by Samuel Miller, D. D. In 1 vol. 12mo.	2000	37½	122
18. The Spirit of Prayer; by the Rev. Nathaniel Vincent,	2000	18¾	191
19. The Spruce Street Lectures; by several Clergymen. Delivered during the years 1831—32. To which is added, a Lecture on the Importance of Creeds and Confessions; by Samuel Miller, D. D.,	400	100	398
20. The Constitution of the Presbyterian Church, in the United States of America; containing the Confession of Faith, the Catechisms, and the Directory for the Worship of God—together with the Plan of Government and Discipline, as ratified by the General Assembly, at their sessions in May, 1821; and amended in 1833,	1500	38	536
21. A Guide to Christian Communicants, in the exercise of Self-Examination. By the Rev. William Trail,	2000	15	112
22. A Friendly Visit to the House of Mourning, by the Rev. Richard Cecil,	2000	15	96
23. The Doctrine of Regeneration, selected from the Writings of the Rev. Stephen Charnock,	2000	62½	323
24. Love to Christ; chiefly extracted from the "True Christian's Love of the Unseen Christ." By Thomas Vincent,	2000	18¾	152
25. The Life of Major General Andrew Burn of the Royal Marines,	2000	37½	242
26. Memoir of Lieutenant Col. Blackader,	2000	25	118
27. Memoir of Rev. George Trosse,	2000	25	124
28. Scripture Portions for the Afflicted, especially the Sick, with Reflections from various authors,	2000	31¼	209
29. The Destruction of Jerusalem,	2000	25	106
30. The Christian's Great Interest; or the Trial of a Saving Interest in Christ, and the Way to attain it. By the Rev. William Guthrie, minister at New Kilmarnock, Scotland, 1665. With an Introductory Essay, by the Rev. Dr. Thomas Chalmers,	2000	45	322
31. The Life of Andrew Melville, the Scottish Reformer, abridged for the Board from McCrie's Life of Melville,	2000	25	104
32. The Lives of the Patriarchs,	2000	45	285
33. Antinomianism, (Flavel on)	2000	15	124
34. The Fulfilling of the Scriptures, for confirming believers, and convincing unbelievers; by the Rev. Robert Fleming,	2000	50	376
35. Lime Street Lectures; a defence of some of the Important Doctrines of the Gospel, in twenty-six Sermons, by several eminent divines,	1000	1.62½	476
36. The Novelty of Popery and the Antiquity of the Religion of Protestants, proved by Scripture and History,	2000	50	240

With regard to the style of the books, typography, binding, &c. the Board have endeavoured to have them as tastefully done as is consistent with economy. They have intended to issue no book that was not worthy of being published in a handsome and substantial manner, nor do they fear that in this respect they will disappoint the expectations of the Assembly. The volumes of your Board are certainly not inferior, in any respect, to works of a similar description that have issued from any press in our country, nor do they think it possible that books possessing such intrinsic value can be afforded at a lower price.

The following paragraphs are taken from—

The Conclusion of the Report.

It is unnecessary for the Board to say to the Assembly that the more conversant they become with their labors, and the exigencies of the times, the more occasion they perceive, not only that such an institution as this should have been organized, but that it be vigorously sustained. It is needed by the church as a conservative measure which is indispensable to our safety, and much more to our strength and domestic prosperity. The fact is notorious as it is alarming, that books of the most pernicious contents and tendency, are industriously disseminated by the enemies of truth under plausible and attractive, but misguiding titles.

Moreover, the writings of eminent men which have long enjoyed the confidence of the church, and even the Scriptures themselves, have been corrupted and published under the original names, without advertising the reader of the sacrilegious forgery. And thus the pious departed are made to lend their character and influence to the propagation of errors, which all their talents and learning were once so successfully employed to confute. We know of no method by which an evil, so subtle and insidious as well as destructive, can be reached and counteracted so well, as by the ministry of your Board of Publication. But the importance of this agent of our church is too palpable to afford room for discussion. It commends itself without an advocate to her affections, and we doubt not will receive her cordial support. May that wisdom from above, which is needed by her legislators at all times be graciously imparted at this. May the minds of her counsellors be abundantly replenished, and each of them be filled with that holy zeal for her prosperity which will give them no rest until "the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

All orders and remittances for the works of this Board should be addressed to JAMES RUSSELL, Publishing Agent, at the S. E. corner of Seventh and George Streets, Philadelphia; and all donations to A. W. MITCHELL, M. D., Treasurer of the Board, Philadelphia.

India.

GENERAL BAPTIST MISSION.

Extent of the Missionary field in Orissa.

Our mission has frequently been designated "the Orissa mission," as that district of India seems to be its more peculiar field, nevertheless, it is by no means confined to that district, which is regarded by the Hindus as the holy land of India.

The northern boundary of Orissa Proper, is situated a little north of Balasore, and its southern boundary a little south of Poore. It contains 23,840 villages. There are several large towns. Its population, my informant computes at nearly three millions; he adds, "Population is on a rapid increase. Go into what part of the country you may, to any village containing, say fifty families, at least you will find 100 children under six years of age." Were this district the only scene of the exertions of our brethern, it would obviously furnish a wide and important field of labor. This, however, is

by no means the case. The Ooriya language is spoken far beyond these limits, and the labors of the missionaries extend far beyond them. Westward of Orissa Proper, lies a hilly country, chiefly under the government of native Rajahs, and with an immense population. The language of Orissa prevails 100 miles westward of Sumbulpoor, which lies 250 miles westward of Cuttach. Northward, Mr. Sutton found the language prevail so, that he could preach in the villages, as far as Kedgeree, not very far from Calcutta. Southward, Ooriya is almost exclusively the language of the villages, as far as Berhampore. There it mixes with the Telinga, or Teloogoo, for about 40 miles further southward, and then gives place to the latter language. Thus the Ooriya language is spoken over an extent of country of nearly 400 miles in length, and probably not much less in breadth; and as a small part of this extensive district is computed, by an intelligent servant of the government, to contain about 3,000,000 of people, it is probable that the Ooriya language is that of eleven or twelve millions of immortal beings; a population nearly as great as that of the United States. The only missionaries laboring among these dying millions, are those sent out by our Society, and the brethren located at Balasore sent from the Freewill Baptists in America. Our Society as well as theirs, is small and weak, yet on us devolves the momentous task of furnishing the Ooriya Testament to these perishing millions. We cannot accomplish this work alone; we therefore ask the help of the American and Foreign Bible Society, in which request our American fellow laborers will doubtless unite.

Character of the People and of their Religion.

The wants of these fine but long benighted countries, cannot be adequately represented, for the misery of their state can never be fully described.—Orissa is peculiarly the holy land of Juggernaut. The most celebrated temple of that modern Moloch, stands near its southern borders. Of what it is, and what are the scenes of misery and death which it furnishes receive a few statements; of India generally, a distinguished friend of that benighted and wicked land, remarks:

"Some persons have complimented the Hindus as a virtuous people; but how should virtue exist among a people whose sacred writings encourage falsehood, revenge and impurity—whose gods are monsters of vice—to whose sages are attributed the most brutal indulgence in cruelty, revenge, lust, and pride—whose priests endeavor to copy these abominable examples—and whose institutions are the very hotbeds of impurity? Where in such a state of universal corruption—the temple itself being turned into a brothel, and the deity worshiped, being the very personification of sin—where should virtue find a single asylum? And from what stock, where all is disease and corruption, should the virtues be produced. If the religious institutions of a country be the prime source of corruption, how should the people be virtuous? Is there such a strong bias in human nature to virtue, that a man will be pure in spite of the example of his gods, his priests, and the whole body of his countrymen, and when the very services in his temple present the most fascinating temptations to impurity?"

While this description applies to India generally, that part of India which forms the field of our operations, is represented as the darkest of the dark; as of the impure the most polluted; as the district where superstition holds its firmest, strongest sway. "Juggernaut," said Dr. Buchanan, "is a fountain of vice and misery to millions of mankind." Another devoted and intelligent advocate of the cause of Christianity, referring to the temple of India, remarks, "Need I say that at the head of these temples, and indeed *at the head of all the idolatrous temples in the world*, stands that of Juggernaut; or, as the name imports, of the lord of the world; for such is the impious title by which this monstrous idol is made to usurp the authority of the Supreme Being."

The land around this temple, for ten miles or upwards, is deemed so holy that to die within its limits, is considered a sure passport to celestial bliss. Upwards of 3000 families of priests and other servants of the idol, are supported by the temple.—Among these are 400 families of cooks, to prepare the idol's food, and 120 dancing girls, or abandoned women to dance before the idol. A number of these wretched women are generally connected with the more celebrated idol temples of India.

The worship conducted at this temple is wicked in the extreme, and distinguished by cruelty and lewdness. Formerly the blood of victims was frequently shed, when Juggernaut's worshipers threw themselves beneath the wheels of his ponderous car, and the idol was supposed to smile when he saw the blood. These self murderers have of late been less frequent, through government interference; but the lewd character of his worship is unchanged.

Mr. Sutton, one of the missionaries, gives distressing accounts of

The Pilgrims and their sufferings.

"I saw many pilgrims, and many of them the most miserable objects that can be imagined.—One or two in particular attracted my attention, one was a blind old man, wasted away to such a degree that with his sunken sightless eyes he formed a very striking resemblance to the picture of death; another was an old woman with tottering steps and emaciated body, bending her course towards a home which it is next to impossible she can never reach. Others were young men who have performed a pilgrimage of perhaps 1000 or 1,500 miles, and now naked and starving, and exhausted with fatigue, they are slowly retracing their weary way. Most of them are worn out with walking, and their feet so blistered and torn that they are obliged to bind them up with the only piece of cloth they have, to enable them to prosecute their journey at all. And what is the fruit of all this toil? Why, they have a picture of Juggernaut, such as you have seen in England, suspended round their necks, and two or three little sticks colored with red ochre to take home, if they ever reach it, as a memorial of their pilgrimage.

"We have now travelled about fifty miles along the great road to Juggernaut, and every where it is alike full of pilgrims passing to and from that accursed thing. O that I could describe in proper language the miseries of its wretched votaries.—But the accounts would scarcely be believed in America, and here they are unnoticed. Many are blind, who go to obtain holiness by approaching the vile block; one of this description lies now at the door of our tent, at the foot of a tree. What a poor wretch he is! He is perpetually crying 'Give me some food; I die, I die; my body is shrivelled up, my feet are broken, and my substance is passing away with the cholera. Ah Boba, Boba, I am a blind Padre, and have nobody to help me. Here I am come four months' journey to visit Juggernaut, and he give me nothing but sorrow. What can I do? I die. What can I do? Ram, Ram, Ram, Oh Juggernaut!' I have now given him a rupee and some rice, and put him in the road; and now afflicted and alone he is gone groping his forlorn way, blind in body and soul. But this is not a solitary case, I think I have noticed ten blind pilgrims in these four days' journeying, and I cannot be supposed to have seen a fourth of the pilgrims who are on the road. The majority of those who return go laboring along, with tottering steps, and broken feet, and bended backs, and a death-like, emaciated frame; begging, and sighing, and groaning, all the way. Oh idolatry!"

Success of missionary labors—Dalimba, a converted Hindu woman.

In this land of darkness and the shadow of death, our brethren have been permitted to preach the unsearchable riches of Christ; nor have they labored in vain. India requires an immense amount of exertion directed to the de-

struction of falsehood and superstition, as well as what is requisite for the diffusion of heavenly truth. Our brethren have labored in both ways; but their number is a handful compared with the many millions among whom they toil. A few churches are planted, and an encouraging number of Hindus have renounced their idolatries, and embraced the gospel. Of these several have become preachers of the truth, some of whom are men of considerable talents. There are four ordained native ministers besides others not yet thus solemnly set apart to their work. One of these, in the days of his idolatry, lighted the funeral pile, which consumed his living mother with his dead father. The case of another furnished painful attestation to the fact, that few indeed are the laborers there. This young man, now an amiable and exemplary Christian, as well as a useful minister became acquainted with the gospel by means of some religious tracts. When he wished to join the church of Christ, he travelled to Cuttach, a distance of 300 *miles, as the nearest place* where he could meet with a Christian minister.—My dear brother, urge your American brethren to think what must be the state of a country, teeming with myriads of people, in which an individual might stand in the centre of a circle six hundred miles in diameter, and find but one minister of the gospel in all the land that circle could embrace.

The success which has crowned the labors of our brethren, has been intimately connected with the circulation of the Scriptures, and other religious publications. As illustrations of the nature of that success, perhaps it may not be uninteresting to refer to the cases of a few of the converts.

Dalimba was an aged brahmanee, and it is trusted now rests in heaven. Her account of her own conversion furnishes an affecting statement of the dense darkness, which shrouds the mind of even an anxious Hindu. She *looked to self-murder as her last resort in seeking happiness beyond the grave.*—She thus describes her conduct, her feelings, and her conversion.

"I observed various fasts and ordinances. At the same time I made pilgrimages to all the idol temples around. I visited Poorocsootum nine times, and obtained a sight of Juggernaut. Twice I visited Chunder sicka in Kopelass. Twenty times I visited Jagepoor where I obtained sights of Burnaha-nath, (the god, the wild boar,) and Brija-nath, and in this way I visited many temples, and there performed many vows. After this, not feeling satisfied, I went to the sacred Ganges on two successive pilgrimages and there performed ablutions, and presented gifts to the Brahmans. I became terrified for the consequences of my iniquities, and began to inquire how I could be delivered from them. I saw how I had fallen, and my mind being exceedingly sorrowful I wept aloud and cried out, What must I do to be saved from my iniquities? Under these feelings, whatever I had of this world's good I sold, and gave the proceeds away to holy Brahmans and devotees. And I thought in my mind, I now had nobody and nothing left in this world now will I die under the wheels of the car of him who is the lord of the world, for thereby my sins will be destroyed and I shall find a place in Boikonta; with this resolution was I greatly possessed. I left my house without making my intention known to any person, and having set out I travelled as far as Thangee, arrived there I bathed in the large tank in that village. As I passed down the street of this place, and came near where the native preacher, Gungadhor's house was, I saw him reading the Holy Book, while several, both men and women, were listening to him. Some of these heard with attention, while others ridiculed and laughed at him. I stood still and asked him saying, 'What book art thou reading?' He answered, 'The Holy book.' Then Gungadhor said to me, 'Where are you going?' I replied 'I am going to Pooree that I might obtain a sight of Juggernaut.' Then said Gungadhor, 'Why art thou going there? there, there is nothing but a piece of dry wood; why for naught, spendest thou thy strength?' Then ex-

plained he to me the way of righteousness; even how that Jesus Christ came from heaven to earth to effect the salvation of sinners, how he wrought most glorious miracles, how he atoned for the transgressions of mankind, how he suffered pain and shame for men, how he died upon the cross, how he rose again from the dead, how he is now returned to heaven; all this good news did Gungadhor tell me. After this he invited me to remain with him in his house and hear more of his words, so I remained under his roof for some time and eat his rice. While there I heard more of the Holy book, and united with Gungadhor in Christian prayer. Thus I remained for six weeks, and Gungadhor thought I had fled for refuge into the protection of the Saviour's feet.

"Afterwards I was baptized in the Maha nuddy in the name of the Father, and of the Son, and of the Holy Ghost. After my baptism I suffered some slander and persecution, but I placed my confidence in the Lord and dwelt in peace. I was admitted unto the table of the Lord. I am now grown very aged, and the brethren prepared a little house for me among the native Christians. I attend the ministry of the gospel Sabbath after Sabbath, and thereby feel confirmed in the faith of Christ. I have an asthma which much weakens my frame, and causes me to tremble; hence, if the Lord please, I much desire to be removed to His heavenly kingdom.—This is what I say Amen to; 'Even so come Lord Jesus.'"

This aged pilgrim is now removed to another world, her desire has been granted, and she is now in Christ's heavenly kingdom. The latter days of her life were marked by heavy bodily affliction. Many sleepless and painful nights she spent alone in her little mud cottage, but was always thankful, even for her trials. She much wished to be dismissed that she might be with Christ. One of the European brethren in recording some particulars of her closing scene, says of her end, "Let me die the death of the righteous, and let my last end be like unto hers." Numbers of aged and destitute females die at Pooree, under the vain hope that if they do so they are sure of heaven. Dalimba would have done so had she not met with the gospel, so that by it she was saved from corporeal as well as eternal death.

Mr. Pike, Secretary of the General Baptist Missions, from whose communication the foregoing accounts have been taken, then proceeds to give a memoir of Lockshmeebie, another convert. The closing moments of her life and her character are thus described :—

In a few days she was seized with the cholera of which she died. She was asked how she felt in her mind, to which she replied, that her heart was with the Lord, and she was quite happy. Her mind now again wandered, but soon she recovered and exclaimed, "O how happy I am!" Sodanunda read a portion of the Scriptures to her, in the New Testament, when she said, "My Saviour is in Heaven; I know Him! He will save me! I am not afraid, but willing to depart!" Presently her eyes turned upwards and became fixed. She was unable to speak, but lifted up her hands to intimate that she was happy.

Thus lived, and thus died Lockshmeebie. She was a good mother to her children, instructing them in the word of God. She was a good neighbor, for she sought the good of all around her. But more especially she was useful to the native Christian females. She was diligent in her household, and as far as her abilities, compassionate to the widow, the fatherless, and the poor. In her religious duties, she was faithful and constant. In prayer she had an excellent gift, and used to pray in her family and closet with great punctuality. She grew daily in the knowledge and experience of the word of God. At public worship she was always present, and the first that was ready to go. When even the people around heard of her death, they placed their hands on their foreheads and ex-

claimed, Ah! Ah! for they all respected her.

To me this account of a Hindu convert, as related by a Hindu is delightful. Who would not wish all the female members of even more favored churches, to be as exemplary as Lockshmeebie was?

I could furnish you with other accounts quite as pleasing. In some instances the converts have actually suffered the loss of all things for Christ. Wives have been cast off by their husbands, the child has been torn from the mother's breast, and men have been driven from their houses and families. One when about to make these sacrifices, just before he went into the baptismal stream, exclaimed, "Christ is more to me than all, and I have given up all for him." I should however swell this letter already long to an unreasonable extent, were I to give you these cases in detail. The two I have selected, have this advantage that, as your friend Howard Malcom remarks, "these glorious fruits are now safe in the garner of God. No apostacy, no temptations, no weakness can overtake them now. They are where we would go."

[*Quarterly Paper of the Am. and For. Bible Society.*]

Presbyterian Board of Foreign Missions.

COMMUNICATIONS FROM THE MISSIONS.

India Missions.

ALLAHABAD.—REPORT OF THE MISSION FOR THE YEAR ENDING 1ST OCTOBER, 1839.

(*Concluded from page* 271.)

The Report next proceeds to give an account of the church, from which we learn that it contains 22 members, including the missionaries—most of the members being Europeans or East Indians. During the year four persons were admitted on profession of their faith. Some of the members of the church have manifested a commendable zeal in their efforts to promote the cause of religion—supporting Petras, the native assistant, and conducting a sabbath school. A Bazar-school is still supported by Mr. Fraser, a liberal friend of the mission. The Contributions at the Monthly Concerts amounted to 253 rupees, or about $126,00.

Concerning *the Printing Department*, we give the Extract which follows, without abridgment. It sets in a strong light some of the difficulties, which attend first efforts in that kind of labor among a heathen people; our readers will observe with thankfulness, however, that the prospect of usefulness in this department is highly encouraging.

As to the Printing Press we have but little to say. The importance of it as a means of promoting the cause of truth needs not to be shown by us; for this was acknowledged by the Committee in sending it, and its arrival was hailed with joy by the missionaries in our neighborhood, and by other christians.

We have not as yet been able to do much Printing. This is to be attributed to three causes, viz. 1st. The want of suitable fixtures. We were obliged to send to Calcutta to procure cases for the native characters, as it is both difficult and expensive to have them made here. These cases have but just arrived, having been detained on the river by accident. Some other parts of the fixtures we have had made here. Owing to the manner in which all mechanics in this country

work, the Committee cannot conceive the tediousness of getting any thing of this kind done here. You furnished us with English cases, but these will not serve for any of the native characters, and they will be all required for the English and Roman characters, and will not suffice.

2nd. The want of *workmen*. This we still feel and shall continue to feel, till we are able to train some for ourselves. We have engaged a Pressman and paid him 6 Rs. per month, to retain him, until we can give him work, when he will get 12 Rs. per month. There is also another native, a musalman, who has engaged to set type for us, but he is acquainted only with the Persian character and refuses to learn any other. He has also given us notice that he will not aid in printing any book that is aimed at Mohammedanism. We wish to use him in instructing some other young man that may better answer our purposes. A compositor for the Nagri character we shall be obliged to instruct ourselves, as so few persons in this country have learnt to set Nagri type that they are all employed in the printing establishments at Calcutta and Serampur. We have taken an orphan boy of the East Indian class from the Boarding School, and Mr. Warren has instructed him as far as circumstances permitted, in both the English and Roman Hindustani, both of which languages he speaks and reads. We hope to retain this boy as an apprentice till he is fully master of the business, though there is no law by which we can obtain a regular indenture securing his services for a specified time. The expense of keeping him will be considerably more than that of a native boy of the same age, as it is necessary that he should live in one of our families. But his services will also be much more valuable than a native, and he will be greatly benefited, as we hope, by the arrangement. This boy has set up a small Catechism in English, and is now employed setting up a Hymn Book in Hindustani and Roman characters, an edition of which we wish to strike off immediately, as it is very much needed. From all these facts it will appear that our progress for some time must be slow as we have to begin almost every thing anew, and train nearly all our own workmen for ourselves.

3rd. The want of a *Printing Office*. This would have hindered us from setting up our Press efficiently had we been able to make all other arrangements. The Press now stands in a little out house built for servants, about 14 feet square, and the type is in a small room of Mr. Warren's house. In these two places, and in the verandah of the house, a little work may be done; but the whole arrangement is so inconvenient, that no one would think of enduring it a moment longer than compelled by necessity to do so. We are now building a Press house with mud walls 40 feet by 20 inside, containing a Press room and a Composing room; and so planned that a third room may be added hereafter, when needed. Our plan is to cover it with tiles, with a verandah surrounding the whole to protect its walls from the influence of rain. We hope to have this finished in about two months.

We have the prospect of obtaining some blanks and other small jobs to print for the public offices at this place, and in the neighborhood, which will not retard our proper work, and will pay a profit that will enable us to extend our circulation of Tracts, &c.

Applications have been made to the Mission to print some considerable works, for which a sale could be had, and which some think would afford a profit. But we have decided that such works are not within our province when they do not relate to religion. A work that a gentleman of the station is preparing with much labor, as a reply to an attack upon Christianity by a Musalman, we are desirous to print if we can procure the means. This work will be prepared with a good deal of pains and research, and we think is very much needed at the present time. As we expect to publish nearly the whole of this work in separate numbers in a Monthly Periodical, which we are about to print at this office for the Rev. R. C. Mather, of the London Missionary Society, we intend to strike off a sufficient

number of copies of each of the forms as we proceed in publishing the paper, to constitute a small edition of the work, so that there will be no additional expense in publishing the volume beyond the price of the additional paper and binding.

Suitable school books are very much wanted. It is our desire as far as practicable to use our press in supplying this deficit. The first that we expect to publish is an edition of a small geography, prepared some years ago by Miss Bird, a sketch of whose memoir appeared some time ago in the Missionary Chronicle. It has been published in the Persian character, and is now being transferred into the Roman character by Mr. Mather. This we expect to publish very soon. A school Atlas in English has been prepared by a Mr. Tassin of Calcutta, which will serve very well for the present to be used with it. Mr. Mather is very anxious to have us publish his Hindustani newspaper, which we also are desirous to publish, as it is as directly missionary as any other part of our work. It has hitherto been printed only in the Persian and Roman characters; Mr. M. is desirous to have it also in the Nagari character; and has engaged us to print the Roman character copy from the first of January, and editions in the other two characters as soon as we can procure compositors who understood setting these types.

The patience of the Executive Committee and of the religious community at home, will have to be brought much into exercise, before they hear of our Press having accomplished any great amount of the work expected and desired. But our own patience is still more severely tried by being unable to meet the many and pressing demands upon the press, and by the varied perplexities with which we are struggling as we labor to bring it into efficient operation. We have sent to Calcutta and Serampore for a compositor in Nagari character, but have not succeeded as yet in procuring one, and do not know that we shall succeed. Still, feeling the absolute necessity of having some good workmen, we have put into our estimate of expenses a sum for this purpose.

The English missionaries at Benares and the neighboring stations had resolved to set up a Press at Benares, and had actually raised a subscription and purchased three founts of type, and sent home to England for a Press. But when they found that our Press was actually on the ground, they concluded not to establish theirs. Accordingly they sold us their Persian and Nagari Type, and promised to give us all their printing. They are very anxious that we should carry on our printing establishment with vigor that their work be not retarded. This makes it more urgent for us to get the Press into complete and vigorous operation.

We have then on hand two founts of Nagari and one of Persian type, received from the Benares missionaries, one fount of second hand Roman type for printing Urdu and Hindui in that character, and the English type sent by the Committee. We shall very soon be obliged to procure a fount of Arabic type, and also a set of Punches to cut letters for heading for the Persian, &c., and to prepare some diacritical points, &c., to enable us to use the English type in publishing Roman character in Urdu. The Arabic type will very soon be indispensable, as it is much smaller and neater, and in every way more economical than the Persian, and is the type in which Tracts and the Scriptures are generally printed. The Persian is also indispensable, as there are many readers, especially in the upper provinces, who read it and cannot read the Arabic. Thus you will see what a perplexing and expensive thing it is to carry on Printing in India; in the present state of its literature and variety of character, a single press is not prepared to go to work to supply the demands of a few friends, without a complete fitting up of types, &c., in *five* different characters!

We cannot speak with a definitiveness that would satisfy ourselves as to the amount of expenditure which will be demanded for Printing during the coming year. But we will try to keep within

the limits prescribed by the Committee. Still if arrangements could be made so as to meet a somewhat larger expense, it might enable us to serve the friends of our cause in this neighborhood to a much greater extent, and give a higher idea of the extent to which our press may be confided in.

A few things relative to future Plans and Arrangements.

1st. We think it exceedingly desirable to be able to open an *English School* in the centre of the city, in which a thorough education might be given in English, and also a tolerable education in at least one of the native dialects. We should have commenced this long before this time but for want of the necessary funds.

It would be greatly desirable at the commencement of such an effort, to have a set of Chemical and Philosophical Apparatus, such as they have at Lodiana. And we trust, if the Board were to make this subject somewhat public, there are many in the church who have the ability and "whose hearts the Lord hath opened," who would furnish the means from their private funds without drawing on the resources of the Board. Such men *are* in the church; the very neat and convenient set of Apparatus at Lodiana and at other places bear witness that there are such men in the church, and have witnessed to thousands of Heathen and Mohammedans that the Lord has opened the hearts of some to send them such facilities. And these will stand up a memorial for them in the presence of the Heathen when they shall have been long "gathered to their fathers."

It is desirable on two accounts to have a pretty full Apparatus at the outset. 1st. As it would afford such real facilities in the communication of useful knowledge; and 2nd. as the natives are so much influenced by appearances, it would enable us to compete with the Government school, which is furnished with all such helps, and gives them science with religion carefully excluded. And we ought to be able to show the natives at first sight that the education we are able to give is quite as extensive as that which is offered to them elsewhere.

In selecting a Chemical and Philosophic Apparatus, the Galvanic Battery and the Electrical Machine might be omitted, as they can be pretty easily made here. But instead of these four or five large Maps, to hang by the wall for the purposes of Geography and History, would be exceedingly desirable—say one Map of each quarter of the world, and one of the world, about four by six feet each. Such things would teach a group of native youth by the first glance more of what we are capable of doing for them, than perhaps years of toil, without such helps.

Some of the most influential English residents at this station, and also members of the Board of Management of the Government school, have told us that they think our establishing such a school would not in the least operate against the Government school, but on the contrary would be a valuable help to it as a stimulant, as that school has been for some time in a rather languid state.

In establishing a school of this kind the principal items of expense would be, say about 30 Rs. or $15,00 per month for house rent, and from 40 to 60 or 70 for a native assistant Teacher, such a one as Gopenath who is at Futtehgurh, and a few incidental items besides. We do not feel at liberty to make such particular inquiries as would enable us to speak definitely, lest we should awaken expectations which we may not be able to fulfil.

If we had such a school, the same house could be used in the evenings as a place of preaching, and thus a considerable saving would be realized.

2nd. We feel very much the need of having two or three small *chapels* in central positions in the city for the purpose of preaching in. We are not able to procure houses or verandahs that are suited for such purposes, without a greater expenditure than we feel at present authorized to appropriate. And going forth into the streets and bazars corresponds nearly with what it would be at home, were we to go into

the midst of the various groups on Election days, and Review or Training days, where every eye and every heart is intently fixed upon exciting things, entirely unfavorable to religious impressions. There the voice of the preacher, calling them to "Repent and believe on the Lord Jesus Christ," would be heard under many disadvantages. But if he had a convenient house at hand, where those who were tired of such things, or at least were willing to rest from them a little, could retire and sit down, they might hear what the preacher had to say with much fewer hinderances. All this difference is realized here. Still we feel it to be our duty to go into the streets and highways, until we can obtain the means of providing better places for the delivery of our message.

3rd. We still feel the want of energetic and prepared *Native Readers and Catechists* to go with us in all such labors. We laid this matter before the Board last year, and urged the necessity of each missionary being at liberty to use some 20 Rs. per month in securing such native assistant. Hitherto our difficulty has rather been in not being able to procure such helpers.

Allahabad.—Journal of the Rev. J. H. Morrison.

Account of a Journey to Kalpi; continued from page 277.

Oct. 29. Started about four o'clock this morning and arrived at the next Bungalow at half-past seven, half sick with fatigue and want of sleep. Endeavored to get some sleep and refreshment to prepare me for going out in the evening. After all felt very sore and unfit for my work. However, I went out and soon had a large crowd around me to whom I read and preached. As the people among whom I have been during this journey know little or nothing of the subject, I have dwelt almost entirely on the necessity and nature of regeneration and the atonement of Jesus Christ. Generally some listen with evident interest and attention, but probably go away to forget it or to be driven from it by their caste. Still I am far, very far from thinking that preaching to such people is of no use. It is undoubtedly of great use, as it shows them the folly of idolatry, and thus weakens and by degrees destroys their attachment to it, and at the same time goes to destroy their reverence for the Brahmans, to break off the chains with which they hold the common people under them.—I could distribute no tracts at all this evening for want of readers to take them. During the morning's ride passed several large villages, among which I should have been glad to spend several days; but as my time is limited I must pass on. Had another painful exhibition of native duplicity this evening. When I read and commented on the second commandment, a man in the crowd occasionally replied, "true," all the time counting his beads and muttering the name of his god. Observing this, I reproved him for continuing what was forbidden in that which he acknowledged to be true. He made no reply but soon left the place. He however returned again, and I requested him to listen to a description of his own character, and conduct which I was about to read from John, 3: 18—21, but he would not listen. He turned away evidently nettled, but too much ashamed to say any thing in reply.

Visit to Cawnpore.—Disadvantages of Bazar preaching.—Need of Prayer.

30. Rode into Cawnpore this morning. After breakfast called on the Rev. Mr. Carshore, a Church missionary, and the Rev. Mr. Brooke, chaplain of the station. Spent most of the day with them, and found even this much less than I desired. I was unable from so short an interview to get a full account of their operations. They have a free school, partly supported by government, containing about one hundred and thirty boys; a female orphan asylum, and five or six bazar schools. Mr. Carshore devotes a great deal of his efforts to translations, and for some time has been obliged to act as assistant

chaplain. For the European population there is a large church and a chapel capable of holding six or seven hundred people. This is one of the largest military stations in India. Went to the river in hopes of being able to distribute some tracts, but found very few there, as the business and bustle of the day appeared to be over, and only a few stragglers were left, none of whom could read. Really with such an ignorant and degraded people the hope of doing much good to the present generation by an occasional bazar lecture, is very gloomy indeed. The Missionary goes and explains as much of the plan of salvation as his time and strength will permit, and then leaves them perhaps never to see them again, and Christians expect such labors to result in the enlightening and conversion of the heathen! Now take any congregation in America, and give them the clearest exhibition of divine truth of which you are capable, and how much of it will they carry away with them? What portion will retain a single important idea: and what portion of those who do will meditate upon what they have heard so as to promote their sanctification and preparation for heaven? Let the friends of missions reflect seriously on this, and then think that we are comparatively strangers to their language, modes of thinking and illustration; that we collect a crowd of ignorant, degraded beings, filled with prejudice in favor of their own religion and against ours, if they have ever heard of it; we preach to them, they are coming and going, talking, laughing, scolding and quarrelling, while the children are playing and yelling to their fellows. They will, while they listen, say it is good and true; but when we have said all we can, and wish to leave something with them to impress them with what has been said, and further instruct them in the knowledge of the truth, very few if any can read. They go away, and the influence of the world, and the corruption of their own hearts, but too faithful and efficient allies to Satan and the Brahmans, succeed in eradicating every thing good from their minds. The Brahmans are often too cunning to interpose their objections at the time, lest they should be answered so as to satisfy the inquirer and destroy the Brahmanical influence over him. Hence they will stand with mouth and eyes wide open, listening with all attention, frequently throwing in "good," "very good," "true," and then they go away, and laugh off the impression that may have been made on the minds of others, or threaten them with the loss of caste.

Now, I do not thus write to condemn this kind of labor or to discourage the church, but to show the real state of the case, the necessity of education among the people, and to urge the church to more constant, persevering, believing prayer. What can the people of God reasonably expect from such labors with such a people, unless they are much more faithful and watchful at the throne of grace than they ever have been? Let me plead with every one who loves the interests of Zion and desires to see them prosper, to continue instant in prayer. Let me ask every child of God—are you prepared to meet the solemn responsibility of not being more faithful in prayer when we shall all appear before the judgment seat of Christ? *We* feel no discouragement. We know that this work is to be accomplished, and that the Gospel, published by men, is to be the means of its accomplishment, and though it may now appear like the slow process of wearing away stone by the dropping of water, yet the time is hastening on when it will be worn so thin as to break, and then the whole superstructure of Hinduism must fall. Before this occurs, however, I doubt not we shall see much more of the spirit of prayer prevailing among the people of God. They must cease to think and feel that as soon as a heathen hears the offers of salvation he will embrace it, and thus to rely principally on an arm of flesh. They must look at the work more in its true light, until they are deeply impressed with the fact that there are difficulties in the way which none but an Almighty arm ever can overcome, and until they can go away from the contemplation

to pour out the overflowing of a full soul in the ears of the Lord of Sabaoth. Then may we expect glorious triumphs over the powers of darkness achieved under the banners of the captain of our salvation, and not till then.

Native Roads—Incidents of the Journey.

31. Left the main road this morning to cross the Doab. Up to this point the road has been as good as I could wish. With these exceptions it is a first rate Macadamized road all the way from Allahabad to Cawnpore, how much further I do not know. From this point I have nothing but the native roads. They are made without any labor but the labor of travelling on them.—When a track is marked out, it is travelled on until it becomes too bad for further use, and then another is marked out by avoiding the bad places in the old one, so that the Hindu's road becomes a good illustration of the great principle upon which he defends his peculiar creed—that there are many roads, and even if not quite parallel, they all lead to the same end. Nor is the traveller always scrupulous about intruding upon his neighbor's premises. Frequently we see a corner of a field cut off by the road and peaceably yielded by the occupant. This fact led me to think of a forcible illustration of the account of the disciples plucking the ears of corn as they passed through the fields on the sabbath day. In this country there are no fences, except that mud or brick walls are erected about gardens, or some particular spots of ground, which it is especially desirable to preserve from intruders. The only thing which marks the boundaries of fields, is the strip wide enough for a foot path for a single person, which is left unemployed and some times a little raised; of course there is nothing to prevent any one walking into any field, and the natives have their bye-paths through the fields in all directions. While passing thus through the fields, nothing is more simple and natural than for a hungry person to pluck the ears of grain, rub them out in his hand, and eat them.

Started on my journey about half-past four o'clock this morning, and travelled until the sun became uncomfortably hot. Then took refuge under the shade of a large tree to await the arrival of the bullocks, &c., in order to get my breakfast. One of my servants in his zeal to serve me took the cooking utensils, table furniture and food from the gharry, and went on before to prepare breakfast for me, but did not observe me by the way side, and so passed me. I being asleep of course did not see him, and he escaped the notice of the Sais, and we knew nothing of it until the wagon came up, we then had no alternative but to proceed to the next serai. When we arrived there, we found that he had been there, and not finding me went on still further. As it was now noon, we determined to go in and do the best we could. When we came to examine the baggage, we found he had left one cooking vessel and one bowl out of which I could eat, but how was I to get the food from the bowl to my mouth. I had no spoon, knife or fork, and could get none within miles of where I was; on this emergency I was just about to dip in with my hands, and eat in native fashion, when a happy thought occurred that I had a paper knife in my writing desk; with this I very comfortably eat my breakfast of rice, cooked in native style with dal. It was now after one o'clock, and what with fatigue, want of sleep, hunger and exposure, I had a severe head ache which continued all day, so as to unfit me for any duty. In my difficulty to day I found one good result of caste. It makes every one a cook, so that although the one whose duty it was to prepare my food was absent, I was at no loss for another. After dinner, about five o'clock I resumed my journey and advanced 3 cose, where for want of better accommodation I was obliged to lodge under a large tamarind tree. Here I had my tea prepared and drank it by the fire, and here I had my bed made in the bullock-gharry, surrounded by other travellers and the people of the bazar (for my lot fell between the two) talking and scolding. Owing to the situation in which I was placed I could not have worship with my servants as usual, and being

obliged to employ the cool of the day, both morning and evening for travelling, could not go out for bazar work. Besides I was suffering so from my head ache, that I could not have improved the best opportunity to much advantage.

Appearance of the country—Arrival at Kalpi.

Nov. 1. Notwithstanding the novelty of my lodging and the unfavorable prospect before me last evening, I have not enjoyed a more comfortable and refreshing night's rest since I left home. I got under weigh a little before sunrise, and proceeded two coss, when I stopped under a tree again for breakfast. After resting awhile, renewed our march, and continued until night; owing to the bad roads we only advanced 14 miles all day. During yesterday's and the first part of to-day's march, the country appeared very populous, but that part through which we passed this afternoon was as wild as any thing I ever saw; it is completely broken up into ravines by the wash of the rains. The whole surface of the country as far as the eye could reach on all sides, at times, was one grand scene of desolation. The land never has been, and from the nature of the case in all probability never can be, reclaimed. Through the centre of this tract passes a small stream, which from appearance must become quite a river in the rains. It is the water rushing to this outlet that has thus broken up the surface of the adjacent country. This stream is now fordable with all ease and safety. Close by the fording place is a small native village, on a high elevation of land, which reminded me both of the rushing of the swine down a steep place into the sea, and of the Jews leading the Saviour to the brow of the hill on which their city was built. From the water to the top of this hill is probably 30 or 40 feet, a perpendicular precipice.

On our arrival at the village where we were to stop for the night, went into the bazar with tracts, talked, preached, discussed with the people, and distributed a number of tracts. On my return to the tree where I had stopped, several came to talk with me. I read and talked with them by candle light until my dinner was ready. After dinner the head man of the village came out and urged me to go inside for the night, as we would all be in danger from the wolves where we were. Upon this advice we moved in, and I again took my bed in the wagon.

2. Arose about half-past three o'clock, and after taking a cup of tea and a little travelling biscuit, I started on my last march. I walked about five miles, then mounted my horse. This morning's march was most of the way through a very populous country. When we came within about two miles of the Jumna, the country again presented the same broken appearance as that through which we passed yesterday. At one time we were on quite an eminence commanding an extensive view of the country, at another in the bottom of a deep ravine, walled up on both sides by perpendicular but irregular banks, of from ten to fifteen or even twenty feet high. About eight miles from the river passed through quite a large town, and was surprized to find something like 100 or 150 bullock carts ranged on both sides of the street, with grain and other articles of country produce. On inquiry I was informed that it was market day.

Met numbers still flocking in from the surrounding country. Would have been glad to spend the day there, but it being Saturday and being anxious to get to my journey's end, to make arrangements for peaceably and profitably spending the Sabbath, I felt it to be my duty to pass on. A missionary from Kalpi might on these market days, ride out in the morning, preach to the crowds assembled there from surrounding villages, and return in the evening or the next morning. I reached the river about 9 o'clock, but could not get my horse into the boat which was there, aad rather than remain exposed to the sun, I crossed over without him, and took shelter from the sun in a small Shompre on the beach. This consists simply of two thatches, set up against each other in the form of the roof of a house. Here I found a musalman

with two boys, whom he was teaching Persian. I gave him the tract, "The Brazen Serpent." He took it, and read awhile until he found what it was, and then returned it, saying, he had plenty of them, that a Padri had been along there some time before, and distributed them in the bazar. I afterwards found this to be the fact, but who the person was I could not ascertain. He had distributed great numbers to those who could not read, and they had brought them to a lady and gave them to her, saying they were of no use to them. This was more than usually honest, for they more frequently sell them or use them in the bazar for wrapping paper. The language of Bundalkund is so different from that of the Doab, that few except the learned on the borders can read these tracts. But more of this hereafter. I bought a little parched corn and some native sweetmeats to make a breakfast of, until a proper boat could be sent over for my horse. On his arrival, I immediately went to the house of a gentleman to whom I had a letter of recommendation, and by whom I was very cordially received and kindly entertained. The servants and bullock wagon did not arrive until evening. Made arrangements to have the few English residents at this place meet together for public worship to-morrow.

3. Sabbath. Did not go out to-day at all. Met with half a dozen of the English residents for the enjoyment of sabbath and sanctuary privileges. One of them, a young Scotchman, says he has heard but one sermon, I think, in five or seven years before this. During the day had conversation with a number of natives in the house, and gave them several tracts and gospels.

4. Went out this morning to the streets of the city with my tracts, &c. It was some time before I found any opportunity of arresting the attention of any number. At length, in rather a retired place, found three or four intelligent looking musalmans sitting at the door of a house; spoke to them, offered them tracts, heard one of them read awhile, and then commenced myself. By this time a considerable crowd of passers by had assembled, and though many left, others came, so that I had a good and quite attentive audience, until from the lateness of the hour I was obliged to return. As I rode out in the afternoon to make some calls, I saw a large crowd of natives in the bazar, and in the midst of them one of my servants, a boy who had been taught to read in an orphan school, reading the New Testament to them.

Large Native Tomb—The city of Muttra recommended as a Mission Station—English soldiers.

5. Rode out this morning about three miles to a place called Chaurassi. The meaning of this word is eighty-four; the place is so called from a tomb built there having eighty-four arches. It is a very large square building of masonry. On the top of this wall at each corner is a round dome, and a square one on each side equidistant from each corner, with a very large round one in the centre. This large one has been broken in by lightning, and the whole edifice is in a state of dilapidation. Under this large dome are two tombs of former rulers of the country; these eighty-four arches lead into them from all sides. This building is inclosed in a square by a high wall, at the four corners of which are separate towers, and on the centre of each side is a dome. On all four sides this wall is ornamented with arched ways extending nearly through, thus forming convenient rooms for native residences. The place has been occupied by the E. I. Company's troops as a hospital, a small detachment of which has been recently located here temporarily.

I called on the magistrate this forenoon, when he voluntarily offered me any assistance in his power to enable me to forward the objects of our mission.

Since I have been here, however, my attention has been directed to Muttra, near Agra. The gentleman to whose hospitality I am indebted for a home while here first spoke of it, and to-day the "Agra Journal" arrived, containing a communication and some editorial re-

marks on the importance of more missionaries being sent to that region. I hope to be able to elicit more information of the same kind from the same sources.

6. After breakfast went down to the river where I heard there was a boat with European soldiers. Some of them are on their way back to Europe, and some to Chunar, an invalid station. Found most of them too much under the influence of intoxicating liquor to receive instruction, or permit those who were sober to do it. As I approached the boat I heard a woman, who by her color appeared to be a native, perhaps she was an East Indian, swearing in English. From what I could learn she was the wife of one of the soldiers, and had learned to speak English tolerably well, especially in the accomplishment of swearing. As the men on board had Bibles and more English tracts than I had, I gave one man, who appeared sober and well disposed, some Hindustani tracts for distribution at his own request, and soon left them.

(*To be concluded.*)

EXTRACT FROM A LETTER OF THE REV. J. E. FREEMAN, DATED JAN. 15, 1840.

After a reference to the annual resort of pilgrims to Allahabad to bathe in the Ganges, and to the scenes of wickedness which are witnessed at this season, Mr. Freeman adds—

A strong Testimony to the Depravity of the Heathen.

I have been accustomed to receive the first chapter of Romans in its full import, but never dreamed that Paul could not find language capable of describing heathenism in its most revolting forms until, during this week, I have seen what I dare not, if I could, relate to you and the church. It seems to me as though lost spirits would blush to own such persons as their companions.

The Brahmans are very busy in persuading the people not to hear us, and when the word does fall upon their ear not to receive it, and if it should happen to lodge in the heart not to let it remain there, but to cast it out as a thing polluted. Oh, how my soul longs to be able to preach the word of life even to those infatuated, deluded beings, dead in trespasses and sins!

One stream of deception and Brahmanical support has been closed this season for the first time. Within the Fort at the junction of the Ganges and Jumna, there is a cave, which the Brahmans say is the mouth of a passage-way under ground to Benares, nearly 80 miles distant. This cave is kept by Brahmans, who exact a certain sum from every pilgrim wishing to enter it. This season the Colonel in command at the fort has refused to admit the pilgrims. The Brahmans petitioned the Governor-general on the subject, stating that 200 families of Brahmans are in a state of starvation, on account of this prohibition having deprived them of their usual income—a statement probably exaggerated, but which shows how the pecuniary interests of this most influential class are connected with the upholding of the existing superstition of the country. Their petition has not been heard. The Lord grant that every stream of support founded on delusion or idolatry may fail them, so their eyes may be opened to behold their folly and their wickedness. O when will the day arrive when these thousands will press with eager zeal in great numbers around the altar of our Saviour? We beseech you to entreat the churches to pray for us, that we may have health to prepare for our work, and health to prosecute it with increased zeal and success. The church must sustain us by their prayers if they wish us to win souls to Christ. O for more love and more earnest prayer for souls. The cave above noticed, I learn, is full of idols, and hence it is a most sacred place.

FUTTEHGURH.—EXTRACTS FROM LETTERS LATELY RECEIVED.

The communications of our bre-

thren at the foreign stations are sometimes greatly delayed in their journey to this country. Letters from Futtehgurh and other stations, dated in January, have but lately come to hand; later accounts than they contain have been received and inserted in the Chronicle; we make, however, some brief extracts from them. Mr. Scott, writing on the 16th of January, says—

The orphans still number about 100. A few more are coming in from time to time, but they scarcely make up the loss occasioned by death. The mortality has been very great among them. Not less than 12 or 15 have died since we came here in last August. It is very distressing to see them suffering so much, but this has been the case at all the institutions of this kind throughout the country. Doubtless, it is owing to the effects of their starvation during the famine. The carpet weaving is progressing admirably. We have nearly all the boys engaged either in weaving or preparing the materials.

Our school in the city is flourishing. We have upwards of sixty names on the roll, and about fifty in daily attendance. I have generally gone out myself. Mr. McHugh, a pious soldier from Chunar, who has had a good deal of experience in teaching, accompanies me, as also the brother-in-law of our Baboo, Gopenath, who understands English pretty well. They are both good teachers. The boys are learning, I think, very rapidly. The government school is to be removed into the city in a few days. We are a little afraid it may operate against ours, but I hope not.

There will be from 30 to 50 boys in the cantonment who will be left without instruction, when the government school is removed. To these we hope to be able to devote a few hours in the day. You will at once see the importance of seizing upon such a golden opportunity. May God prosper our efforts.

The health of Mr. Scott and his family has been uninterruptedly good; that of Mrs. Wilson, however, had become so far impaired as to render a residence of some months in the Hills very important, and Mr. and Mrs. Wilson accordingly proceeded to Simla, higher up in the mountains than Sabathu, to spend the hot season. We hope soon to receive favorable accounts from them. In a letter, dated January 5th, Mr. Wilson mentions—

One of our Sabbath exercises is a service in Hindustani with the servants connected with our families and the Institution, all of whom attend regularly and cheerfully. Lately the servants of our friend, Major G—, have expressed a wish to attend with ours, and leave has been given by their master. A number of them have attended regularly for some time, and yesterday they brought several chowdries, or head men, of the station with them. The head servant of Major G. has expressed a wish to become a christian. How this may result we cannot tell.

Our visits to the adjacent villages for the purpose of reading and preaching the word of God are still continued with increasing interest, as our time and strength will admit.

Lodiana.—Notes on a Journey to Rupar, by the Rev. J. Newton.

The object of this tour is to ascertain the claims of Rupar as a missionary station, and to make known the gospel at the intermediate towns, by preaching, distributing tracts, &c. Mrs. Newton having concluded to accompany me with the children, we took the palankeen carriage, and set out on Tuesday morning, Sept. 25th, before daylight, and performed a journey of ten kos, about thirteen miles, by eight o'clock. The road in some places was impassable, on account of the small streams, which are still pretty full of water. We therefore made ourselves a way for the last five kos through by-

paths, and uncultivated fields, at the hazard frequently of breaking the carriage to pieces by the roughness of the ground. The only variety in such a journey consists in crops of sugar cane, Indian corn, cotton, and things peculiar to the East, irregularly scattered over the plain, as far as the eye can reach, with numerous villages in every direction, rendered beautiful at a distance by the green foliage which surrounds them, and an occasional stream of cooling water. Our course, most of the way, lies through a low section of country, several miles in width, which has the appearance of having once been the bed of the Sutlej, though it was probably long ago.

The villages of Kum and Machiwari—Deceit in a Child—Visit of a Mohammedan Judge.

The first march ends at a village called Kum. The population is chiefly Mohammedan, and amounts perhaps to 800 souls. It contains two masjids or Mohammedan places of worship, at one of which the officiating maulavi is an old acquaintance of ours. I have before had occasion to speak of him as a man of uncommonly liberal views. He is intelligent, patient n discussion, as free from bigotry as any musalman I have ever met with; and he is always disposed to talk on religious subjects. The only school in Kum is one taught by this maulavi, consisting of six boys. Some of them read Persian and some Hindustani. I gave them each a copy of Luke, which the teacher promised to hear them read. After addressing a company of people in the village, one of them was heard to say, in allusion to the truths they had been listening to, and by way of expressing his approbation of them—"Whoever does not acknowledge one that has died to save him will certainly be punished, whether he be a Hindu or a Musalman."

Machiwari, Sept. 27. Five kos from Kum,—a march performed with difficulty on account of the badness of the road. This place is under the government of the Sikhs, but is inhabited about equally by Musalmans and Hindus—the Sikhs being included among the latter. The Sikhs always call themselves Hindus; they believe all the fables of Hindu mythology, and *eat no beef!* though they have a sacred book of their own. The whole population may be 4000. Being obliged to get stronger bullocks, mend our carriages, and give rest to our servants, we concluded to stay two days. The best blacksmiths in the town were sent to our assistance, but they proved so ignorant that I was under the necessity of doing the principal work myself, or leaving it undone. On the evening of our arrival an instance of deception occurred, which illustrates a common feature of native character. A little girl, about nine years old, presented herself before our tent, and said that she was an orphan. Her parents had died about two years before, and she was left with two sisters, who treated her so badly that she had run away from them. She was poor, and wanted help. In the mean time she cried most piteously to confirm the truth of her story. We immediately proposed to take her to Lodiana, and put her into the Girl's Boarding School, if the consent of her sisters could be obtained,—rejoicing in the prospect of saving a poor child from ruin. She herself seemed delighted with the proposal, and sat down by the tent door, while something was prepared for her to eat. But a little after, behold an outcry in the camp!—the little pretender was scampering off to her parents, who stood on the outside calling her, being concerned perhaps that she tarried so long. Cases of deception are so common that we seldom know when to regard and when to reject claims that are made on our compassion.

The next morning we were gratified with the visit of the *kazi* of the city. The kazi is the religious judge of the Mohammedans, and of course is the leading man of this sect. He expressed a wish to be present, together with his attendants, at our family worship. All the service, except the singing, was in Hindustani, so that they understood it; and at intervals of the prayer, one and another of them exclaimed "Wah!" an interjection of

approbation and surprize. From this together with remarks made afterwards, it was very evident that this specimen of christian devotion, gave them a more favorable impression of christianity than they had before. They seemed particularly struck with our confession of sin—a thing which I imagine is not common among themselves, for the Mohammedans are a self-righteous people. The kazi came again in the evening, and regretted that we were going so soon, as he wished to have more conversation about christianity. He promised to visit me at Lodiana, and talked of sending his son to us, a lad of sixteen, to be educated in the English language. This man is the particular friend of the maulavi at Kum, before mentioned. When men of their standing and influence, show themselves friendly to us, and inquire with apparent interest about the doctrines of christianity, receive the Scriptures distributed by us, and read them with a spirit of candor, the result is likely to be good, even though they should not themselves embrace the the truth.

On the same day I visited a mela held outside of the city in honor of *Devi*, the great goddess of the Hindus. Great numbers of women attended this festival, arrayed in all the "finery" they could command. I had no opportunity of distributing books, but attempted to address the people. This however I found to be a heartless business, for the multitude refused to hear, and several times drowned my voice with shouts in honor of their goddess. Whether it was done on purpose to throw contempt upon me, or not, I cannot tell; but it seemed to have this effect, and I confess that I retreated with something like a feeling of shame, till I remembered how Paul was once encountered by a similar cry at Ephesus; and for a time was obliged to relinquish his work at that place.

In the city, too, I found very little encouragement, but was kindly received by Nanak's padri, or religious teacher at the dharmsala, or Sikh temple. With this man, as well as with the kazi, and an impostant brahman, I left a portion of God's holy word, which is able to make Mohammedans, Sikhs, and Brahmans, alike, wise unto salvation.

Bahlolpur, Oct. 1st. We pitched at this place on Friday, Sept. 28, after a most difficult march of five kos from Machiwari. That day I was able to do nothing, on account of a severe attack of a sick-head-ache, and the next day I set out on horse-back to Rupar, distance 10 kos, and arrived there a little after sunrise. Tent, baggage, and every thing I was obliged to leave behind, on account of the road being so sandy.

Account of Rupar; and of Bahlolpur.

In regard to Rupar, I was greatly disappointed. It had been represented to me as a large city, of from 20,000 to 40,000 inhabitants, but from all the information I could gather from the people, and from a cursory view of the city, I should judge that the population is not more than 10,000 or 12,000. Of these one half is supposed to be musalmans, one fourth Sikhs, and the remaining fourth Banyans, or Hindu shop keepers, and muhajans, or Hindu money dealers and capitalists. The city is situated on an eminence, with the hills, (the beginning of the Himalya mountains,) a short distance in the rear, and the river Sutlej a mile in front. There is only one bazar, and that not large, but it appears to be a place of considerable business. Being paved throughout with brick, it looks better than most bazars in Hindustan. The houses are rather indifferent. It is governed by a Sikh Rajah, who exercises sway over about 40 villages in that region. I intended to have had an interview with him, but the time he appointed to meet me was inconvenient, and I had already learnt enough to satisfy me, that a conference was not then very important. He is considerably advanced in life, and has no heir who can succeed him in the government, and as his country is among the "Protected Sikh States," it must fall to the British government on the rajah's death. The place certainly did not strike me as very eligible for a missionary station, especially while the poli-

tical state of the country continues as at present. I had not indeed an opportunity of sounding the rajah's views, as I wished to do, regarding either religion or education; but from some things I learnt respecting him, I am led to doubt whether he would look favorably upon any of our plans of doing good to the people. So far as I had intercourse with the people themselves, also, the impression I received was not the most favorable; but in this respect I confess I saw too little to form a correct judgment. Returned in the evening of the same day to Bahlolpur.

We went through the bazars on sabbath morning, distributing books and addressing the people in several places. No one cavilled and most of them seemed glad to hear. In the afternoon some of the citizens attended Hindustani worship with our servants at the tent.

Having lost the bullocks which brought us here, we were compelled to wait till Monday evening while others were procured to carry home our baggage. I took this opportunity to survey the town, and visit a neighboring village. Bahlolpur is all built of kiln—burnt bricks, and must once have been a city of no mean rank; but every thing now shows that the heavy hand of oppression has been upon the people. In the time of the emperor Akbar, as the people say, the city was in the zenith of its glory. I should think, from the space enclosed by its walls, and from the buildings which are now falling into decay, that it contained a population of from 100,000 to 150,000; at present the inhabitants cannot number more than 10,000, or 15,000. It was then under the immediate government of a Pathan Nawab, and most of the people are still Mohammedans. At present it is subject to Sikh government at Lahor. Almost every place that has come under the dominion of the Sikhs, has withered in like manner.

Native inquiries—Return to Lodiana.

When we were about to depart several respectable people came to see us at the tent, and having learnt that we were Americans, they asked a great number of questions about our country, and among them were some respecting the government. I explained as well as I could, but the idea of a Republican government, no king, the chief ruler taken from among the people, and chosen *by the people* every four years, and set aside at pleasure, light taxes, revenues not belonging to the ruler, but disbursed by order of the representatives of the people, &c., is so strange to their minds, that they can scarcely comprehend it, and probably do not fully believe it.

One other place was visited on our way back to Lodiana, where respectful attention was paid to our message, but very few readers were found.

Iowa Mission.

LETTER FROM MR. S. M. IRVIN, DATED AUGUST 12TH, 1840.

Mr. Irvin and his family left Western Pennsylvania last spring, on their return to the mission. After adverting to the danger of being influenced by improper motives in writing missionary communications, Mr. I. gives an account of their journey from Liberty, a town on the Missouri River, to their station in the Indian country.

I keep and have kept ever since I came into the service of the Board, a daily journal of the employment of my time, with general occurrences and remarks. But to extract from this I have two objections:— 1st. In making out a diary, we are strongly inclined to selfishness and partiality; and 2d, in selecting from it we are greatly disposed to select that which is most favorable to ourselves; so that the occurrences of a few select days in a month may not show the real condition and drift of things, any more than the wind's blowing from the South a few days in summer, proves that it blows from that quarter all the year. I shall at present content myself with giving you some general statements of

facts, and perhaps for *illustration* some extracts from my journal.

After writing to you in Liberty, we started on to the station in a wagon, drawn by four horses. The distance is eighty miles, fifty of which is through the Indian country, without an inhabitant. The only travelling apartment for my wife and little family was a small place in the wagon, among boxes and travelling baggage. We met with no serious difficulty or delay until we got about eighteen miles into the Indian country, when we were overtaken by a heavy and protracted rain, which rendered the roads to us tuterly impassable. We spent some time in vigorous but fruitless efforts to go onward. By this time our stock of provisions, both for ourselves and horses was spent, and our only resort was to send our wagon on to the station for relief, and myself and family remain with the wagon. The distance to the station was more than thirty miles, and the man was absent two days. In the mean time we suffered not a little. Beside our want of provisions, we were visited with a severe hail-storm which ended in a snow of some depth, and hard freezing. All the shelter we had was among our baggage, under the wagon cover. The wind was so high and sharp, and wood so scarce, that we got but little benefit from our fire, so that we suffered most severely, particularly the children, and might have perished, if we had not been protected by a feather bed which we happened to have with us, the gift of an affectionate mother on my leaving Pennsylvania. But on the second day after our wagon left us, relief came from the station, and on the seventh from Liberty we landed at the station, having lodged five nights without any house for shelter, and being mercifully preserved amid many dangers.

Employment at the station—Instruction of Children—Rewards, Manner of giving.

After reaching the station, I spent about two weeks in repairing the house in which we live. Since that time I have engaged in teaching. I go daily to the village, and spend the time in teaching the children, continuing as long as I can keep up their attention. In teaching we have adopted the plan which you suggested, with such alterations or amendments as the state of things seemed to require. Each scholar who attends regularly, receives a ticket every day, and when they get a certain number of tickets, we redeem them with such things as we have.

When I commenced teaching in the Spring, the children were rather slack in attendance, and continued so until a number had received some clothing in return for their tickets. This seemed greatly to excite the attention both of parents and children, and as a general invitation had been given, they gathered in from all quarters, so that I had soon more than I could properly instruct. I was then at a great loss to know how to conduct affairs so as not to distribute our little stock of goods too profusely, keep up the attention of the most hopeful, and at the same time avoid offending those who might be rejected. After teaching for some time as well as I could all who came, and learning as well as I could their dispositions and capacities for learning, I had three old men of the nation appointed to act as a *selecting committee*, who with myself selected thirty, considered by us the most promising. This measure threw the responsibility off myself, and sheltered me from blame in regard to making selections from among the children. Three or four have since been added, which makes in all about thirty-four, a little more than one third of whom are girls, and comprise nearly all in the village who are sprightly and interesting. These have attended regularly and are making as great progress as one can reasonably expect considering their condition and opportunities. I have divided them into five classes and teach them on the infant school plan. They soon become wearied and disposed to retire. This I try to remove as much as I can by singing, of which they are very fond, counting, &c. They are much

amused with looking at pictures; a little recreation of this kind is very pleasing to them.

Appearance of an Indian School.

From this account of our school, you must not think that it is similar to the common English schools in the States. The scene is widely different. Our school room is a smoking Indian wigwam; our floor is the earth; our windows, some openings in the top, at which the smoke escapes, and one at the end which serves as an entrance. Our spectators are a few tawny, half naked old braves or young men, who pass the hours mainly in smoking. Our pupils are of the same swarthy complexion, and many of them entirely naked, the most improved being miserably filthy; and while one class is reciting, the others may be going or coming, or walking about the house, at their pleasure. Yet amid all these disadvantages, they learn, and learn well, all things considered, and we hope at length to see them rise up through all these disadvantages to be a respectable, and to some extent, a learned people. I cannot think that their intellectual endowments are second to any others, and I am persuaded that all that is wanted to raise them to a respectable standing, with the blessing of God, is firm perseverance joined by the faithful and full cooperation on the part of our Christian friends.

It may perhaps be alleged that they are influenced to learn by the love of the reward, and not of instruction for its own sake. This is certainly true in many cases. And for illustration I will give you an occurrence of to-day. It shows the dispositions of the fathers, and as the fathers, so are the children. After I was done teachingto day, one of the old men who had assisted in selecting the children, and who seemed to take some interest in the school, addressed himself to me in a very friendly manner, and said that he with the other two, the selecting committee, had assisted in selecting the children, had encouraged them to speak, and sing loud, and when they were done, had said, *pe-ka, pe-ka* (which means very good,) and now they thought it would be "good," for me to give each of them a shirt! On another occasion one of the same men was offended because I would not give his child a garment for two tickets. Hence it will be seen that this mode of procedure, though it appears to be the most successful, is not without its difficulties. But we cannot expect to accomplish anything great or good without encountering difficulties, nor should we consider so much how we may avoid difficulties as how we may best promote the cause in which we are engaged.

DOMESTIC.

Have we done what we could?

The prospects of all our missions are favorable. Our brethren at the various stations have their trials and discouragements; they expected nothing less; but they have work to occupy all their time and strength, and we trust they have grace given to them to work faithfully. The fields around them are white unto the harvest; from nearly all our stations the cry comes to the churches for more help. Greater facilities are required for the efficiency of the laborers in the field. More laborers should be sent, and some are waiting to go. Many important places should be occupied without delay. Multitudes must hear the gospel soon, if they ever hear it, for they are passing away. Millions must receive the gospel at our hands, in all probability, if they ever receive it at all. The voice of millions of dying men is calling to us for help.

We are stewards of the grace of God, not original owners of the gospel, so to speak, but entrusted with it,

for our own salvation certainly, but not less for the salvation of our fellow men. If we have the means and the opportunity, we must not forbear to make known its blessings. These missions give to the members of our church the opportunity of making known the gospel to millions of men. They are bonds of union between us and three fourths of the anti christian inhabitants of the earth. The heathen are famishing for the bread of life, have we done all that we could to supply their wants?

Have we done what we could by our Prayers? Recognising our dependence on God both for gracious influence and for providential opportunity, have we abounded in prayer for a spirit of deep concern among christians on behalf of the heathen, for the right conduct of the work, and for success in the conversion of those who are now worshippers of idols? Have we thus prayed with due faith, frequency and importunity?

Have we done what we could by our Pecuniary Offerings? Could we not, in the spirit of self-denial, increase our gifts? Could we not, with diligence in our callings, enlarge our contributions? Let us not overlook small offerings. If we mistake not, the larger part of the receipts of several prominent British Societies is made up of penny-a-week subscriptions. The Roman Catholic *L'Oeuvre de la Propagation de la Foi*, or The Institution for the Propagation of the Faith, whose members are now found in several Continental States and in Great Britain, has collected a very large sum by subscriptions of only one half-penny a week from each member, with an Ave Maria prayer daily! There is great power in large numbers, when multiplied even by small sums. One cent a week from each of the communicants of our church, would make a larger sum than we have yet devoted, in any one year, to the salvation of our fellow men.

But, again, have our Ministers, Elders, Editors of Religious Newspapers, and other persons occupying important stations, or possessing talents or other means of influence, done what they could to strengthen christian principle in its connection with this object, to diffuse information, and to awaken a deeper feeling of interest in the success of efforts to spread the gospel?

There are those in the church who can answer these questions satisfactorily, and to whom the Saviour will say as to his servant of old, "She hath done what she could." If others feel constrained to acknowledge that they have been deficient in their duty, we trust, they will remember that the claims of this duty were never stronger, its calls never louder, than at the present time. The question will soon be decided, most effectively because practically as to all important purposes, whether our branch of the church of Christ is to go forward in this work of the Lord. We cannot but feel thankful for so much that is encouraging in the condition and prospects of our missions; but we cannot look on their need of enlargement, nor on the many and distressing wants of our heathen fellow men, without feeling deeply the importance of increased and more vigorous exertions to do *all that we can* in this great work.

India Missions. Health of Missionaries.

We have recently received a number of letters from India, dated at different times, from January 5th to June 2d.—They cor-

tain no particular news concerning the Missionary labors of our brethren, which continue the same as they have heretofore been, but we learn from them with regret that a good deal of sickness had prevailed, particularly amongst the female members of the missions. At the latest dates, however, some had become well again, and the others were better. Some of them had gone to the Hills to spend the hot season.—Mr. and Mrs. Campbell had been called to the severe trial of parting with one of their children, and also Mr. and Mrs. Porter.—We trust our brethren will be supported from on high amidst all their trials, and be sanctified by them so as more effectively to promote the object, for which they have been sent by the churches.

Letters Received from Missionaries.

India Missions, 1840.—Lodiana, Rev. W. S. Rogers, Jan. 3, March 13.—Saharunpur, Rev. J. R. Campbell, Feb. 15, April 20.—Sabathu, Rev. J. M. Jamieson, Feb. 3.—Futtehgurh, Rev. H. R. Wilson, Jan. 6, Jan. 16, Jan. 21, May 25, June 2. Rev. J. L. Scott, Jan. 16.—Allahabad, Rev. J. Wilson, Mar. 1, April 27. Rev. J. Warren, Jan. 24, April 13. Rev. J. E. Freeman, Jan. 15, Feb. 5, May 16. Rev. J. Warren and Rev. J. E. Freeman, Feb. 5.

Iowa, and Ottawa Missions, Aug. 15 to Sept. 15,—Rev. W. Hamilton, Aug. 12. Mr. S. M. Irvin, Aug. 12,—Rev. P. Dougherty, Sept. 4.

Donations in August.

SYNOD OF ALBANY. *Pby. of Ogdensburgh.*

Oswegatchie, N. Y. 2nd Presb. ch. coll. for 1839. 17,20

Pby. of Albany.

Albany, N. Y. 1st Presb ch. in part sup. Rev. J. Warren. 350; 3rd Presb. ch. mo con. 80; Broad Albin, N. Y. Presb. ch. 20; Galway, N. Y. Presb. ch. 66,02; Ballston centre, N. Y. Estate of Dr. Saml. Davis, con. Rev. J. K. Davis l. m. 30; Schenectady, N. Y. Peter Hood, bal. con. him l. m. 20. 566,02

SYNOD OF N. Y. *Pby. of Bedford.*

S. Salem, N. Y. Fem. charitable Soc. Presb. ch. 18; Rye, N. Y. Presb. ch. mo. con. 17,25, 35,25

2nd Pby. of New-York.

N. Y. Scotch Presb. ch. mo. con. Aug. 52,62

SYNOD OF N. J. *Pby. of N. Brunswick.*

Cranberry, N. J. 2nd Presb. ch. 28; Pennington, N. J. don. from Benjamin Titus, 25. 53,00

Pby. of Newton.

Pleasant Grove, Presb. ch. N. J. 20; Mauch Chunck, Pa. Presb. ch. mo. con. 20. 40,00

SYNOD OF PHILA. *Pby. of Phila.*

Phila., 1st Presb ch. Penn township, Juv. miss. soc. 15,50; 6th Presb. ch. Phila. a member, 5; 8th Presb. ch. do. coll. and mo. con. 306,83; 10th Presb. ch. do. a friend, 100; Dr. A. W. Mitchell, 100; W. Brown, 50; J. Stille, 50; P. T Jones, 25; M. Johnson, 25; Dr. W. A Brown, 40; Rev. H. A. Boardman, 20; Rev. Wm. M. Engles, 20; Mrs. M. L. Beach, 15; do. for last yr. 10; Mrs. Jones, do. 10; J. A. Davidson, do. 1; N. Harned, 10; Mrs. and Miss T ate, 10; J. Lough, 5; J. Mc Arthur, 5; R. Brown, 2; M A. Johnson, 2; A Lady, 50 cts. J. W. Tilford. 20; W. Veitch, do: Cash, 70; do. 50; do. 50; do. 50; do. 25; do. 25; do. 5; do. 1; do. 98,83; in all from the 10th Presb. ch. 900,33. 1227,66

Pby. of New Castle.

Forks of Brandywine, Pa. Presb. ch. ann. coll. 87; do. fem. miss. soc. 16; do. Ladies to con. the Pastor, the Rev. J. N. C. Grier l. m. 30; Waynesburg, Presb. ch. Pa. additional, 21. 154,80

Pby. of Carlisle.

Carlisle, Pa. Presb. ch. bal. sub. for 1840, 6,75; Conawago, Presb. ch. Pa. Fem. miss. soc. 30; Paxton, Presb. ch. Pa. 10; do. Joshua Elder, 10. 56,75

Pby. of West Jersey.

Burlington, N. J. contrib. Presb. ch. for 1839, viz. mo. con. 127,34; Sab. Sch. ed. *Wm. Chester* in India, 26,14; Rebecca Chester ed. *John Chester* and *Philip Van Rensellaer* 50; Mrs Chew, ed. *Robert Ralston*, 25; Wm. Chester, ed. *Cortland Van Rensellaer*, 25; 'a friend,' 25; C. Van Rensselaer, con. Rev. Wm. Chester l. d. 150; additional, 6,17. 434,65

SYNOD OF PITTSBURG. *Pby of Erie.*

Coneautville, Pa. from T. M. Power, 15; do. Ladies For. Miss. soc. 5; West Greenville, Pa. do. sup. Rev. Mr. Campbell in India, 15. 35,00

SYNOD OF CINCINNATI. *Pby. of Cincinnati.*

Cincinnati, O. 1st Presb. ch. 9,57

SYNOD OF INDIANA, *Pby. of Vincennes.*

Princeton, Ia. Presb. ch. mo. con. 15,12; do. Jno. Lagow, 4, 88. 20,00

Pby. of Logansport.

——— Wm. Brown, Esqr, to con. his son Hugh A. Brown, and Mrs. Mary E Brown, l. mems. 80,00

SYNOD OF KY. *Pby. of Louisville.*

Louisville, Ky. 1st Free Presb. ch. mo. con. 20,00

ASSOCIATIONS.

Mercer co. Miss. Soc. Pa. Sup. Rev. Mr. Campbell, 179, less 5 ctft. 174,00

LEGACIES.

Fraseysburg, O. Mrs. Z. Frasey, dec'd, by Jno. McCurdy. 7,00

MISCELLANEOUS.

Seneca Falls, N. Y. S. A. Easton, 10; N. Brunswick, N. J. Rev. J. J. Janeway, D. D. 200. 210,00

Total $3192,72

THE

FOREIGN MISSIONARY CHRONICLE.

VOL. VIII. NOVEMBER, 1840. No. 11.

Sketches of Hinduism.

THE GREAT SHASTRAS.

SELECTED AND ABRIDGED FROM DUFF, MARSHMAN, HEBER, PEGG, AND OTHERS.

The sacred writings of the Hindus are in the Sanskrit. Western scholars, who have made themselves acquainted with this language, speak of it as rich, harmonious, and expressive. The natives of India regard it with a veneration that is almost unbounded. Its very name implies perfection; and even to the form of the letters they attribute a divine origin, calling them the *Deva Nagari*, or writings of the gods. The Sanskrit is not now a living language; although a portion of its life and substance and form has been transfused into almost all the vernacular dialects of India. We have been at some pains to prepare the following account of some of the sacred writings in this language.

The first and highest class of their sacred books consists of *the four Vedas*. These are not only the most ancient, but the most sacred compositions in the Sanskrit. They are believed to be from eternity, not revealed through the instrumentality of any being, but proceeding direct and entire out of the mouth of the creator himself.

The second class consists of *the four upa-Vedas*. These were delivered to mankind by Brahma and other deities, and inspired sages. They treat of medicine, music, archery, architecture, and sixty-four mechanic arts.

The third class consists of the *six Ved-angas*, revealed by divine persons, or written by inspired saints. They treat of astronomy, grammar, prosody, religious rites and ceremonies, charms and incantations.

The fourth class consists of the four *Up-angas*. This is by far the most copious division. The first *Up-anga* contains the *Puranas* or sacred poems. These treat of cosmogony, geography, astronomy, genealogies and exploits of the gods, virtue, good works, the nature of the soul, and the means of final emancipation. The second and third *Up-angas* treat of logic, metaphysics, and the essence and modifications of spirit. The fourth *Up-anga* consists of the body of laws, by Manu, the son of Brahma, and other sacred personages,—detailing all manner of duties connected with the worship of the gods, and all the possible relations that can subsist between man and man.

The writings now enumerated are usually denominated the GREAT SHASTRAS, or *books of sacred ordinances*, to distinguish them from a great many other works highly reverenced, but not esteemed divine.

These works are in great part composed in a kind of blank verse or measured phrase. Their number and bulk is not easily described. The four Vedas form eleven large folio volumes. The Puranas and two other poems contain two millions and a half of lines; whilst

an octavo bible in large print contains less than one hundred thousand lines. These are but a small part of the whole. The longest life would not suffice for a single perusal of the books claiming to be a divine revelation to direct man, in the worship of his creator and his duties to his fellow man.

How different are these writings from the scriptures of the Old and New Testament! The God of all truth is the author of the one; the other is from the father of lies, who was a murderer from the beginning. The one is filled with contradictions, with narratives of folly, obscenity, and wickedness; its pages teach falsehood, and sanction the violation of every moral precept. The law of the other is "holy, and the commandment holy and just, and good." "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." "Every word of God is pure; all his commandments are truth."

How important it is that the Holy Bible should be faithfully translated into all languages, printed, and put into the hands of those who are thus ignorant of the true God and the way of salvation through the cross of Christ; that all might read in their own tongues, wherein they were born, the wonderful works of God. To effect this object the church has now committed to her the mighty agency of the press, by which bibles and religious tracts may be multiplied to meet the increasing wants of our benighted fellowmen. Let professing Christians, when they pray "Thy kingdom come," take heed that they neglect not the means which God has appointed, for the fulfilment of the glorious results for which they pray.

HINDU MYTHOLOGY.

This is a fruitful theme, containing the glimmering of some fundamental truths,—much of fable, extravagance, wickedness, and contradiction. Our limits will only permit a brief and condensed statement of the leading points of this mass of confusion and absurdity.

The Hindus are a nation of polytheists and idolaters. It is true, nevertheless, that the foundation of their system is laid in the belief and assertion of the existence of *one great, universal, self-existing Spirit*, the origin of all other beings, animate or inanimate, material or immaterial. In regard to the Eternal Spirit, many aspects of their belief is pure Pantheism. His appellation is BRAHM; not to be confounded with *Brahma*, who is also one of their principal gods.

It is important that this point be noticed, and fully explained. Missionaries have been charged with ignorance and a wish to deceive, when they have described the degrading and abominable practices of Hindu idolatry. But the truth is, the Hindu Shastras, while they speak of one God, to whom all worship ought to be paid, also describe a multitude of other gods, relate their actions, good and bad, and direct the mode and forms of their worship.

About twenty years ago, RAM MOHUN ROY, a learned Brahman, in Calcutta, denounced the idolatry of his countrymen, and attempted to prove from the Vedas, that the worship of one God only was taught in their sacred Scriptures. He showed very clearly that the impure records of the lives of their gods were destructive of every thing like morality, and the peace and happiness of mankind. But these things are all recorded in their so-called holy books, and in them also is their worship defined and enjoined; and these books are received as of divine authority. Ram Mohun Roy, indeed, only admitted the four Vedas as of divine authority. He contended that his early forefathers worshipped the true and eternal God, and that he had forsaken the idolatry of Hinduism, as unworthy o

a rational being; but he insisted in language as strong as that used by the missionaries, that his countrymen were wholly given to this idolatry. "The truth is," he observes, "the Hindus of the present day firmly believe in the real existence of innumerable gods and goddesses, who possess full and independent power; and to propitiate them, and not the true God, are temples erected and ceremonies performed." "The generality of the Hindu community are devoted to idol worship; the source of prejudice and superstition, and of the total destruction of moral principle, as countenancing criminal intercourse, suicides, female murder, and human sacrifices." It is a melancholy reflection, that this learned and enlightened heathen, with the Bible within his reach, esteemed the preaching of the gospel to be foolishness, and whilst he contended against the idolatry of his countrymen, rejected the offers of mercy through the cross of Christ.

Although the Vedas contain many truths in relation to the true God, yet when we bring together their descriptions of the one eternal spirit, we shall find them to be made up of contradictions, metaphysical jargon and absurdity. All natural divine attributes are ascribed to Brahm. Without beginning or end, that which is, and must remain, unchangeable; without dimensions; infinite; immaterial, invisible, all powerful, all knowing, every where present; and enjoying ineffable felicity. Again he is described as without qualities and attributes. This description is in direct contradiction with the former; but then these different states or modifications of being, are not contemporaneous but successive. How then, it may be asked, is he unchangeable? No moral attributes are ascribed to him in any state of his existence. Holiness, justice, mercy, goodness, and truth, form no part of his character.

The proper state of Brahm's being is described to be that in which he exists wholly without qualities or attributes. When he thus exists, there is no visible external universe. He is then emphatically the ONE; the single and sole entity of the universe; the only possible entity, whether created or uncreated. His unity is so pure, so essentially simple, as totally to exclude qualities or attributes of any kind. It is quite evident that this is a description of perfect non-existence—of cold and cheerless atheism. According to this description, in any sense within the reach of the human understanding, Brahm is nothing. The mind of man can form no conception of matter or spirit, apart from its properties or attributes; yet in this state of entire and total negation, he is described as positively existing, and in the enjoyment of ineffable bliss.

From this state of repose, after the lapse of unnumbered ages Brahm suddenly awakes, and breaks the universal silence by uttering the words "I am." Dissatisfied with his own solitariness, he imagines the form of the universe; this is succeeded by an act of volition. The process of production is described in the Shastras, and in the writings of their Brahmans, with a great many contradictions and unintelligible explanations; in which are to be found many of the principles of the German transcendental philosophy.

Brahm, it is said, contains all things within himself; and there is always the same quantity of existence whether the universe be in a created or uncreated state. When it is in the latter, Brahm is all; when it is in the former, the Deity is just partially unfolded by various degrees of emanation, which constitute the several forms and order of manifested nature. Still all things are God. When the energy ceases to operate, all orders of being return, and are re-united to the fountain whence they sprung. Then God alone is all again. Thus the creator is confounded with the creature, or rather there is no creature, all is God.

Another theory is, that all things are illusions, like the images in a camera obscura, or the appearance in a mirror, or the likeness of the sun reflected from the water. Our limits will not permit us to follow the metaphysical illustrations of this account of creation, and to most of

our readers the subject would have but little interest.

The most popular account is, that from his own impersonal essence, Brahm drew forth, in some ineffable manner, three distinct beings, which speedily became invested with corporeal forms. This is the celebrated Hindu Triad—Brahma, Vishnu, and Siva. Respecting these, their sacred books declare "that they were originally united in one essence, and from one essence were derived; that the great one became distinctly known as three gods, being one person and three gods."

Brahma is represented as the creator of gods and men, and as sharing even the essence of the supreme mind, yet at the present day, he is the least esteemed of all the Hindu deities. He has neither temples erected, nor sacrifices offered to him, nor festivals celebrated to his honor. He is usually represented as a red or golden colored figure, with four heads and four arms.

Vishnu is the preserver. He is represented of a black or blue color, with four arms. No sacrifices are offered to him; he is described as a household god; and is extensively worshipped.

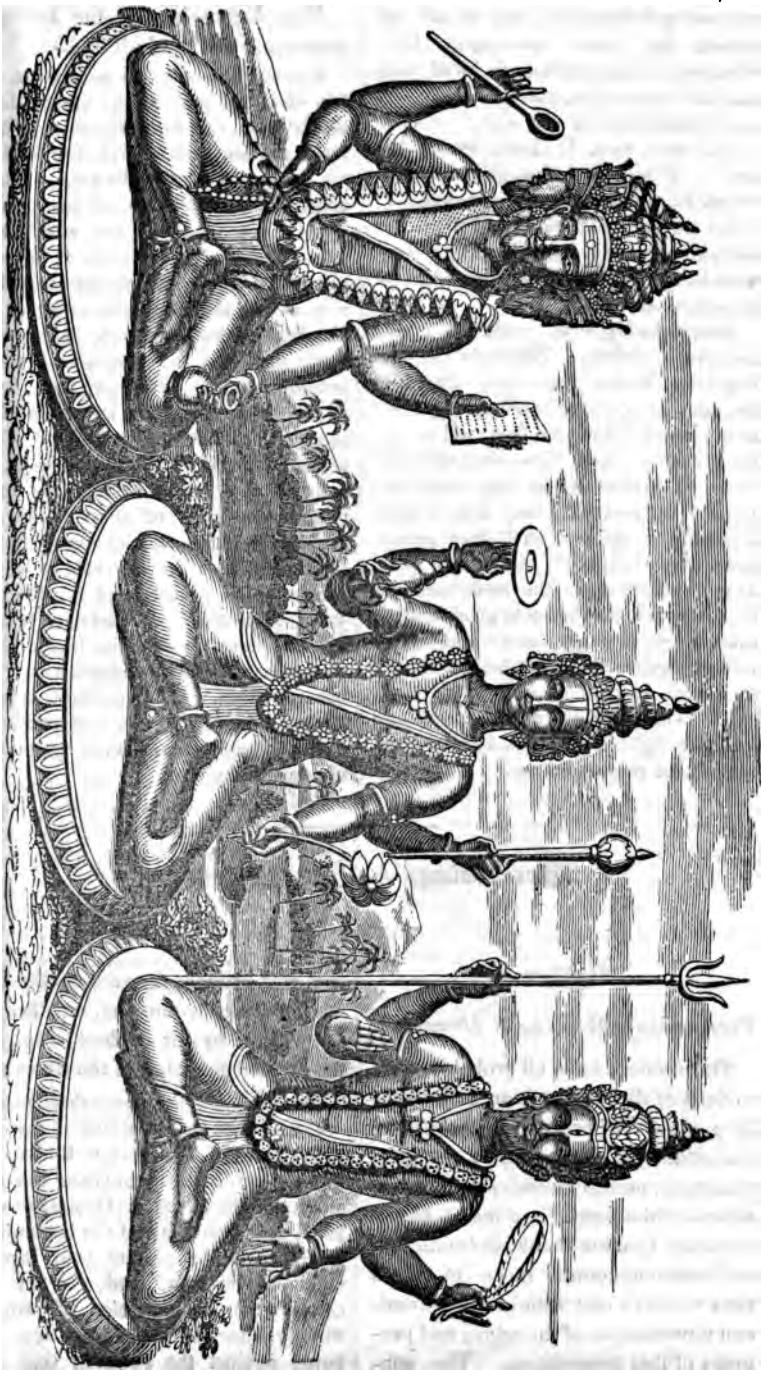
Siva is the destroyer, and is represented of a silver color, under various forms, —sometimes with one head and sometimes with five. Although the destroyer be his proper appellation, it seems more applicable to Durga his wife, whose aspect and deeds do indeed combine whatever is most terrible. The worship of both is the most obscene and debasing that can be imagined, and hence they are the most popular of any of the Hindu deities.

Durga is represented as black, with four arms, wearing two dead bodies as ear-rings, a necklace of skulls, and a girdle of hands around her waist. See Missionary Chronicle, vol. vii. p. 235. Her altars flow with the blood of goats and other animals; and the ancient books contain directions for human sacrifices to this cruel goddess. She has various names. As Kalee she is the patroness and protectress of robbers and prostitutes, and the bands of murderers called Thugs, are her devoted worshippers.

Volumes have been written in description of the gods of India. The details, if all collected, would be of little use. Their forms and the different agencies assigned to them are as various as the mind of sinful man could conceive. Great rivers, especially the Ganges, are objects of worship. The cow, the monkey, and the king of birds are their gods. The history of most of their gods is a tissue of vice and villainy. Theft, licentiousness, lying, and murder, are described at large in their sacred books, as the employment and the pastime of these gods. Wantonness has the sanction of divine authority; licentiousness is consecrated as religious worship, and the human heart, deceitful above all things and desperately wicked, finds in their gods a counterpart suited to its own depravity.

Such are the sacred books, and such are the objects of worship of one hundred and thirty millions in India. Truly is this a land of darkness, as darkness itself; gross darkness upon the people, and the shadow of death; without any order; and where the light is as darkness. The apostle has described their condition with the pen of inspiration. "Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened; professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things, Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the creator, who is blessed forever. Amen."

From the abominations of Hindu idolatry, how must the heart of the Christian rejoice, when he meditates on the God of the Bible, as revealed in the Lord Jesus Christ. "God so loved the world that he gave his only begotten Son, that


BRAHMA.
VISHNU.
SIVA.

whosoever believeth on him should not perish, but have everlasting life." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins." "Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?" "But as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, be ye holy, for I am holy."

How mournful is the condition of the benighted heathen. Whatever the poor degraded Hindu may have heard of Brahma, of Vishnu, or Siva, they have never heard of the true God, and a Saviour's love. And "how shall they believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" "As it is written, How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth." Then shall the church arise and shine, her light being come, and the glory of the Lord risen upon her.

The Engraving on the last page represents the Hindu Triad.

Brahma is seen in his usual form, with four faces and four arms; having in his hands what his descendants, the Brahmans, are supposed to have often in theirs, viz. a portion of the Vedas,—a sacred spoon, for lustral water,—a rosary to assist in contemplating the attributes of God,—and a vessel to contain water for ablution.—Vishnu has in one right hand a *chonk* or shell,—in the other is the *chankra*, a missile weapon, like a quoit, having a hole in the centre, on which it is twirled by the forefinger, and thrown at the destined object. In one left hand is a club and in the other a lotus.—Siva is seen with his trident in one hand, and a rope in another for binding and strangling incorrigible offenders. His two fore hands are in a position very common to Hindu idols: they are said to indicate an invitation to ask, and a promise to grant or protect. A third eye, pointing up and down is seen in his forehead. Serpents, emblems of immortality, form his ear-rings. His pendant collar is formed of human heads, and marks the extinction and succession of generations of mankind by time.

Proceedings and Intelligence.

The Jews.

Persecution of the Jews at Damascus.

Our readers have all probably seen notices of this persecution in the public papers. In order that it may lead Christians "to reflect upon the past treatment, and to consider the present claims of the Jews," we insert below from the London "Jewish Intelligencer" some accounts, more in detail than we have met with in our American newspapers, of the origin and progress of this persecution. The subject was brought forward in the British House of Commons, on the 22d June last, by Sir Robert Peel, who thus stated the case of the Jews:—

The circumstances were shortly these:—It appeared that a native of Sardinia, of the name of Thomaso, a Roman Catholic priest, he believed of the Capuchin order, who had lived at Damascus since 1807, disappeared about the beginning of February of the present year, together with his servant, under what was certainly strong suspicion of murder. Shortly afterwards a charge was preferred against the Jews in that city,

which was really in itself almost incredible — that this gentleman had been murdered, in order that his blood might be made use of in the feast of unleavened bread. A Jew, following the trade of a barber, a young man of about twenty, was apprehended, the monk having been seen at his house posting up a paper on the walls; and he believed that was supposed at first to have been the last time the monk was seen, and this person was therefore apprehended by the authorities of Damascus. The man denied any knowledge of the murder, but he was subjected for three days to the most cruel tortures. At last he could bear them no longer, and when life was almost extinct he charged seven of the most wealthy inhabitants of Damascus, being Jews, with the commission of the murder. Those seven persons, who, he (Sir R. Peel) believed, were persons of high character in Damascus, were immediately apprehended, and subjected to torments, which he would not shock the feeling of the House by mentioning. Two of them at least, he believed, died under the infliction of those tortures, and the consequence was, what might have been expected, that some of them after enduring day after day and hour after hour the most excessive agony, wildly confessed that they had themselves participated in the murder, in order that they might apply the blood of the Christian to the purpose mentioned. A great number of other Jews had also been taken up. The Egyptian authorities having countenanced this charge, and some Christian authorities, also, he was sorry to say, having lent their sanction, the consequence was that the greatest prejudice against the Jews had been excited among the whole population of Damascus and the neighboring country.

The severity of the sufferings of the Jews is evinced by the following extracts translated from Arabic bulletins, which take for granted the guilt of the accused:—

Early the next day the barber was again interrogated: he was put to the question and to the torture of the rack. Scarcely had the screw pressed his head than his eyes stood out from their sockets, his beard became grey from the pain, and his tongue hung out of his mouth. When the cord was placed, he pronounced with pain, three several times, "mercy!" and promised to tell the truth. Upon this the Governor caused the torture to be suspended, threatening, however, to continue it if he would not confess the truth: then he consoled him for a moment by promising him his liberty. It was then that he declared. . . . . —Last night the prisoners were separated, and each one placed in a separate cell by himself. They are always standing, in the presence of soldiers who guarded them, in order to prevent them enjoying the least sleep; if any of them became heavy with sleep, a stroke of the bayonet quickly roused him. This is the most horrible torture a man can endure. Sixty-four Jewish children have been put into the prisons, in order to discover some traces of this crime, and the links of the complot formed by their parents. . . . —The Jewish quarter is a prey to a profound stupor, desolation is visible in every family, nothing is to be heard but lamentations and groans. The greater part of the respectable Jews have hid themselves; they are not to be seen any where. For some days past you hear nothing at Damascus, but this unhappy and horrible event; business is suspended, and every one addresses prayers to heaven that the truth may be known, so that the innocent may not suffer for the guilty; for the prisoners, now suffering such torments, are men commendable in every respect, known by their previous honorable conduct. One would never have suspected them of committing any crime; the family of Arari especially has always enjoyed among the Jews a high reputation for probity: it had never ceased to enjoy the public esteem. . . . . —Towards midnight of Saturday, the Pasha questioned David Arari, but he constantly denied; he then ordered him to be seized strongly (in a most painful

and disgusting manner) and to be thrown into the water, which was immediately done, but scarcely had the sufferer experienced this torture, when he supplicated the Pasha and asked for mercy; he was drawn out of the water, and he then declared himself to be an accomplice of the authors of the crime, who had committed it because their religion ordered sacrifices. The Pasha asked him what had been done with the blood, to which he replied that they had put it into a bottle, which was to be found in the hands of Moses Aboulafia.

The next day (Sunday) the Pasha convoked his Divan, at which the French Consul attended. D. Arari was brought in, who confirmed his preceding declaration. Isaac Arari, his brother, denied, and the Pasha having questioned David Arari in order to make him confirm his declaration, his brother, Isaac Arari, confessed himself also an accomplice. Moses Aboulafia was brought before the Divan, and at first denied, but seeing the two brothers Arari confess their crime, he also confessed himself to be guilty; but not being willing yet to deliver up the bottle which contained the blood of the victim, the Pasha caused, during two several times, five hundred lashes of the "courbache" to be inflicted on him, which were not stopped till it was perceived that he was near expiring, when he was again conducted to prison in the midst of his accomplices.

In the London "Times" of June 2d, additional particulars concerning the progress and the suspension of these outrageous proceedings are given:

The *Journal des Debats* publishes a letter from M. Cremieux, an Advocate and Vice-President of the Israelitish Central Consistory at Paris, stating that on demand of M. Darmon, a lawyer, attached to the French legation at Constantinople, M. de Pontois had, on the 27th of April last, sent orders to M. Cochelet, the French Consul-General in Alexandria, to enjoin Count de Ratti Menton, Consul of France in Damascus, to suspend all proceedings against the Jews of that city.

The Israelites of Alexandria had previously addressed a spirited Memorial to Mehemet Ali, in which they entreated him to direct that the torturing of their co-religionists in Damascus should cease, and that all the documents connected with the affair should be forwarded to him. The Viceroy, it appears, acceded to their request.

On the 1st of May a report of M. Merlain, the Austrian Consul at Damascus, dated the 17th of April, and praying the Consul-General Laurin to obtain from the Viceroy an order for Scheriff Pasha to put an end to the anguish and persecution of the unhappy Israelites of Damascus, was communicated by that functionary to Mehemet Ali. The Pasha without loss of time acquiesced in the demand, and on the 2d issued an order to the following effect, which the Jews themselves despatched by a special messenger, mounted on a dromedary:—"We have been informed," says Mehemet Ali, "that certain powerful men among the Christians attack our Hebrew subjects of Damascus, and that complaints have been vainly addressed to you. Such aggressions displease us; they are contrary to our wishes. I command you, therefore, to prevent their recurrence." The Pasha next desired that the decision of the affair should be left to the consuls of Austria, Russia, Prussia, and England.

The Consul of Austria, in his report, draws a most horrible picture of the tortures to which seven of the principal Jewish inhabitants of Damascus were subjected, to extort a confession of their alleged guilt. Two of them expired after the most excruciating sufferings. "The barbarity of the torments inflicted on the five others," says M. Merlato, "is so frightful that a miracle of Providence could alone have saved them from death. They were flogged with rods; they were kept plunged for hours together in cold water, and . . . . . Alas! the cries and groans of the unhappy patients were heard afar. Their ears were torn off,

their faces flayed, and their chins, beards, and noses burnt with red hot irons. Soldiers, in compliance with orders, trod under foot their attenuated bodies. Another torture was inflicted on one of them, Moussa Salonichi. Small pincers were introduced into his flesh, under the nails of the feet and hands." . . . . . —In a subsequent report of the 23d of April the Austrian Consul announces, that "the tortures had been at last suspended, but that scarcely a day elapsed without some fresh insult being offered to the Jews by the ignorant Christians. The first three physicians of Damascus, who had been examined in the affair, were directed to proceed to a new verification of the supposed remains of Father Thomas, and it was thought that they would be ultimately placed in a box and transmitted to the Academy of Medicine of Paris, who would decide whether they are the bones of men or animals. This course had been proposed from the commencement by M. Lograsso, who unhesitatingly pronounced them to be animal remains.

By the last accounts from Damascus, the affair was assuming a most favourable turn for the Israelites; the barber, and most of the individuals examined, having retracted the evidence which the fear of tortures had extorted from them.

On the 11th of June the "Times" has the following:—

Our letters from Malta of the 1st inst. bring intelligence from Alexandria of the 26th ult. M. Laurin, the Austrian Consul-General, had addressed a circular letter to his colleagues, calling upon them to sign a joint Memorial to the Viceroy, praying him to order the revision of the proceedings against the Israelites of Damacus. This invitation had been attended to by the representatives of Great Britain, Russia, Prussia, Denmark, Sweden, and Spain, but declined by those of France, Greece, Holland, the Two Sicilies, Belgium, and Tuscany. M. Laurin, moreover, sent to Damascus a commission of two or three Israelites, who were charged with taking information on all the facts connected with the murder of Father Thomaso. M. Melvize, the French Vice-Consul at Alexandria, who was ordered by his Government to proceed to Damascus on a similar mission, sailed for that destination, in the English packet, on the 20th.

Another letter from an unquestionable quarter, gives at great length the results of an inquiry into the fact of this almost incredible case by a perfectly disinterested party—a converted Jew, belonging to the Christian mission at Jerusalem, and which would leave no doubt whatever upon the innocence of the accused. The writer is exceedingly severe on the French Consul at Damascus, M. Ratti-Menton, upon M. Baudin, ex-Consular agent of France in that city, and upon M. Cochelet, the French Consul-General at Alexandria, by whom the former was supported; but he expresses his admiration, and bespeaks the deep-felt gratitude of the Jews to the British Consul-General at Alexandria (Col. Hodges), for his active and zealous efforts to put a period to the persecution of the unhappy Jews.

It is gratifying to observe the deep sympathy that has been awakened for these poor Jews. Their persecution has been made the subject of remark in both branches of the British Parliament, and that Government has instructed its official agents to exert all their influence to put an end to this oppression. We are glad to perceive that the influence of our own Government, also, to the same purpose, will be interposed as far as possible. Public meetings have been held both in Europe and in this country, and a deputation has been sent by the Jews in London and Paris to the Pasha of Egypt, in order to have justice done to their accused brethren in Damascus. The London meeting was attended by the Baron Rothschild and his brothers, and other wealthy Jews, and upwards of

$30,000 were subscribed towards defraying the expenses of the deputation. Sir Moses Montefiore of London, and M. Cremieux of Paris, are at the head of this deputation.

The "Jewish Intelligencer" contains some excellent remarks, pointing out what must be considered the most important feature in this whole affair, the altered tone of public sentiment among Christians towards the Jews. "The persecution of the Jews at Damascus is at this moment exciting an astonishing interest throughout the world. The attention of all parties is turned to it. Superstition and infidelity seem to concur in taking part with the persecutors. Genuine Christianity is the best friend of the Jews. But why such deep interest at this time? Were the Jews never so treated before? Is this accusation a new one? Every reader of history knows that there is nothing new in these painful occurrences. But there is something new in the deep interest now excited. We are reminded of the promise: 'Thou shalt arise and have mercy upon Zion: for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof.'"

This general expression of deep sympathy with the Jews may do much to awaken kindly feeling in their minds towards Christians, by showing them who are their true and best friends; it may thus remove prejudices and eventually contribute largely to their embracing the Christian faith. The Lord can, and doubtless will, bring good out of this evil.

North Africa.

The Number, Condition, &c., of the Jews in North Africa.

The following interesting letter was addressed to the Rev. Mr. Lorimer of Glasgow.—The writer, the Rev. J. C. Ewald, is a German, which will account for some of the forms of expression. He is also one of the devoted missionaries of the London Jew's Soiety:—

LEGHORN, Nov. 20, 1839.

Dear and Reverend Sir,—One of the gentlemen sent out by your church, to inquire into the state of God's ancient people, wrote to me from Malta to Tunis, requesting me to give him some information respecting the Jews of Northern Africa. There are residing on the whole coast of Northern Africa, from Morocco to Egypt, great numbers of Jews. In the empire of Morocco, according to the information I could gather from Jews who came from there to me to Tunis, there reside about 300,000 Jews. These have never been visited by a missionary. In the regency of Tunis there are residing from 150,000 to 200,000. At Tunis, there are upwards of 40,000 of them living; others reside at Baserta, Arianna, Nable, Munasteer, Susa, Sfax, Gerba, Gabis, and Madia. These are places along the coast which have been visited by me. Besides these, there are many living in the interior of this regency, whom I hitherto have been prevented from visiting; but many of them come occasionally to Tunis, and buy the Holy Scriptures. At Tripoli there are residing about 3,000 Jews. This place I had visited in 1835. At Bengary, which is in the same regency, there are about 1,000; and in the neighboring villages, 600. Algiers had in 1832, when I was there, about 7,000 Jews. And Constantine is said to have within its walls about 6000. At Bona, there are also some residing, and a large number live at Oran: both places belong to the regency at Algiers; and are now in the possession of the French. Most of the Jews residing on the coast of Barbary have settled there, after they were driven

out from Spain; others have been there previously; and on the Island of Gerca, I have seen a synagogue which is said to have been built after the destruction of the first temple.

The Jews of Barbary, with the exception of those who are residing in the French possessions, are governed by their own laws. The Bey of Tunis has placed over them a governor, who is styled Kaid. All that now the Bey wants of the Jews, he asks the governor, and he exacts it then from the Jews under his jurisdiction. He has the power to punish, to imprison, and to administer the bastinado. The Kaid may be considered the first magistrate of the Jews in all things temporal.—The spiritual concerns are managed by the chief rabbies who have great power, even more than the Kaid himself. Five of the first rabbies, whom they call "Dianim," *i. e.* judges, form the holy tribunal; the chief of them is styled "Ab Beth Din,"—the father of the house of judgment. Before this court, all matters of strife, all accusations, all things relating to the law, are heard and settled.

The Jews of Barbary are a very laborious class of people,—they are in fact the only working class. You find among them shoemakers, tailors, masons, goldsmiths, and other trades. At Tunis, there are about 600 Jew tailors, and about 1,000 goldsmiths. In general they are poor; they just gain enough to live upon; nor are they so eager for making their earthly fortune as those of Europe. Most of the Jews of Barbary, have, for centuries, been shut out from all intercourse with other nations. Few, formerly, obtained the permission of visiting Europe. With the Mohammedans, among whom they live, they only come in contact on account of business. They were not allowed formerly to read Arabic; therefore they were driven back to their own book, and here they are at home. Generally they all know how to speak the Hebrew language. They have all the habits, the manners, the customs, which they had in the days of our Lord.

They are yet distinguished by that zeal for God, but not according to knowledge, of which the holy apostle Paul speaks; and I believe, if we want to see Jews in their real character, we must go to Northern Africa. As they are not so much engaged in getting riches, you find them always ready to speak to you on religious subjects. There is a feature which encourages the missionary who lives among them. You may enter their synagogues at any hour of the day, and you will always find some of them there, who enter freely into conversation. They are also very eager to have the word of God in their possession. When I first arrived at Tunis, I did not find amongst that large Jewish population, twenty entire Bibles. The generality of them were altogether ignorant of the chief contents of that holy book; and when I quoted passages from the prophets, they would usually say to me, "These passages are not in our Bible; these you have written in order to make us believe that Christianity is true." . . . .

—I sincerely hope that you will take the coast of Northern Africa into consideration, when you send out missionaries. Since 1832, I have been alone on that vast coast. Only last year our Society has sent me a young man to assist in the mission. Morocco offers a large sphere of labor. Algiers also, would be a place where a missionary would find a great deal to do among the Jews there; and if a missionary were going there, recommended to our consul-general, who is Mr. St. John, I am sure this gentleman would do all in his power to promote the cause of God. When I was there in 1832, he was very kind to me. Formerly, Mr. St. John had a chaplain, but now there is no English clergyman there; and I am sure the Consul, and the Vice-Consul's family, would be glad to hear on the Lord's day, an English sermon. Tripoli is also a place which deserves your serious consideration. Besides the number of Jews mentioned who reside there, there are about fifty Protestants living there, without any means of grace. The English Consul-general, Colonel Warrington, would receive a clergyman

with open arms. In 1835, when I visited that place, I had divine service in the Consulate, and administered the Lord's supper to Colonel Warrington's family. I was begged by several Protestant families to stay there; but as I had fixed at Tunis, and as there were also a number of Protestants whom I had, by the Lord's blessing, gathered together, I could not forsake that station. Even Tunis does afford work enough for several missionaries; and I would hail with joy the arrival of a fellow-laborer. The languages required for a missionary to the Jews, on the coast of Barbary, are Hebrew and Arabic. With very few exceptions, all the Jews I have ever met with, prefer Hebrew. In Morocco they speak also Spanish; but at Tunis, and Tripoli, and Algiers, I did not meet with any one who had any knowledge of that language. At Algiers a great many speak the French language. If you send missionaries to the Jews on the coast of Africa, it would be well if two were to go to the same place, of whom one at least ought to be a married gentleman. I do not think that I can say any thing farther on that subject; I only regret that your deputation did not come to Tunis. May the Lord God of Abraham, Isaac, and Jacob, bless your endeavors!—May he make you instruments in his hands, of bringing many sons of Egypt to the knowledge of Christ Jesus our Lord! Amen. I am, dear sir, yours, most respectfully,

F. Ch. Ewald.

[*Scottish Ch. Herald.*]

India.

CHURCH MISSIONARY SOCIETY.

Benares.—*Methods of Preaching adopted by the Missionaries.*

This Committee, while making known to the Christian public, that, as respects actual conversions from heathenism and Mohammedan error, the amount of success at Benares is small indeed, would nevertheless cheerfully subscribe to the remark of one of their body who has lately visited the missionary brethren laboring there:—"I have ever asserted my opinion that the mission at Benares is one of a very promising character; and justify the correctness of such an assertion, by adverting to the diligent and spiritual faithfulness with which our dear brethren are constantly setting forth God's pure truth; feeling certain that a mighty engine is at work, and that, under its powerful instrumentality, the strong rock shall sooner or later be broken in pieces."

[*Calcutta Cor. Com.*

Several times have I been with Mr. Smith, one of the missionaries, preaching in the chapels, the streets, ghauts, and temples of Benares. He rises far above the fear of men; and seems as much at his ease in the difficult and trying positions in which I have seen him, as I am when addressing Europeans from the pulpit of an English church.

In common with others of our missionaries, I have remarked his great address in dealing with the subtle reasoners who stand forth every evening to uphold their falling cause. A Brahman confessed, in my hearing, that he was a worshipper of the sun; and challenged Mr. Smith to show that he was unreasonable in so doing; "for," said he, "the sun being the gift of the great God to us, He cannot but be pleased to see such emotions of delight and thankfulness arising within us."—Mr. Smith was quite willing to concede that we might well delight in, and be thankful for, the useful properties of the sun; "but nevertheless," said he, "it cannot but be highly offensive to God, that we should pay it divine honor, and worship it, in His stead. Remark that light"—pointing to one which was burning in a shop adjoining the place in which our evening discussion was carried on;—"doubtless the shopkeeper's little son is very glad of it; he pursues his sport by its rays; and by its help he reads his book, and passes his time pleasantly. His father is not displeased with such satisfaction on the child's part. But should he find him applying his own—that is the father's—name to the lamp, affecting to reverence it as the author of

his being, and transferring to its light all that veneration due to a parent's will and understanding, he would be justly indignant, and would take measures promptly to convince his son of his folly." The application is instantly made; and the crowd often commend the illustrative argument by which even their own champion is defeated. On the occasion to which I refer, the vanquished opponent immediately slunk away, and left the field. [*Rev. F. Wybrow.*

Discussions with Brahmans.

Our friends at home would be delighted with the ability and readiness which many native catechists display in arguments of the like nature, and the promptitude with which they reply to objections made. Mr. Smith and myself one night mixed with a crowd in a Benares street, in the midst of which we found the catechist, Tryloke. Two Brahmans were maintaining views of a freethinking nature, and urged that man might worship God as they pleased. "Having received no directions upon the subject, how," said they, "can men possibly be aware of his will, intentions, and designs?" Without being disconcerted for an instant, Tryloke rejoined, "I beg to know how you can tell what is at this instant passing in this Sahib's mind?" pointing to myself. "How can you be aware of what his thoughts and ideas are dwelling upon?" "How should we know, indeed!" said they: "What a question is this!"—"But," said Tryloke, "if he were to tell you, would you know then?" "Of course," said they, "on his giving the information, we should know what thoughts were passing through his mind."—"Exactly so," said Tryloke, "and thus, if God tell us what his mind and will may be—if He reveal to us what His intentions and designs are—we shall have light upon a subject that must otherwise be concealed in complete darkness." The need and excellency of the revelation which God has made of himself, in his word, were then asserted and dwelt upon.

Abstract reasoning, and a logically-deduced argument, is lost upon an Eastern mind. A pointed narrative—*a short and lively allegorical representation*—is the attractive dress in which the truth should be presented to the Hindu; all which circumstances abundantly exhibit to my mind the practical as well as heavenly wisdom of the Saviour of the world, who used precisely such means in declaring the truth to those who listened to the gracious words which fell from his lips.

I have been with Mr. Smith in one of the holiest temples of the holy Benares. "Observe," said a Brahman, who seemed to be that day one of the officiating priests, "how great is the power of our god!"—it was Gunesh, I think. "Behold what a crowd of people he has drawn together!" Alas! there were indeed about us besotted pilgrims from all parts of India! They poured milk upon the brazen bulls that could not drink up the offering of the foolish votaries. I saw women smearing food which they had prepared, over mouths that had never opened either to eat or to speak: and while this palpable evidence of their own senses was condemning their folly, their deceived heart had so turned them aside, that they could not discern that there was a lie in their right hand. The Brahmanee bulls walked familiarly about the temple, eating up the garlands which the worshippers had hung on every shrine, and devouring the provisions of flour, rice and milk, with which their brazen representatives had been so plentifully supplied. Oh! it was a sight to fill a Christian heart with bitter sorrow and indignant regret. While these feelings were crowding upon me, the false priest made his boast of the power of the god; and asserted that this was the more abundantly proved, in that his influence had even drawn us—Smith and myself, within the precincts of his temple. I was glad to have enough Hindustani at command to answer aloud, in denial of the hateful assertion; and to declare how grief and sorrow were stirred within me at the sights which I saw and the scene in which I was.

They seemed a little moved at my ear-

nestness; and submitted to hear from Mr. Smith a series of arguments, in which truth was asserted and error exhibited. Five Brahmans, one after another, old and young, engaged in the controversy; and no two of them agreed in what they asserted as to the nature of God, and the way in which he ought to be served. Even in the very house of lies and deadly imposture, I could not but rejoice in the thought, that a house divided against itself falleth. Is it not a circumstance to make us glad, when we reflect, that in the heart of Benares—in one of the holiest temples—two Christian missionaries, utterly unprotected, save by the invisible hand of God the Saviour, should be allowed so to speak, and to depart altogether unassailed, and to a certain degree attended to and respected? Times are certainly much changed; and the progress of truth must be recognised, in the negative, if not in the positive success which has attended missionary effort in Benares.

[*Rev. F. Wybrow, May*, 1839.

Presbyterian Board of Foreign Missions.

COMMUNICATIONS FROM THE MISSIONS.

India Missions.

Allahabad. — Journal of the Rev. J. H. Morrison.

Tour to Kalpi; concluded from page 312.

Kalpi as a Mission Station.

November 7. As this is the last day I expect to remain here, it will be proper to give in one view the results of my observations. I must, however, premise that it is exceedingly difficult, from all the information attainable, to present decided and satisfactory views on any one point—so contradictory are the statements and opinions on almost every point. What I have to say, therefore, will be rather the result of impressions, than a clear and satisfactory summary of as clear and satisfactory information. The city of Kalpi is situated on the southern bank of the river Jumna, partly in the E. I. Company's territories, and partly in Bundalkund, a tributary state. During the late famine its population was greatly reduced by death and desertion, but is again recovering from that shock, and is now supposed to contain from 30,000 to 35,000 inhabitants, principally Hindus. It was formerly a great Musalman place but at present few of the followers of the false prophet remain, and these few retain nothing of the glory or power of those times. According to the testimony of the European inhabitants the natives are so wicked, that it has passed into a proverb that one inhabitant of Bundalkund is equal to one hundred of any other place. This, of course, must always be the result of the absence of proper authority; but as they have now an efficient magistrate, it can be no objection to the residence of missionaries here; on the contrary, the wickedness of the people presents the louder call for some one to lead them in the way of salvation from their sins.

From all I can learn the city is usually healthy. Its situation would rather lead us to expect as much; the ground is rather high, and every thing that could well render it unhealthy is carried off through the ravines during the rains. Neither in the city nor its immediate vicinity can any standing or stagnant water be found. The great difficulty is to get water sufficient for irrigation, and this renders the surrounding country so liable to the most desolating famines. During the dry season water from the wells is obtained only at the depth of about 120 feet. In order, however, to insure good health here, it is very necessary to be careful of the sun and hot winds. The latter are so very trying at this city, that even natives, who

venture to expose themselves, are often struck dead in the street; they put on their winter clothes when compelled to go out. Another precaution will be of considerable importance, which is, to secure a house on high ground. It will always be very uncomfortable, if not actually unhealthy, to be down in the ravines.

But whatever may be the disadvantages of this as a mission station, the fact that it is the great commercial mart for the whole of the Bundalkund territory, and as such attracts to itself as a kind of centre its most enterprising inhabitants, will always render it a very important station for us to occupy. It is a question, however, whether at present this should weigh very heavily in our decision, so long as the Doab, the particular field which you wish to occupy, is so badly supplied. Were the language the same as that of the Doab, there would be no difficulty in the decision of this point, but this is not the case. Perhaps, however, a more thorough and personal investigation will show, that the difference is not so great as to affect the decision of the question either way. On this point my inquiries have resulted more unsatisfactorily than on any others. One man told me that Mahratti and Gujurati were spoken in the interior; another that it was Hindui; another, that it was Urdu; and, by way of climax, the last person of whom I made the inquiry replied, that "every one spoke his own language." The latter I sagely suspect to be the truth; at all events, it is the only one for the truth of which I feel at all willing to vouch. This instance affords a good illustration of the diffiulty of getting satisfactory information on any one point.

The state of education among the people appears to be about the same as in other parts of the country. The great body are in gross ignorance, not even able to read a line; and as for mental discipline, when you take them beyond pice and cowries they appear scarcely able to put two ideas together. But wherever money is concerned it will require some of Brother Jonathan's sharpest sons to cope with them.

Conversations with the Natives.

I went out again this evening, and read and preached to the people, until I was too hoarse to speak any longer. The crowd was quite large, and most of them attentive. One man would have taken a copy of John's Gospel, but on his asking me what advantage he would derive from it, I replied, that if he examined it well and believed in it, he would wash off the marks of idolatry from his face. What, says he, will I forsake my own religion? Yes, I replied, if you believed in mine. He immediately handed it back, saying, that he would never forsake his own religion. Another quarrelsome fellow standing by took advantage of this circumstance, and as he appeared to be a person of considerable wealth, through his influence, I suppose it was, I could find no readers willing to take any tracts. A number, however, followed me for tracts, but as none of them could read so as to make any thing out of what they would read, I gave them none. Among this number was a young man, who came up to me, and said, he had a question to ask me. When I told him to say on, he asked me what would be the result of reading my books? I replied, that from merely reading them he would gain nothing, but that if he should examine them so as to understand them, and believe in them, and act according to them, he would obtain the pardon of sin and eternal life. He wished to go with me and receive instruction, but knowing that he would expect his support, I inquired about his business, and, as usual in such cases, found he was out of employment, and as I could give him none, and especially as he could not read, I promised him nothing; but told him if he would learn to read, and come to Allahabad at his own expense he might get work in our printing office, or if he chose to come as he now is, I would do what I could to get him employment, where he could receive Christian instruction. With this I was called off to attend to some other business, and saw him no more.

8. Started on my journey this morning

about sunrise, and after riding about twelve miles, I halted under the shade of a peepul tree by a Hindu temple. While waiting for my people to come up, I went into the village, to see if I could find any to whom I could make known the glad tidings of salvation through a crucified Redeemer. I saw very few; the women would fly from me to their houses, or hide their heads, and turn aside out of the way with their backs to me until I had passed, and the men I suppose were principally out at their work. Finding no opportunity of doing any thing, I returned to my shade. Before I had been there long two native travellers, a Hindu and a Musalman, came up and stopped under the same tree, and began to talk on religious subjects. Their servants and the men who were working at a threshing floor close by, formed quite a comfortable little group to talk to. I then stepped up to them, and offered the Musalman the only tract I had with me, "The Brazen Serpent," and asked him to read it. He took it and began to read it aloud, but soon began to interpose some of the common Musalman objections. As I felt too much fatigued to enter with any spirit into the debate, I told him to read on and he would find some of his objections answered, and his difficulties explained. He then proceeded with the reading but soon stopped again and asked, what use it was for him to read that? I told him it might be of much use to him, and besides there were a number standing by who would like to here it all; by one means and another I persuaded him to read the whole tract with the concluding prayer; after which we had some conversation and separated. While here I was reminded of the disciples in the cornfield, by seeing a man, apparently a traveller, eating grain, rubbing it in his hands. He had taken some heads of grain not quite ripe, and was rubbing them out in his hands and eating. In the afternoon we advanced six miles to the end of a day's journey. Owing to the badness of the roads, or to there being no visible road at all we lost our way, and wandered through fields and byeways until night when we arrived at our stopping-place. It was too late, and I too was much fatigued to go into the village. Here under a tree, close to a tank of stagnant water, I had my dinner cooked on a fire of native fuel.

Hamirpur—Journey to Futtehpore.

9. Proceeded this morning to Hamirpur, the principal civil station of the Bundalkund district. The ride was long and fatiguing; and I suffered all day after my arrival from a severe head-ache. The road for the first part of yesterday's and the last of to-day's journey lay through the ravines of the banks of the Jumna, and was so bad to-day that the bullock-wagon did not arrive until near night. The country through which I have passed these two days, is by no means as populous or fertile as the Doab. The villages at a distance lead the traveller to expect something more than is usually met with. But on examination we find that appearances only told what they had been. Their present state of dilapidation gives a melancholy account of the awful desolation wrought by the late famine here. A gentleman in the Survey department, who is now in the interior surveying, writes me—"I fear if we have not rain very soon ill-fated Bundalkund will again suffer very severely.—The inhabitants are again beginning to recover from the effects of the late famine, but if no rain falls very soon, their second crop cannot be sown, as irrigation from tanks, wells, &c., is out of the question in this district."—This is a gloomy prospect indeed, for this poor people, and is no trifling drawback to our hopes, with regard to missionary operations here.

10. Sabbath. Went into the bazar this morning and read and explained the plan of salvation through Jesus Christ, but met with only two who could read; one, a proud Hindu boy, but a real Musalman caviller. He is studying with a Musalman, and will probably become one. When I brought the subject home to him, he "went away in a rage." The other was a young East-Indian, a drummer, who could read only English. As I had a few English tracts at the house, I in-

vited him to go with me, when I gave him some. Again, in the evening I went into the bazar, and had a large crowd assembled to hear me. Read and preached as long as I could, and then distributed tracts. Some native soldiers appeared in the crowd, and induced others who had taken tracts to return them. I was gratified, as I was returning home, to see a man sitting in the door of a shop reading an old tract, "The substance of the Bible." It had evidently been long in use, but from the very imperfect manner in which these people read, the probability is that they often understand but little of the meaning of what our tracts contain. This probability is greatly strengthened, when we consider that the subject of them is sometimes entirely new to them, and entirely contrary to all their pre-conceived notions in religion. One man came to the house after I had returned, and took several tracts, and a copy of the Hindui Psalms.

11. Started this morning for Futtehpore, and crossed the Jumna about a mile below the city. The country in the Doab immediately presents a striking contrast to that of Bundalkund, both as to fertility and population. Maulwa, the village at which I stopped to-day, is quite a large place, but judging from the extent and character of the ruins in and about it, it has seen much better days. Proceeded about six miles further, but losing the road, did not reach the place I intended, and about 8 o'clock at night was obliged to put up in an out-of-the-way sort of place, under a young tamarind tree, glad enough to get so good a shelter.

12. This morning my attention was attracted by two images near the road. One was simply a large figure of a man, made of yellow cloth, and stuffed with straw, standing on a small carriage. The other was much larger and made in the same manner, but in a sitting posture, on a larger vehicle. This image had eight small heads surrounding the main one, and from the right arm nine small ones, and from the left eight proceeded. After inspecting them I went to a temple near at hand, and entered into conversation with two Brahmans, one a Sipahi or native soldier. Read some to them and several others who collected about us. The Sipahi, as is usual with natives connected with the Government, was the most troublesome. This class of natives, with perhaps the scholars of government schools, are the most troublesome and hopeless class with whom we come in contact. This man took the common refuge that his idol worship was commanded in his shastras. "But if your shastras are false, what will that avail you?" He replied, if his religion was false, why did the officers of the army, naming some of them, direct them all to continue their own worship, and why did they give so much to defray the expenses of some of their religious ceremonies within cantonment limits? He could not understand at first the difference between nominal Christianity and the practical observance of Christian duties. After further conversation, they both began to persuade me to stop until the people assembled for the *tamasha*, an expressive word for all kinds of exhibitions. I asked why I should remain, as they would then all be mad upon their idols. They replied, to see the tamasha. I told them I thought it would be sinful for me to stay for that object, and that I could only stay in hopes of doing them good. For these reasons, and because I wanted to arrive at Kajwa as soon as possible, and remain there as long as possible, it being quite a large town, I declined their invitation. The Sipahi took leave of me, flattering me on account of my acquaintance with the language, and promising to call on me when he came to Allahabad at the great mela in January.

Passed on from this to Kajwa. Immediately on my arrival went into the bazar. Read and talked with the people until I became too tired and hoarse to continue it any longer. Meeting with none who could read, of course I gave away no tracts. Afterwards met with some who could read, being employed in stations under government, but none of them would take any tracts except one, and he soon returned them. Thus after all my

efforts, I have not succeeded in leaving any thing to instruct the people in the way of salvation, excepting what may be left indistinctly in the memory of the few who heard me. In the evening proceeded about six miles on my journey, and took up my lodgings under the shade of a Banyan tree.

13. Quite unwell to-day, and unfit for any thing. Proceeded six miles and stopped for breakfast under a large tree, beside a threshing floor. While there a young man came up who appeared rather intelligent. Ascertaining that he could read, I gave him two tracts, with which he went away. While eating my breakfast several others came, and after I was done one of them inquired after books. Had considerable conversation with them, read some, and gave them a number of tracts. They were mostly Musalmans, and it appeared that the young man to whom I gave the two tracts had told them, for they knew one of the tracts which he had received, and when I offered one of the same kind to them, they stated that the one I had given would be sufficient. I suppose generally in small towns, one tract of a kind is enough, especially among the Musalmans, for they are so connected together on the subject of their faith, that what one hears all hear. The Hindus are so divided into castes, that a larger supply is generally necessary. In the afternoon I proceeded on to the Dak bungalow at Futtehpore.

Native Assistant—Bazar Preaching—Concluding Reflections.

14. Went into the bazar this morning, and just as I was going to read to the people a native stepped up to me, with some tracts in his hand, and asked me if I was going to read. On being answered in the affirmative, he requested me to let him do it. Accordingly I yielded the place to him, and was very much gratified with the affectionate earnestness and zeal with which he presented to the people their sinfulness, the groundlessness of their hopes, and the claims of the Gospel. We both by turns read and preached to the people, until after nine o'clock. On returning to the bungalow with him, I found that he was going from Goruckpore to Sabathu, to assist Bro. Jamieson. One thing is very discouraging with all that is encouraging in bazar preaching, and which I observed particularly this morning. It is that very few, if any, hear the whole of the discourse. They are continually "coming and going," as in the days of our Saviour.

After reaching Allahabad, Mr. Morrison concludes his journal with the following remarks :—

Having been brought back in safety, and with a good measure of restored health and strength, I desire here to erect my Ebenezer, and inscribe upon it "Hitherto the Lord hath helped me." The journey which has just been completed has cost me many inconveniences, much toil, and some suffering, but all these things I desire to esteem as badges of honor, conferred on me by Him from whom all honor comes, and I rejoice in the privilege of being permitted to do any thing in his service at any expense. But what tries me most of all is, that I have accomplished so little, and that I have failed so much in the whole spirit of my work. While I would praise God for all his goodness to me, and for whatever he has enabled me to accomplish for the advancement of his kingdom in this benighted land, I would earnestly pray for his pardoning love, that any neglect of duty, and the sins which have defiled my services, may not be laid to my account, and that in every thing God may be glorified.

ALLAHABAD.—LETTER FROM THE REV. J. WILSON, DATED MARCH 1, 1840.

Facts connected with the late Mela.

It having been "noised about" by the "Progwalls," or Brahmans who are supported by the contributions of the pilgrims who visit this place, that the "Company" was about to re-impose the tax on

pilgrims who resort to this mela, it produced quite a rush from the villages in the neighborhood at an early period in the mela. The people came and bathed for a day or two, and returned to their villages. The "Sakrant," or the sun's entering a new sign, which constitutes the first great day, and from which the Hindus consider the mela as fairly begun, occurred on the 20th of January. Previous to that time, people began to encamp in large numbers on the beach. Several sects of religious mendicants began, at an early period, to fit up quarters for themselves.

The Nagas, two sects of Religious Mendicants.

Among these were two sects of Nagas, who come only once in six years. One of these sects is called Nirbani, meaning "without speech" or language: an epithet which they apply to the Supreme Being, seeming to imply that He is "without speech." The other is called Niranjan, meaning "invisible." It is also applied to the Divine Being, expressive of his invisibility. They of both parties, tell us that they are "sons of one father," viz. intimately connected. They are divided into two sects, rather for sake of convenience in their begging peregrinations, than from any difference of opinion among them. The members of the former sect told us that they at present number in their fraternity about 5,000, and the latter that they number about 2,000. I suspect the former exaggerated a little, as we did not perceive much difference in their appearance as to number. The present "Param Mahant," or principal Abbot, named Lal Giri, is a man of ordinary appearance, but of rather a friendly disposition. The two sects make regular tours to several different shrines; viz. Allahabad, Gaya, Jagannath, the Godavery, Setland, Rameshivar, Saugur, Hardwar, and a few other places. They complete their circuit in six years.

Doctrines and Dress of the Nagas—their Encampment.

They believe, or rather affect to believe, that they are themselves portions of the Divine Being, considering that they have obtained this high privilege by the force of fasting, penances, and works of merit. They assert that they possess His attributes and properties as fully as He does himself; that God eats, drinks, sleeps, &c., just as all others do. Many persons would probably exclaim, it is not possible that they *can* believe so! but they have not comprehended the extent of Satan's tact at managing the human heart, nor the facility with which the mind, in certain states, is clouded and "carried captive by Satan at his will." When these people are appealed to in a calm and impressive manner for some proof of their possessing divine attributes by making "one hair white or black," or when God gives the command for their "Mahant" to die, by arresting the approach of death for a moment—if they are not too much excited, or have no special motive for maintaining their consistency, they will admit frankly that they cannot do any such thing, that it is even absurd. They seem to be candid in admitting the absurdity of such pretensions, and yet in a short time they are found assuming their ground again without seeming to be conscious at all of the impiety involved in their pretensions. They profess to be worshippers of "Mahadeo," i. e. Shiv. They perform their worship sometimes alone, sometimes in company, and make but little use of images.

They take pride in going without clothes, although many of them have not yet attained that degree of merit, that they can dispense with all dress. A sufficient number, however, have attained this point. They have their heads covered with a large mass of shaggy, unshorn hair, which is clotted with cowdung and every thing that can make it look abominable. Their faces are generally smeared or covered with a white composition prepared for the purpose; their bodies are covered with ashes; thus they go strolling about in companies of 20 to 50 in a state of grotesque and hateful nudity. No pen in earthly hand can adequately describe the mingled feeling

of disgust, and sympathy, and sadness which fills the heart that has to come into daily contact with crowds of human beings in such a state.

They marked out for themselves ground in a somewhat tasteful style; on this they erected, in two lines, little grass huts facing each other, at a distance of about fifty paces apart. These were built in neat rows. In front of each hut is a mount of earth about four feet high, having a little parapet or wall of a few inches high, extended all around the top. This is neatly smoothed over with cow-dung. On the top of these Chaburtras, or mounds, they bask in the sun during the day, and read their sacred books, or talk or sleep as they feel inclined.

Near the centre of each encampment, they have a rather splendid flag suspended on a very high Bamboo, which waves with all the beauty and grace of nature over their heads. Alongside the flag-staff is erected a kind of pyramid of earth about 20 feet square at its base and 15 feet high, ascended by flights of steps on all the four sides. On the apex of this are placed a few sea-shells, a dish of flowers, a small image of Mahadeo, and a few rather elegantly polished brass candle-sticks. This place is regarded as too sacred for us to ascend, so as to see fully what is on it. Over it, at a well-adjusted distance, is a large awning suspended by the four corners. It consists of four separate awings of beautiful fringed pink silk and crimson velvet; each one diminishing in size as its place is lower in the series, so as to suggest the idea of an inverted pyramid, and to form a pretty good counterpart to the platform below. All this, if it could be viewed apart from the unearthly appearance of the occupants, would leave rather a pleasing impression.

Their Parade — Feast — Ostentatious Charity.

When they go out on public days, &c., the principal men of the Nirbani sect go paraded on seven large and splendidly caparisoned elephants, over which are spread a number, which I did not count, of spendid flags; others are mounted on the finest horses and camels, some of them armed; the whole is preceded by mace-bearers, carrying enormous silver sticks and much of the insignia of royalty; then all this is followed by the mass of the sect, clothed in their uncouth, and ashy, and odious nakedness—strolling along, like what no man ever described, and surrounded on all sides by an almost innumerable number of men, women, and children, all rushing to get on the highest places, and even trying to get upon each other's shoulders to get a good view of them. Thus they go, and the other sect follows them in about equal parade, to the river side, where they all bathe.

As we stood by their flag-staff this morning, they pressed us to make an offering of a few rupees on their shrine, assuring us that a few days ago an English gentleman of high standing in the Civil Service did make an offering of a gold mohur, or 16 rupees, on the same shrine, and they thought if he did so, we who are "smaller folks" might, with all safety, do so too. They gave his name, his office, and his place of residence. I suppress the name. Would that the curtain could be drawn over the deed and its results, as I draw my pen over the place of his name!

The Param Mahant, or abbot of a sect of "Gosains," whose head-quarters are here at Allahabad, died a short time since, and the sect fixed upon the time of the mela to place another upon the gaddi, or seat of state. As a matter of course or of etiquette, they had to invite the whole tribes of Nagas, Gosains, Udasis, &c., to a feast. This was prepared, and on the appointed day they all assembled at an elevation extending from the corner of the fort. They seated them, naked as they were generally, in six rows, two and two facing each other, on the smooth ground. When "all things were ready," they served out to each person two balls of sweetmeat, composed of flour and sugar and one or two ingredients, fried in ghi. These rolls or balls were about three inches in diameter. They had each a kind of platter made of leaves, stretched or fastened to-

gether by wooden pegs, no other furniture. After they had all received their portion of sweetmeats, they ate them together. Afterwards a portion of dhai or curdled milk, was served out to each in a cup, made of the same kind of leaf. This was all the food and furniture and parade which appeared in the festival.

The next morning the sweetmeats, &c., that remained from the feast, were distributed as "charity" to the Brahmans, Nagas, Gosains, &c. There passed by our place 20 men, with full baskets on their heads, on their way to the quarters of the Nagas. These were preceded by mace-bearers, and by two men blowing trumpets for the purpose of calling public attention to the supposed munificent alms. I never before saw such force in the Saviour's precaution on that subject, "when thou dost thine alms do not sound a trumpet before thee as the hypocrites do, in the synagogues and in the streets, that they may have glory of men; verily, I say unto you, they have their reward."

Again, the fact of *one* poor mendicant beggar feeding one or two thousand beggars, and then dispensing the fragments that were left with the clangor of trumpets, and the parade of nobility, showed in strong colors the readiness of the human mind to be captivated by appearances, and led away from facts, else it would have struck themselves as inconsistent that one who professed himself to be a houseless, pennyless beggar, dependant on the charities of others for a subsistence, should make such a display of wealth in the presence of myriads!

Both parties of the Nagas prepare at certain intervals of time, or on certain occasions, what they call "Horn," or burnt offering. In this they burn incense, with various rather unmeaning ceremonies and reading shlokes or stanzas from their sacred books. The incense is composed of ghi, or melted butter, various kinds of grains, flowers, &c.—all vegetable substances, except the ghi. The ceremony of burning is performed by the Param Mahant, aided by others high in rank, but it is not worth describing. They were either unable or unwilling to give us any intelligent account of the object of the "Horn." How far the idea of sacrifice enters into their Horn, I could not learn.

Important Personage—Sacred Music.

A very important personage among them was paraded about during nearly the whole of the mela. This was a man who has one of his legs cut off, and its place supplied by a wooden leg. He has held both his hands at full stretch above his head, until they have both become stiffened and indurated, so that he cannot take them down. Nature, after bearing long, had forced herself to come to his aid, by forming large protuberances under his arms, and inside of his elbows, to sustain his arms in their new position. Thus with both his hands projecting far above his head, and in a state of entire nudity, he was paraded nearly every day past our tent, on the shoulders of others who seem to esteem it a high honor to carry such a holy man upon their backs. He was usually followed by a vagrant crowd of admirers. And although he professed to have perfectly subdued, by the power of devotion and penance, every earthly emotion, it was very manifest that he felt flattered, if we noticed him by looking after him as he passed, and that he felt disappointed if we did not notice him, as he rode in triumph past our tent. With all his devotion and victory over earthly propensities and emotions, his temper is so very irritable that the natives deprecated our having any thing to say to him. Mr. S—— encountered him once in Benares, and found him quite as violent and irascible as the people had rated him.

The Nagas at one time assert, that "there is no difference between their Guru, or religious teacher, and the Supreme Being;" at another, "that there is no difference between themselves and God." They charge the Gosains and other sects with atheism. But they are generally so ignorant as not to know very much about atheism, except that it is opposed to their lofty claims of union with the Divine Being. They accustom them-

preach, and from seeing our books. Whilst the people are coming in large crowds about the height of the mela, they go out to meet the people at some distance, conduct them in large companies, and take special pains when they come near us to lead them by "on the other side," lest haply some of them should pause and hear, and have his confidence in the Ganges shaken. I have seen one individual conducting as many as three or four companies past in one day, always showing deep solicitude lest any of them should even incidentally hear us.

Concluding Remarks.

The impression on my mind from the whole of the mela is, that the more intelligent among the Hindus are themselves persuaded that their system cannot stand before Christianity, and that one day it must yield. And I think this impression on their minds would be greatly strengthened if, in their discussions with the Missionaries and others, they were drawn over more to the broad firm ground which the word of God takes in this matter. Discussions with them are exceedingly apt to run off into the labyrinths of Hindu science. And the shlokes and counter shlokes of the Shastras, and metaphysical discussions about the attributes or absence of attributes of the Divine being, consume the time and usurp the place of the solemn, strong appeals of the Bible, and of the developements of the Divine character and attributes, which are set forth in the word of God with a clearness and power that can disturb the most callous conscience. Besides, God has not promised to convert or sanctify men by Sanscrit shlokes, or the doctrines of the Purans. His own word is that by which he has taught us to hope for their sanctification. I know it is necessary at times to follow them through the mazes of the Shastras, to ferret out all their subterfuges; but it is hard to keep from being hurried there too soon, and spending too long time in wandering through such dark and unfruitful fields; and I have often seen them bow to the majesty of truth, as it is presented in the Bible, after a long and fruitless battering over the current phraseology of their metaphysical sciences. The Jews required a sign that Jesus was the Christ; and the Greeks sought after wisdom, and demanded a system of religion that would accord with the principles of their *science*, and so do the Mohammedans and the Hindus; but our work is to "preach *Christ crucified*, to the Jews a stumbling-block, and to the Greeks foolishness;" to the Mohammedans impiety, and to the Hindus nonsense; but to those who are called and enlightened from above "Christ the power of God and the wisdom of God." And while we are often thrown back on the question, "who hath believed our report? and to whom is the arm of the Lord revealed?" we are not without evidence that the word of God is going forward and showing to the people the majesty of its power.

LODIANA MISSION.—PLACES RECOMMENDED AS NEW MISSION-STATIONS.

At the Annual Meeting of "Mission No. I., in Northern India, (Lodiana Mission,) held at Sabathu, in Nov. 1839, the occupation of new mission stations, was, on motion, taken into consideration. Whereupon the meeting resolved to recommend to the notice of the Board the following places as desirable locations, viz. 1. Ambala. 2. Dehra. 3. Deobund. 4. Firozpur. 5. Karnal. 6. Jagraon. 7. Jagadri. 8. Patialah. 9. Sirhind.

"On motion, the Rev. Messrs. J. R. Campbell, and W. S. Rogers, were appointed to transmit a description of these places, together with a map of this part of the country, to the Board in America."

Brief Description of the above Places.

1. *Ambala.* This is a flourishing city, containing at present about 16,000 inhab-

itants, and gradually increasing in population. The city is almost entirely new, having been remodelled a few years past, by Mr. Clark, the political agent. It is built almost entirely of brick, and the streets are laid out at right angles, which gives it the appearance of some of our new thriving towns in America, and forms a striking contrast to other ancient cities in India. A majority of the people are Hindus of more than ordinary respectability. The principal manufacture is shalsingies or coarse carpets, and various kinds of cotton cloth. A considerable amount of commerce is carried on in grain and other produce of the surrounding country, together with large importations of rice and ginger from the hill states. The place is central to this mission, and its occupancy has been in contemplation since the commencement. By a conversation lately had with the political agent, it is believed that no obstacles would be thrown in the way of any judicious measures being employed for the welfare of the people. The place is considered remarkably healthy. It has the advantage of a Post-office, and sometimes a physician. The District belonging to the English government is small—only some thirty to fifty villages, but a missionary could visit any village in the vicinity, many of which are populous, and preach the gospel as much as he pleased, without any to molest or make him afraid.

2. *Dehra.* This is a respectable town, pleasantly situated in the centre of the beautiful valley of the Doon, and surrounded by a fine tract of cultivated land. This valley, about 14 miles wide, is separated from that of the Doab or Gangetic plains of India, by a serrated range of wooded hills, about one thousand feet high, through which there are several openings, affording a tolerably easy communication with the district of Saharunpur. The ascent through these passes into the Doon, is, for the most part, so gradual as to be scarcely perceptible, yet its general elevation is found to be nearly 1000 feet above the level of the ocean. Its climate also is different from that of Saharunpur, (from which it is only distant in a N. E. direction about forty miles,) as it is hardly at all affected by the hot winds, and during the cold season the mountains immediately adjoining to the North, on which the large English sanatarium of Missurie and Landour is situated, and the tops of which are only 13 miles from Dehra, are generally covered with snow. The town of Dehra belongs to the District of Saharunpur, but it has been happily selected both as a civil and military station—the residence of a political agent, physician, &c. It has a famous Sikh temple, with numerous dependant edifices—a large bazar, and cantonments for the head-quarters of the Sirmoor battalion. The English residents would be friendly to any missionary who would settle there. One of them has given us a warm invitation, and has asked and obtained scriptures from us for distributing among the people. Another to whom we wrote for particular information respecting Dehra, not being willing to trust entirely to our own personal observations when there, says, "With respect to population, Dehra and its cantonments contain about 14,000 souls. Of these, say one tenth are Mohammedans. The cantonments contain about three-fifths of the whole population, and the Gurkas with their descendants may be about one-fourth, or 4000. With respect to *bigotry*, the Gurkas or Hill people are not possessed of half the prejudices of those of the plains. The others being mostly people from the plains are much of the same disposition. There are a great number of children in the Gurka lines—say three or four hundred, smart and intelligent, and willing to learn. And as a proof of this, the few tracts I received from you for distribution were received with thankfulness. I have seen groups of ten or twelve, sitting around the reader, listening with all attention to him. In fact, the Gurkas have little of Hinduism but the name, and will eat almost any thing except the "*Sacred Cow.*" On the whole, in my opinion, and I have been 22 years and upwards in India, and have been stationed in all

parts, from Dacca in Bengal to Nagpore in the Deccan, and Dehra in the Northwest, I have never met with a place so well adapted for a mission station as Dehra and its cantonments, both as it respects the residents and the opportunities that are afforded by intercourse with the interior of the Himalayas, as there are great numbers of the hill people constantly visiting Dehra." Our own opinion, with regard to the comparative advantages of Dehra as a missionary field, accords so exactly with the writer of the above extract, that we have placed it *second* in the list of stations recommended to the Society, as claiming the special attention of the Committee. Large schools, both male and female might, we doubt not, soon be collected, and as caste and bigotry are by no means such formidable obstacles to usefulness as they are found to be in most other places, Dehra certainly affords a good prospect of success, and ought to be occupied just as soon as the men and means can be furnished by the Church. Another consideration which ought not to be overlooked is, that Dehra itself is considered particularly healthy, and is within a few hours' ride of the finest climate which the world affords.

3. *Deobund.* A large town, about twenty miles in a southerly direction from Saharunpur, and in the same district, containing probably 20,000 inhabitants. The houses are principally built of brick, and several entire streets are inhabited chiefly by Brahmans. It is situated in the centre of a rich and fertile country, and is considered to be quite healthy. There are no English residents at Deobund, nor as yet any post-office; but as it is situated on the direct road from Meerut to Saharunpur, and also to Dehra, all the advantages of a post-office would be enjoyed by a missionary. There is also a civil station at Mozuffornugger, about 12 miles to the South, on the way to Meerut, so that the advantages of European society would not be altogether lost. A constant intercourse could be kept up with Saharunpur, much to the mutual edification of the missionaries, and the advantage of the respective missions. The people appear to be comparatively intelligent, and have frequently applied to us to establish an English school among them. On the whole, we do not know of any town in the Upper Provinces, not the seat of civil or military operations, (and probably this is an advantage,) which holds out more inducements than Deobund, and is in all respects so eligible for a missionary station. It is certainly worth while to make the experiment of establishing a mission where there are no foreign residents. We think it might be found fully as successful as the plan which has been heretofore adopted, as the missionary and people could come more directly in contact, and they would probably more fully appreciate his motives for coming to reside among them, and not be so likely to associate him with the politics of the country, as when residing at a civil or military station.

4. *Firozpur.* This place is situated on the Sutlege, about 80 miles west of Lodiana. The population is now more than 10,000 and rapidly increasing. The district contains 50 villages, and a good many large towns in the neighborhood, quite accessible to missionary effort. Lahore and Amritsir, the principal cities of the Panjab, are just opposite, and only 30 or 40 miles distant. The river being navigable for the steamers and native boats at all seasons of the year, would afford easy and constant facilities for getting up supplies from Bombay. It will also bring a great many native residents from distant regions, to whom the gospel could be preached, and who might be sent away with the word of life in their hands. It has every prospect of being a large military station, which will greatly increase the population, though it will bring with it some nuisances which ought to have their weight. The present political authorities are anxious for the establishment of a mission, and have pledged themselves to give it all the support in their power.

5. *Karnal.* A large military station, 30 miles S. W. from Saharunpur, and on the direct road from Delhi to Ambala.

and Lodiana. The ancient native town is surrounded by a wall, and is supposed to contain about 12,000 people. The largest native population, however, is to be found in the bazars connected with the cantonments, of which there are six or seven. Probably the entire population of Karnal is not short of 40,000. The station is considered healthy, and affords a wide field for usefulness. It lies directly within the compass which this mission was intended to occupy, and although there is a *native* missionary there in connection with the Church Missionary Society, there is ample scope for the exertions of more laborers without any collision or interference with the operations already commenced. In Benares and Calcutta there are missionaries connected with various societies, and this instead of proving a hinderance, rather tends to their mutual assistance, and the furtherance of the Gospel.

6. *Jagraon.* Situated about 24 miles S. W. from Lodiana, has a population of about 20,000. It is a beautiful and well built town, in the midst of a rich and highly cultivated region. There are numerous villages and large towns in the neighborhood. The inhabitants are chiefly Hindus, and many of them are able to read, and willing to receive books. The place has every appearance of being healthy. There are no Europeans nearer than Lodiana, and consequently there is no Post-office, no physician, and no European supplies. A tri-weekly communication by coolies, however, with Lodiana, would cost only about 6 rupees per month, and in this way letters could be sent and all needful articles procured. The Government is in the hands of a Sirdar in the Panjab, but no obstacles from that source are anticipated. But as this place and also Firozpur have already been reported at length to the Society, it is not thought necessary to add much on the present occasion.

7. *Jagadri.* This is a walled-town about 20 miles N W. from Saharunpur on the direct road to Lodiana, in the Sikh territory, and about five miles west of the River Jumna. It is quite a large and respectable place, and many of the inhabitants are said to be wealthy. In passing through it frequently we have met with civil treatment, and found a disposition in the people to receive books. The population is considered to be about 15 to 20,000, and of Burea, about 2 miles distant, 15,000. The latter is the residence of the Raja to whom the surrounding district belongs. He is rather a liberal-minded man, and anxious to secure the favor of the British government, under whose protection he has placed himself, so that it is not likely any serious obstacles would be thrown in the way of those who might obtain his approbation in commencing a mission. The place is healthy, and the surrounding country beautiful and populous. There has been established a Post-office in Jagadri lately, so that every advantage in this respect would be enjoyed. There are few cities through which more strangers are constantly passing, as it is on the direct road from the Panjab and Sikh states to Hardwar and the lower provinces, and hence by the distribution of the Scriptures to such, the word of salvation might be disseminated far and wide.

8. *Patiala.* A large native city, containing from 30 to 50,000 inhabitants, and distant from Ambala in a S. W. direction about 25 miles. The population are chiefly Hindus, with a few Sikhs' under the jurisdiction of an independent Raja, but known to be particularly friendly to the English, and therefore not likely to oppose the establishment of a mission.

9. *Sirhind.* An old city, chiefly in ruins, but once a place of great importance, and the residence of a Viceroy of the Emperor at Delhi. It was destroyed by the Sikhs about 64 years ago, and the country is covered for miles around by the magnificent ruins, which show it to have been a place of great extent, and the seat of much human greatness. It now belongs to the Patiala government, and the population does not exceed 6,000 to 8,000 who are chiefly Hindus, with a good many Sikhs. Bussi, a place of 10,000 inhabitants, is only 4 miles distant. It contains many respectable Mohamme-

dan families who fled thither when Sirhind was sacked by the Sikhs. It has many readers, and might be visited weekly or oftener by the missionaries at Sirhind. The chief advantage of Sirhind over Bussi as the mission station is, that it is directly on the great road from Lodiana to Ambala, Karnal, &c., and the missionaries in this way could send and receive their letters, papers, &c., daily.

The above places are only a *few* of what might be mentioned as claiming the attention of the Christian world, and open to receive the gospel. The harvest is indeed great, but the laborers are *few*. Pray ye therefore the Lord of the harvest, that he would send forth more laborers into his vineyard, and give great success to those who are already at work.

We annex to this statement some appropriate remarks from a private letter of Mr. Campbell, which we trust will be duly considered by those of our readers to whom they apply:

But while you are collecting the gold and the silver to aid in building up the temple of the Lord in heathen lands, do not forget to plead with the talented and pious youth of our country to come over to India and help us, to come up to the help of the Lord against the mighty. Show them the places on the map where those, who have been sent to spy out the land, consider they might fight the battles of the Lord with success; and let them hear of the openings of providence at those stations, which they ought to consider as a *regular Call*, not indeed made out and presented by the blind heathen, who do not feel their wants, but by us on their behalf. Yes, we wish every young man in the United States, with a license to preach the gospel, as well as those who are preparing for the ministry of reconciliation, to read these statements in respect to the wants of thousands of the heathen *as Calls*, regularly made out and presented on behalf of those who are absolutely perishing for the bread of life; and we wish them to make the decision, whether they will accept or reject in reference to the judgment day, and with their eye fixed on Mark 16. 15—a passage with which they are familiar, and over which they have often prayed. Tell the Christian public, also, and particularly men of wealth, who cannot leave their farms and their merchandize, that, when the Redeemer in his merciful providence opens the way for the Gospel in this wide and important field, *a regular draft* is made out by himself on their property and their prayers; and that they cannot refuse honoring it without proving themselves to be unworthy stewards of his bounty. But we hope better things, and things that accompany salvation, though we thus speak. We trust that many who are watching opportunities of helping forward the gospel chariot in its progress over the world, will hail these openings with delight, and strive with holy emulation as to who will do most and best in the cause of Him, who died to save them from eternal misery. O how little have any of us ever done for perishing immortal souls, and in attestation of our love to our precious Saviour, who loved us better than his life, and will bring us, through grace, to the enjoyment of his heavenly kingdom!

Ottawa Mission.

Letter from the Rev. P. Dougherty, dated Sept. 4th, 1840.

From this communication we learn the following satisfactory particulars concerning the state and prospects of this mission.

Buildings—Land cleared.

A comfortable log dwelling has been erected, 30 feet by 22, which has been enclosed with a post and pale fence. Also a school house, 20 by 25 feet, with a small cupola and bell, has been nearly completed and will be finished in a few weeks.

A lot of ground about the mission house, three fourths of an acre large, has been

cleared and fenced. Another lot of near three acres has been fenced, the most of which is cleared and cultivated, part of it for a garden, and part for the subsistence of the stock during the winter. Besides these, between two and three acres near the house have bean *bushed*, which it is not designed to fence at present.

Schools—Attendance on the Sabbath.

The school was re-opened on my return last fall in October. The men were just preparing to leave for their hunting grounds in the interior country; consequently there was but little prospect of a school during the winter. It was an agreeable disappointment to find that the Chief and four of his principal men, with their families, had determined to stay with us at the station, that their children might have the opportunity of instruction. Belonging to these families were fifteen children, who were quite attentive and regular at the school during the winter. Although we laboured under great disadvantage, owing to the want of a suitable place for holding the school, it was continued in regular operation from the latter part of October to the first of March, with a maximum attendance of fifteen.

In March the families with us removed to their sugar camps, and the school was necessarily suspended until their return. In May the people returned from the woods, and the school was re-opened as early as the school house was put in condition. Since their return the number of scholars has considerably increased. The attendance has not been as regular as in winter, owing to the older children being much occupied in planting and dressing their gardens. The number in attendance has been about twenty-five. The number enrolled, attending more or less constantly, is forty-three of full blood, one of mixed blood, two white, and four French children, making fifty which have been in attendance at the school.

The children who attended during the winter made quite commendable improvement. The elder scholars begin to read easy sentences in English. Besides the regular exercises of the school, the older boys were accustomed to come in the evening, during the winter, and study a lesson which they spelled out of the book. Since the school opened in the spring, they have met to learn to write, in which they are making some improvement. They are also making some progress in the knowledge of numbers.

The attendance on the Sabbath has been very gratifying. Both of the chiefs and their principal men have attended religious services on Sabbath, when at the station. A number also from other villages have come and spent the Sabbath with us. The number in attendance would often have been much greater, if there had been accommodations for them. As soon as the school house is completed, there will be a comfortable and commodious place for our meetings, and I doubt not but the attendance will be much increased. There are some few who held back from attending meeting on account of attachment to their old customs and habits.

Encouragement.

Viewing these people as they were but a few years ago, and contrasting their feelings and condition then with what we see now, we cannot but feel encouraged in benevolent effort on their behalf. Then they were averse to receiving teachers, now they are anxious to have schools, and are willing to attend and hear the gospel. The temporal condition of many is becoming improved. They have been excited to make efforts to better their condition. Several have erected comfortable little log houses, and are becoming more cleanly in their habits, while they are supplying themselves with a better style of dress.

The chief, Ahgosa, deserves special commendation for his industry, and for his uniform interest in the support of the school. He has built a comfortable and neat little house, and has timber prepared for quite a large house, which he purposes erecting this fall. His purpose is to prepare his sugar camp on the point, and remain permanently with us. Others will

no donbt follow his example. They labor under great disadvantage in erecting buildings, owing to the want of lumber. If they could have a saw-mill erected, it would facilitate their improvement very much.

DOMESTIC.

China and Siam Missions.

News from Messrs. McBryde and Buell—Health of Mr. Orr.

A Letter from the Rev. Mr. Buell, dated off Anjier Point, Island of Java, June 6th, gives the gratifying information that our missionary friends, the Buells and McBrydes, had nearly reached the end of their voyage. With the exception of sea-sickness at first, they had all enjoyed fine health and good spirits, and their voyage had been comfortable and unusually speedy. We hope soon to hear of their safe arrival at their "desired haven."

The Rev. Mr. Orr, writing from the Nilgherry Hills, South India, July 2d, mentions the still unimproved state of his health. He was then about to return to Singapore, and if he should not become better, his medical advisers decidedly recommend his leaving that climate. Such an event would be deeply regretted by all who are acquainted either with the wants of the China Mission, or with the efforts already made by Mr. Orr to establish that mission, and to qualify himself for its duties; but by none would his leaving be more regretted than by Mr Orr himself. Mrs. Orr continued to enjoy good health.

India Missions.

From India our letters are dated to July 10th. They contain no special news, excepting that the health of those who had been ill was in most cases either restored or much improved.

Extract from the Letter of a Missionary.

Missionaries feel great embarrassment in their labors from those restrictions, which have been rendered necessary by the limited funds at the disposal of the Board; yet have they confidence in the sympathy and the help of the Christian community, as is shown by the following extract of a letter from one of our missionaries at Allahabad. It will be considered "a word in season" by those who are anxious for an enlarged support of the missions on the part of our churches.

We feel at a loss how to reconcile implicit obedience to the instructions of the Committee with that faith which sometimes rises above all human precepts. In the former season of pecuniary embarrassment at home, the Committee enjoined it on us not to let our schools contain more than 20 boarding scholars. A famine came which left thousands orphans and destitute. We adhered strictly to our instructions. Nearly every other school in all this region opened their doors to all whom they could get. Consequently every school around us is full, whilst ours continues small. Still we think we did right in adhering implicitly to the instructions from the Committee. The horizon again looks dark at home, shall we take in sail, and have all sails reefed whilst the storm is yet distant? Or, shall we go forward at the risk of being found with all sails spread when the storm comes? We feel somewhat like Ezra and his party at the river Ahava—their hearts failed at the thought of going forward unprotected through unknown and hostile lands; and they did not dare to go back and ask for a guard, for they

had declared their faith in this, that the hand of the Lord is upon all them for good that trust in him. They could not go forward, they were ashamed to go back; they paused and sought the Lord with fasting and prayer, and he led them safely forward. We are as fully committed to the heathen and Mohammedans, who know nothing of the changes at home, as Ezra and his people, that the hand of the Lord is upon all them for good that fear him; and if we falter in our efforts and plans the effects will be the same. We have endeavored to imitate the example of Ezra and his party in fasting and prayer. It remains to be learned whether our faith, and fasting, and prayer are of the same character as theirs. We know it is the same gracious God who manages all affairs now as then. We know that he loves Jerusalem now as strongly as he did then. Will not he cause her walls to be built up even in troublous times? We know from the instances of self-denial and cheerful giving, and fervent prayers, which we have witnessed when at home amid the thousands of Israel, that the people of God will not be wanting, so far as they have means, in sustaining the work which they have encouraged us to come and commence. And we know from the affectionate interest which fills every communication from you, that the Committee and its agents will not be wanting in any thing which falls within the range of human efforts to sustain us in our work. It seems as though the Lord finds it necessary to make further trial of our faith and endeavours. We are called to exercise a compound kind of faith, first in God that he will build up Jerusalem, and make Zion the beauty of the whole earth; and then in the Christian people at home, that they will furnish the means so far as pecuniary means go in such a work; the last kind of faith is very much the most difficult to exercise. Still, so far as you have access to the churches say to them from us, that we have the strongest confidence that they will not forget, even in a season of straitness, the work to which they have sent us forth, and the extent to which we must commit ourselves to their support and prayers.

We regret not to be able to give more tangible and cheering evidence of the fruit of our labors and the churches' prayers. Yet we know that the usual order is *faith, labor, then fruit;* and our greatest concern is to know that the two first are in due exercise, then the Lord will not suffer the latter to fail. We, however, see very much around us addressing the present beholder, which cannot be transferred to paper, showing that the progress of truth is steady and sure, though it may appear slow.

Letters from Missionaries; Sept. 15 to Oct. 15.

India Missions.—Lodiana, Rev. W. S. Rogers, June 26.—Saharunpur, Rev. J. Caldwell and Rev. J. R. Campbell, July 10.—Futtehgurh, Rev. J. L. Scott, June 27.—Allahabad, Rev. J. Warren, July 7.

China and Siam Mission.—Rev. R. W. Orr, July 2.—Rev. W. P. Buell, June 6.

Iowa, and Ottawa Missions.—Rev. W. Hamilton, Aug. 19.—Mr. S. M. Irvin, Sept. 17.—Rev. P. Dougherty, Sept. 14.

Texas Mission.—Rev. W. C. Blair, Aug. 29.

Donations in September.

SYNOD OF ALBANY. *Pby. of Albany.*

Albany, N. Y. 2nd Presb. ch. 235,67; do. 3rd Presb. ch. ed. *Meadow Hand*, 25. 260,67

SYNOD OF N. Y. *2d Pby. of Long Island.*

Fireplace, Presb. ch., L. I., 5,51; Setauket, Presb. ch. Brookhaven, L. I. 11. 16,51

Pby. of New-York.

Nyack, N. Y. Presb. ch. Mrs. E. Smith, 2,50; N. York, 1st Presb. mo. con. Sept. 58,70; do. Duane st. Presb. ch. mo. con. Sept. 12,75. 73,95

2nd Pby. of New-York.

N. Y. Scotch Presb. ch. mo. con. Sept. 57; James Morrison, 10; West Farms, N. Y. Presb ch. mo. con. 5. 72,00

SYNOD OF N. J. *Pby. of Elizabethtown.*

Basking Ridge, N. J. Presb. ch. Fem. cent. soc. 9; 1st, Presb. ch. Elizabethtown, N. J. William's Farms, Fem miss. soc. 18. 27,00

Pby. of New Brunswick.

Bound Brook, N. J. Presb. ch. mo. con. 20; N. Brunswick, N. J. 1st Presb. ch. Fem.

For. and Dom. miss. soc. 50; Princeton, N. J. Queenstown, sab. sch. 3,79. 73, 79

Pby. of Susquehanna.

Kingston, Pa. Presb. ch. 11,00

Pby. of Caledonia.

Moscow, N. Y. Presb. ch. mo. con. 10,00

SYNOD OF PHILA. *Pby. of Phila.*

Southwark, Phila. 2nd Presb ch. mo. con. 9; Phila. 4th Presb. ch. 50. 59,00

2d Pby. of Phila.

Norristown, Pa. 'a lady,' 10; Germantown, Pa. 'a friend,' 15. 25,00

Pby. of West Jersey.

Burlington, N. J. Presb. ch. mo. con. 102,89; Sab. Sch. to ed. *Wm. Chester* in North India, 38,20; Mrs Rebecca Chester to ed. *John Chester* and *Philip Van Rensellaer* 50; Mrs. Chew, to ed. *Robert Ralston*, 25; Wm. Chester, to ed. *Courtland Van Rensellaer*, 25: Mrs. Wm. Chester, to ed. *Catherine Van Rensellaer*, 50; additional, 32; Rev C. Van Rensellaer, to con. his son, COURTLAND VAN RENSELLAER l. d. 100. 423,09

SYNOD OF PHILA *Pby. of New Castle.*

Columbia, Pa. Fem. For. miss. sew. soc. to con. WM. P. BEATTY, Esq. l. m. 30; Wilmington, Del. Presb. ch. coll. 19,25; do. mo. con. 11. 60,25

Pby. of Carlisle.

Strasburg, Pa. Presb. ch. 50; Hopewell, Pa. Presb. ch. 6. 56,00

Pby. of Huntingdon.

Tuscarora, Pa. Fem. miss. soc. 11,30

Pby. of Northumberland.

Danville, Pa. Presb. ch. ladies to con. Rev. D. M. HALLIDAY, l. m. 30; Washingtonville, Pa. R. McCay, 3,80. 33,80

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Congruity, Pa. Presb. ch. 33,62; Blairsville, Pby. coll. 46,45. 80,07

Pby. of Ohio.

Sharon, Presb. ch. Pa. 11,06; Bethel. Presb. ch. Pa. 40; Canonsburg, Pa. Ladies miss. soc. 45,50. 96, 56

Pby. of Steubenville.

Cadiz, O. 1st Presb. ch. 21,50; Crab Apple, Presb. ch. Pa 13,25; Stillwater, Presb. ch. O. Rev. Samuel Cowles, 3. 39,75

Pby. of St. Clairsville.

Beech Spring, O. Presb. ch. 30,00

SYNOD OF OHIO. *Pby. of Columbus.*

Blendon, O. Presb. ch. mo. con. 8,31; do. Miss E. Washburn, 1; Tarleton, O. Presb. ch. 6; London, O. Presb. ch. 2,50; Hamilton, O. do. 18; Columbus, O. do. 50,68. 86,49

Pby. of Marion.

Marion, O. Presb. ch. 13,56; Bucyrus, O. do. 9.25; Sandusky, O. do. 2; Pby. coll. for For. miss. at Kingston, O. 5, 25. 30,06

Pby. of Lancaster.

Salt Creek, O. Presb. ch. 5; Buffalo, O. do. 8,02; Cambridge, O. do. 4,57; Newark, O. do. 35 53; Pleasant Hill and Norwich, O. do. 4. 57,17

Pby. of Richland.

Mt. Vernon, O. Presb. ch. 12,42; Mansfield, O. dos. of a few individs worshipping in the Union ch. in part of 50 to con.

Rev JAMES ROWLAND, l. m. 12; Martinsburgh, O. Presb ch. 5,38; do. children of Mrs Hair's infant school; 68 cts.; Utica, O. Presb. ch. to con. Rev ISAAC NEWTON SHEPHERD l. m. 50,38; Fredericks-town, O Presb. ch. mo. con. 3; Ladies miss. asso of do. 5. 88,86

Pby. of Wooster.

Springfield, O. Presb. ch. 5; Jeromesville, O. Presb. ch. 13,50; Madison, O. Mrs. Shaw, 1. 19,50

SYNOD OF CINCINNATI. *Pby. of Chillicothe*

Union, O. Presb. ch. 37,50

Pby. of Miami.

Springfield, O. Presb. ch. mo. con. 34,30

Pby. of Oxford.

Harrison, O. Presb. ch. 14,00

Pby. of Sidney.

Bellefontaine, O. 1st Presb. ch. 5,30; do. 2nd Presb. ch. 7,60. 12,90

SYNOD OF IA. *Pby. of Madison.*

S. Hanover, Ia. Fem. sem. toward making Mrs. MATTHEWS, Norfolk, Va. l. m bal. 20,00

Pby. of Indianopolis.

Indianapolis, Ia. Fem. sew. circle. 45,00

SYNOD OF KY. *Pby. of Louisville*

Louisville, Ky. 1st Presb. ch. mo. con. 8,50; do. do. 11; Plum cr. Ky. Presb. ch. coll. 5; do. Fem. benev. soc. 10; Cane Run, Ky. Presb. ch. 5; New Castle, Ky. Presb. ch. mo. con. 42,37. 81,87

Pby. of Transylvania.

Danville, Ky. Presb. ch. 75,00

Pby. of W. Lexington.

Bethel, Ky. Presb. ch. 2; Lexington, Ky. McChord ch. semi-centenary, 5; Frankfort, Ky., Presb. ch. mo. con. 5,25. 12,25

SYNOD OF TENN. *Pby of N. Alabama.*

Florence, Ala. Anne Pope, for For. Tract distribution. 20,00

SYNOD OF S. C. AND GA. *Pby of Hopewell.*

Athens, Ga., Mrs. Helen Camack, to ed. *Helen Camack* in India. 25,00

COLLEGES AND SEMINARIES.

Princeton, N. J. Theol. Sem. For. miss. soc. 9,70

MISCELLANEOUS.

Cambridge, N. Y. 1st united Presb. Song. 33; Ewing, N. J. 'a sincere friend to the For. miss. cause,' 11; Norfolk, Va. Robt. Soulter, jr. bal. of dits, 11,60; Big Hollow, N. Y. 13; Mrs. Margt. Strawbridge, Columbia co., Pa. 10; Amt rec'd by D. McNaughton in July, particulars not given, 36 06; Hebron, O., J. Bounds, 93 cts.; R. Bounds, 25 cts.; Mrs. Allison, 50 cts.; S. Allison, 25 cts.; S. Edgel, 50 cts.; A. G. Caldwell, 50 cts.; J. Thomson, 1; Mrs. A. Allison, 2. 120.59

Total $2249,93

Donations in Clothing, &c.

Reed & Lowrie, Association, Phila 1 box of clothing, &c. for N. India; school at Abington, Pa. per Rev. Robt. Steele, 1 do. do valued at $45; Fem. miss. soc. Lower Tuscarora, Pa. 1 box of clothing, valued at $30,42.

THE

FOREIGN MISSIONARY CHRONICLE.

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Biography.

MEMOIRS OF THE REV. W. H. PEARCE,

LATE A MISSIONARY AT CALCUTTA.

We obtain the following account of the life, labors, and character of the Rev. W. H. Pearce, Baptist missionary at Calcutta, from an excellent newspaper published in this city, the Baptist Advocate, to which we have been already indebted for some valuable selected papers. These memoirs are taken from a funeral sermon by the Rev. Edward Steane, of London; they relate to a Brother who was greatly beloved, and whose removal is deeply regretted by all who were acquainted with him, and with the important labors in which he was engaged.

The Rev. William Hopkins Pearce, to whose dear memory I pay this tribute of a brother's love, was the son of the Rev. Samuel Pearce, formerly pastor of the Baptist Church in Cannon street, Birmingham, and so well known as one of that confederated band of now sainted men by whom our mission was founded. It was my privilege to be honored with his friendship when we were youths together at Oxford. Of the Church there, at that time under the pastorate of the Rev. James Hinton, we were both members, and were both baptized by that eminent minister. We were joint Secretaries of the Sunday schools, of which there were not less than six or seven in Oxford and the neighboring villages; and of the religious tract society connected with the congregation, in which, also, some junior members of the University were united with us, as well as companions in the Bible Association and other kindred modes of usefulness. "Often have we taken sweet counsel together, and walked to the house of God in company." I owe much to that fraternal intercourse, for we were as brothers; and with a vividness of recollection, as though it had occurred but yesterday, I remember his saying to me, when he was about to make his Christian profession, in reply to my remark, "So, my dear friend, you are going to join the Church?" "Yes, I am, *and when will you?*" The enquiry awakened a train of new emotions, and its influence never left me till it resulted, under God, in my public admission also into "the fellowship of his Son Jesus Christ our Lord." I shall be pardoned, I trust, for the mention of these circumstances. They are reminiscences sacred now, and to my mind most grateful; and they show, moreover, how actively at this period our departed missionary was employed in labors akin to those to which his subsequent life was devoted.

At a very tender age he was bereft of both his parents, his father dying when he was but five years old, and his mother the following year. But God, who is the "Father of the fatherless," provided for him a foster-parent in the late Rev. Wm. Nichols, then residing at Nottingham. From the surviving widow of that ex-

cellent man, who loved our departed friend with maternal affection, I have learnt that his early childhood afforded indications of decided piety. When only about six years of age, the servant having attended him to bed, returned some short time after unexpected to his chamber, and found him not asleep, but on his knees. He had risen when she retired, and was pouring out his artless orphan prayer in the dark room, to his Father in heaven. He seemed to have inherited the missionary spirit, as his earliest predilections were for that honorable work. His generous friend, perceiving the bias of his mind, gave him a suitable education, and placed him under the care of Dr. Ryland. At a period a little subsequent to this, such was the delicate state of his health, there appeared but a faint prospect that his ardent desire would be gratified; and he was long kept in a state of anxious suspense, similar to that which so severely exercised his revered parent. In the mean time he removed to Oxford, and at the Clarendon Press acquired that knowledge of printing which he afterwards turned to such great advantage in promoting the moral and spiritual interests of India.

It was during his residence in the family of Mr. Collingwood that my acquaintance with him commenced; and I am happy to be able to give in that gentleman's own words, the following testimony of his superior worth:

"His mental as well as his moral qualities were far beyond mediocrity, and called forth the admiration of some persons of rank and learning who happened to come in contact with him. But all this loses its interest, and sinks almost into insignificance when we call to remembrance his labors of love to souls, and his bright and holy example of deportment and conversation, which, by the blessing of God, produced such salutary effects on his companions and fellow disciples of the Lord, as to leave a savor of it on the minds of some of them to this very day."

After mentioning an instance in which his pious conversation and prayers were greatly blessed to one of his children who died, my much esteemed friend concludes by saying:

"I can only add, that for fervent zeal and piety, the faithful and diligent discharge of relative duties, and general loveliness of character, he stood pre-eminent in my esteem, and so won my affection, that I have ever loved him as my own son."

In the spring of the year 1817, his long-cherished desire of devoting himself to the Indian mission was gratified; and none of his beloved coadjutors I am sure will think it any disparagement to them, if I express my conviction that he was one of the most disinterested, laborious, and deservedly influential members of the missionary body. From one of them, the Rev. George Pearce, now in this country, I have received the following interesting sketch of his missionary character and labors:

"With much pleasure I comply with your request to furnish you with some particulars respecting the Christian and missionary course of our beloved, honored, and deeply-lamented friend and brother, Mr. W. H. Pearce. I regret, however, that the short notice I have had will only allow me to do this in a very hasty and imperfect manner.

"During my residence in India it was my happiness to enjoy a considerable share of our dear brother's friendship and society. I was received into his house immediately on my arrival there, and in subsequent years spent months together under his roof, and often travelled with him in missionary journeys to our village stations: hence, I possessed special opportunities of becoming acquainted with the different features of the character of this excellent man, and the review now is one of unmingled satisfaction and pleasure.

"The first point in his character, which I think could not fail to strike every one, even on the slightest acquaintance with him, was the exceeding kindness and loveliness of his disposition. You were impressed with this on your first introduction to his society; it beam-

ed in his countenance, breathed in his language, and shone in all his demeanor, and few ever left him, I am persuaded, without feelings of admiration and esteem. A longer acquaintance only served to strengthen these impressions; you were then introduced to a train of kind and benevolent actions, following each other in quick and constant succession. Hospitality to newly-arrived brethren, solicitude for their future comfort, attentions to such as were out of health, affectionate and tender admonitions to any in danger of erring, kindness to the poor, visits to the bedside of the sick and dying, with many other actions of a similar character, marked his course, and won for him the affection of all around, and especially of his associates, and of the native Christians.

"The interest which our dear friend felt in the missionary cause was such as has been seldom equalled, and never surpassed in modern times; it was the constant object of his solicitude, and the delight of his soul; he was, too, of a most catholic spirit, and while he naturally cared for the success of the mission in connexion with his own denomination, it was the extension of the kingdom of Christ that he chiefly desired; and the promotion of that kingdom, by whomsoever effected, never failed to fill him with delight.

"Many missionary brethren and sisters of other denominations can bear testimony to the cordial welcome which he gave them to the country, and to his house, and also to the cheerful and valuable assistance which he rendered them on their entrance to the field of missionary labor. Animated with love to the Saviour, and concern for the salvation of the perishing heathen, he entered warmly into every plan calculated to promote the spread of the gospel, and was himself the originator of several. It is to him that India is indebted for the introduction of native female education; he had the honor of establishing the first schools, with this object in view, and of directing the attention and enlisting the energies of the Christian public in its favor—who shall calculate the consequences? The Calcutta Christian Observer, a publication which has already done immense good, and is still conducted with great advantage to the cause of religion and science, originated principally with Mr. Pearce. The cause of general education in India is likewise much indebted to him for its present advanced and prosperous condition, he having been the principal agent in the management of the School Book Society, and having himself with much labor prepared, or obtained the preparation of many works adapted to the wants of India.

"Through his connexion with this institution he was also brought into extensive correspondence with many influential persons, friends of native education, and was thereby instrumental in the establishment in different parts of the country, of several flourishing schools, which are now diffusing abroad among multitudes of Hindu youth in those places, the blessings of general and Christian instruction.

"Our departed friend was also from the first an active member of the Calcutta Religious Tract Society, and in various ways most efficiently promoted the prosperity of that institution, especially in undertaking the printing of large editions of tracts, when the prospect of receiving payment for them, in consequence of the limited means of the Society, was very distant. One of the most popular, and it may be said *the* most popular, of the Society's tracts, was written by him soon after his arrival in India. A greater number of this tract, (which is called 'The True Refuge,') has been printed than of any other; and it is still as much in demand as it ever was. It contains an admirable exposure of the absurdities and wickedness of Hinduism; and there is reason to believe that it has been exceedingly useful in undermining idolatry, and particularly in strengthening young converts in their attachments to the gospel of Christ. Our brother's last effort on behalf of this branch of missionary labor was a stirring appeal to the Tract Society in

England, which he prepared on board ship on his return to this country, and which was successful in obtaining from that Society the munificent grant of £1000 in aid of the distribution of religious books and tracts in India.

"But our beloved brother's zeal for the conversion of sinners was yet further manifest in the assistance he rendered in the translation of the Scriptures, and in attention to pastoral duties. His knowledge of the Bengali language was very extensive and accurate, and the aid he afforded in the translation of the Bengali Testament was most laborious and valuable. Although closely engaged from morning till evening in the printing office, of which he was the superintendent, he would always find time to meet the native church once or twice a week, and frequently of an evening might be seen at some one or other of their habitations, conducting a prayer meeting, or in other ways attending to their spiritual necessities. The whole of the Sabbath day was entirely devoted for the benefit of his native church and congregation. He regularly preached twice, and was often present at the Sabbath school during the intervals of public worship. The evening of the day he generally gave up to the instructions of the native preachers, for whose improvement in Christian knowledge, and in the right discharge of their duties as evangelists, he was deeply concerned: so much so, indeed, that I believe he never missed the opportunity, whenever any of them came up from the village stations in the south, of taking them into his room, and causing them to write down, from his dictation, the skeleton of such sermons as he thought best adapted for themselves and the people.

"For several years he had the superintendence of the Mission station of Kharee, and for some time that of Luckyantipoor: in the spiritual prosperity of these stations he ever felt most anxiously interested. Owing to the pressure of business in Calcutta, he was not able often to visit these villages, but he generally succeeded in doing so once or twice a year. These journeys, owing to the weakness of his constitution, as they involved a great deal of fatigue and privation, were generally undertaken at a great risk of health; yet he used to look forward to them with great pleasure, and never spared himself trouble or inconvenience so that he might by any means do the people good.

"During his stay at the villages, his whole time, from morning to night, was as busily occupied as when in the office at Calcutta. One while, he would be seen visiting the people from house to house; then, dispensing medicine to the crowds of poor heathen who had heard of his arrival; again, he might be seen addressing them seriously on the concerns of salvation; and then holding meetings for inquirers and candidates for baptism, or listening to the tales of sorrow of some poor brethren, and dealing out aid for their relief. In this way did he spend his time, while I have often looked on with admiration and wonder at these his incessant and untiring labors. On more than one occasion was his life jeoparded on these visits; and particularly from a narrow escape while passing through the Sunderbunds in a crazy boat, a plank having come out just at the moment he reached the termination of his journey. But God graciously preserved him for a season for the comfort of his brethren, and the promotion of his cause, both in India and in this country.

"Our departed friend was most devotedly attached to the native Christians: ever anxious for the enlargement of the church, he welcomed with more than ordinary pleasure every fresh inquirer for the way of salvation, and with deep solicitude watched their subsequent progress. It might truly be said of him, that he had no greater joy than to hear that these new-born children were walking in the truth; his sorrow was as great when they disappointed the hopes he had cherished respecting them. His attachment to the native brethren was particularly seen in the patience with which he bore with their weaknesses and faults; while others would turn away utterly discourag-

ed by the repeated lapses of native converts, he could seldom be prevailed on to give them up, and would receive them again and again, in the hope of finally doing them good. In this he might sometimes err in judgment, and probably did so; but it is mentioned in proof of his ever-anxious concern for their welfare.

"The preceding remarks will have already conveyed no faint idea of the industry of Mr. Pearce. He possessed, indeed, an irrepressibly active mind; he was literally always at work, and at work in the promotion of the great object of his life; even in his idleness his activity was not entirely suspended. I have often been in his room when he was suffering under attacks of fever, to which he was very liable, and have seen his bed covered with papers and proof-sheets from the office, to which, at intervals, he gave his attention.

"Although fully sensible of the pleasures to be derived from the studies of literature, and the investigation of science and nature, he never permitted himself to be drawn aside by these allurements from missionary work; but sacrificing personal gratification, devoted all his time and powers to the spiritual claims and necessities of the heathen world around.

"Amidst his multifarious and incessant duties, both secular and pertaining to the mission, our beloved brother appeared to maintain a high tone of personal piety; there was a sweet savor of spirituality about his deportment which indicated that his secret fellowship with his heavenly Father was constant and intimate. He possessed an unusual and most delightful gift in prayer, and he seemed always ready, whether in season or out of season, for this holy exercise. In his intercourse with the world and the Church, his conduct in all things was most exemplary, and none could enjoy his society long without receiving the impression that he was eminently a man of God; and many, I am persuaded, have been greatly refreshed and instructed by his example and conversation. Endowed by God with abilities superior to many, and placed by Providence in a commanding situation, there was an absence of pride and distant carriage scarcely to be met with under similar circumstances: so that the obscurest member of his church, to say nothing of his brethren, felt that he could approach him without difficulty. He was naturally of a hasty temper, yet he had it so completely under control that I believe this escaped the notice of all but his intimate friends. Although he had considerable means at his disposal, he was exceedingly frugal in his personal expenditure, and never affected any state above his brethren.

"Having said thus much of my beloved friend, it is by no means intended that he was without faults, for 'where is the just man that liveth and sinneth not?'—but of a truth they were so few and so unobservable that we have much more abundant reason to rejoice for the grace manifested in him, than occasions to lament the imperfections. In his death the Christian church, his associates in India, and the native brethren have suffered, I will not say an irreparable loss, for God is able to heal the breach that has been made; but a loss that will be intensely felt for many days to come. Yet, while we mourn his removal, let us glorify God on his behalf. It is impossible not to regard him as an instrument especially raised up and qualified by the Great Head of the Church for the carrying out of his gracious purposes towards the heathen in India; for few in that country, if any, have possessed such a versatility of talent adapted to this work, been instrumental in doing so much good, and furnishing so bright an example of what the missionary character ought to be. It was the happiness of our dear friend, not only to be permitted and enabled to do so much in the service of the Redeemer, but also to be spared so many years to witness the most delightful results attending those labors, and those of his missionary brethren around him. God spared him long enough to see several additional laborers brought into the field, and the mission so disencumbered of difficulties, and with prospects so encouraging, that in his last moments he

might with propriety have adopted the language of Simeon of old, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!' —May those of us who survive him have grace to follow him even as he followed Christ: and may God who is sovereign in his actions, and infinite in compassion, pour the balm of consolation into the wounded heart of his affectionate but now bereaved partner; affording her those supports of his precious word which shall enable her to feel and say in this the time of her affliction, 'Thy will, O Lord, be done.'"

Of the recent visit of our dear brother to his native shores I need not speak at length. You all remember the Christian affection and elevated piety by which his intercourse amongst us was distinguished, and the diligent zeal with which he labored, often beyond his strength, to interest our families and our churches in that cause to which his heart and energies were so unreservedly given. Long will our memories retain the recollection of his countenance, sometimes pallid and worn with sickness, but sometimes beaming "as the face of an angel" with benignity, intelligence, and grace; of his conversation eminently suggestive of devout sentiments and modes of Christian usefulness, and of his entire deportment, combining gravity and cheerfulness, modesty and firmness, the benevolent courtesies of refined manners with the unaffected sanctity of the man of God.

It only remains that I should add some account of the manner in which a life so honored and useful was closed. This I am enabled to do with accuracy, having been favored with several communications from India, in which the last scene is described by those who were present to witness its holy peacefulness.

On Monday, the 16th of March, after corresponding with friends in England and America, on the translations of the word of God and other kindred subjects, he was engaged till a late hour instructing in familiar conversation some of the members of his native church. In the course of that night he was attacked by cholera, and before the next his lips were mute, and his hand motionless, and his blessed spirit before the throne. Early on Tuesday morning the tidings of his danger soon gathered the brethren and sisters connected with the mission around his dying couch. Dr. Yates asked him if he thought the disease would terminate his earthly career. He replied, "There can be no doubt of it." He then asked him if he felt joyful in the prospect. He replied, "Peaceful, but not joyful—peaceful, but not joyful." His friend inquired why he was not joyful at the prospect of entering into glory. He said, "I thought there had been something more for me to do for the good of India." His friend rejoined, "God has work for his people in another world, besides this:" to which he silently assented. Just at this time the physician entered the room, and said to him, "I hope, Mr. Pearce, you feel happy." Taking his hand, he replied, "Doctor, I have a good hope through grace." Mrs. Pearce and Mrs. Ellis being at one time alone with him, he said to them, "Love one another, cleave to Christ, win souls to him." The former asking him for a parting word, he said, "Stay in the mission; do what good you can, and the peace of the Lord Jesus Christ be with thy spirit for ever, Amen!" A little while after, another friend approached him, and after quoting some consolatory passages of Scripture, to which he responded by occasionally raising his hand, asked him how he felt: he replied, "I hope in Christ." His friend quoted the words, "Unto you that believe, he is precious;" he answered, "I know him to be so infinitely." Perceiving that all would soon be over, his friend said, "You are going to your Lord and Master;" he instantly replied, "A most unworthy servant." These were nearly the last words he spoke audibly, the powerful medicine administered seemed to impair his utterance. There was one incident, however, which the brethren mention as having greatly struck the mind of all who witnessed it. Being raised suddenly in bed to relieve the oppression on his chest, his eye fell on Sujatali. Sujatali was

born and educated a Mohammedan, but for many years has been a consistent and devoted Christian. A heavenly smile instantly broke over the face of the sufferer, and said what his lips could no longer tell. The converted Musalman, catching the expression of his eye, and addressing him in Bengali, exclaimed, "Fear not, fear not, the Lord is standing by thee!" The dying saint bowed his head in sweet concurrent testimony, and all around were melted with the spectacle, while they beheld one in the garb, and with the mien of an oriental, and in a strange tongue, soothing the deathbed of a British Christian with the sublime consolations of the gospel.

Death was now evidently at hand. The struggle with the last enemy lasted about twenty minutes, and the scene was closed forever. "*Precious in the sight of the Lord is the death of his saints!*"

Proceedings and Intelligence.

Great Britain.

Low Price of Bibles—Sunday School Union—Religious Tract Society.

In a report made by F. A. Packard, Esq., one of the Secretaries of the American Sunday School Union, concerning his late visit to England on behalf of the Union, we find the following paragraphs:—

One of the most important events which has occurred lately in connexion with Sunday-Schools, is the resolution of the British and Foreign Bible Society to furnish the schools with the complete Bible at thirty-seven cents, and the New Testament at twelve cents. These editions are in large duodecimo, distinct type, and well bound in leather. The value of this measure to Sunday-Schools, and the pecuniary sacrifice which it involves on the part of the Bible Society, cannot be estimated by those who do not see what description of books are furnished at these prices. I have brought copies of them for the inspection of the Board, and such other persons as wish to examine them. The first step to this noble act of benevolence was to sell Bibles at these prices on condition that they should not be removed from the school-rooms. It is surprising that any condition of this kind should have been required; for, certainly, a more complete and effectual method of distribution could not be devised than by Sunday-school teachers and children. It involves no expense of agency; and the copies thus circulated would not be likely to go where they are not needed. I cannot doubt that it would be highly advantageous to the interests of the American Bible Society, to make a similar use of Sunday-schools in our country.

The London Sunday-school Union was established in 1803, and its general objects are similar to ours. There are three classes of members of the Union: 1st, Donors of fifty dollars or more; 2d, Those who subscribe two dollars and a half or more yearly; 3d, The teachers of such Sunday-schools, and the ministers of the churches with which they are connected, living within five miles of the general post-office, and subscribing one dollar a year to any of the four London auxiliaries or their branches. These persons constitute the Union; and at their annual meeting they elect by a resolution twenty persons, who, together with three delegates and the minute-secretary of each of the London auxiliaries, with the president, treasurer, and four secretaries—in all, forty-two—constitute the General Committee, corresponding to our Board of Managers. This committee has power to fill vacancies; and five members constitute a quorum. At the

session of April 28 last, the absences of each member of the Committee from the meetings for the year were reported. Eleven was the highest, five the lowest. Absences beyond six times make the member ineligible for the second year.

The Union has several auxiliaries; some of which are very faithful and efficient. They are only required to make an annual report; and the advantage of the connexion is, that they have the publications of the society cheaper than others, and receive aid for their needy schools. Many of the auxiliaries embrace schools of different denominations; and the principle recommended by the committee in 1824 to govern the admission of schools to this relation is, that the conductors are of orderly character, and that they hold the doctrines of the Deity and atonement of the Saviour, the divine influence of the Spirit, and the inspiration of the Scriptures.

The great power of the auxiliary relation has been finely exhibited on two recent occasions. A design was on foot to open the London Post-Office for the transmission of the mails on Sunday. Hitherto, to the credit of the government, all appeals for this change had been in vain, and a silent but expressive rebuke was thus given once a week to the Sabbath-breaking people of the continent, who failed one day in seven to receive a mail from the metropolis of the world. Such is the organization of the Sunday-School Union's committee, that by the circulation of remonstrances through their four auxiliaries, several thousand signatures were procured of those who are actively engaged in promoting the observance of the Sabbath as the safeguard of religion and public morals, praying the government not to defeat the grand end of these labors, by giving up that sacred day to the passing and repassing of mail-coaches and post-boys throughout the country.

On another occasion a plan was on foot to open a circus, or some such place of amusement in a distant but populous quarter of the city; and by the same process the voice of a vast majority of the eight or ten thousand teachers of London was raised against the attempt, as one which would involve the corruption and ruin of a multitude of children and youth whom they were laboring to withdraw from the temptations of the devil. The applicants had pledged themselves to keep the place closed on Sundays; but the remonstrants replied that the establishment would necessarily draw around it many places for drinking, disorder, and licentiousness, which would be equally, if not more pernicious than the circus, and keep their doors open at all times. The remonstrance was successful; and the corruption of thousands was thus probably prevented.

The building occupied by the Union is five stories high, and is held on a lease. The lower story is the sale-room; the second the committee-room; the third the reading-room and library; the fourth and fifth ware-rooms. The library is a valuable collection of books, and is open to subscribers for one dollar and a quarter a year, every evening except Sundays. This subscription also secures admission to a series of lectures, delivered by various persons semi-monthly, on subjects interesting and instructive to teachers. It is believed that much good has resulted from these lectures; but the restriction of the use of the library to the room, and that only in the evening, is thought by some of the committee greatly to circumscribe its usefulness.*

* The following is the arrangement of the lectures and meetings at the reading-room, now in the course of fulfilment:

Order and Time of the Lectures, &c.

Aug. 26. A performance of sacred music; consisting of selections from "The Union Harmonist."

Sept. 2. Lecture on the importance of cultivating Intellectual Habits.

9. Conversation Meeting.

16. Lecture. A Comparison between the Infant, National, and British Systems of Education.

23. Conversation Meeting.

30 and Oct. 7. Two Lectures on Sacred Music; with appropriate illustrations.

Oct. 14. Conversation Meeting.

21. Lecture. The Consistency of the Scripture Doctrine of Faith with itself and Reason.

The duties of the general committee of the Union are to manage the depository, and to receive and distribute the donations of the benevolent. They have an office where is kept a supply of their own publications, which are chiefly of an elementary character, or such as are connected with the regulations and discipline of schools; together with such books for rewards and libraries as have been carefully examined by the committee, and placed in their catalogue as suitable for the purpose. These books are chiefly the publications of the Religious Tract Society. The profits arising from these sales go to increase the benevolent fund. The applications of this fund are chiefly of two kinds; 1st, in aid of building school-rooms; 2d, in furnishing, in whole or in part, the cost of a library. The donations to these objects last year amounted to five thousand dollars.

The practice of selling *lending libraries* (for circulation in the schools and families of the pupils) at half price, is extending very fast. In some schools, each child brings two cents weekly for the use of a library book; and this goes to replenish the library, or to cover the books. In some schools the teachers pay fifty or seventy cents a year for books for their own improvement; and at the end of the year the stock is sold at auction, each teacher buying what he wishes. The price bid often exceeds the price of the book, but it is a pleasant way of raising a fund for a new library.

The stated meetings of the committee are held every Wednesday morning at seven o'clock. At the precise hour the members present take their seats at the table. A plain breakfast of tea and rolls is immediately served, and the business is not interrupted by the meal. About nine o'clock the committee adjourn. This method secures a vast saving of time, devotes the best part of the day to benevolent duties, and secures promptness and punctuality in the attendance. The same plan is pursued by the committee of the Tract Society, and, I believe, by other institutions.

With the general committee and with the officers, as well as with individual members, I had frequent and very pleasant interviews, and I assure the Board that they are under very great obligations to those brethren for the important facilities I enjoyed in obtaining a knowledge of the state of Sunday-schools in England, as well as for the uniform kindness and fraternal confidence with which they received and treated your representative. Through their courtesy I was permitted to address several thousand teachers in London and other parts of the kingdom; and a still larger number of children and their friends on anniversary and other occasions, and they promptly responded to any suggestions I made that promised to advance our interests in their country.

The Religious Tract Society, which was formed in 1799, for the purpose of circulating small religious books and treatises in the British dominions and in foreign countries, is the chief source of supply of Sunday-school reading books; and is indeed an institution of vast power and influence. The extent and efficacy of its operations may be estimated from the fact that it accomplished the circulation in one year of twenty-two millions of book and tracts, in eighty-six languages; eighteen millions of which were from their own depository, and the remainder through foreign presses; and its total distribution to March of the present year is nearly three hundred and fifteen millions. As an illustration of one of the forms in which they confer a benefit on the community, I may mention that when James' Anxious Inquirer was first published by the booksellers, the price was fifty cents, and in two years 4000 copies were circulated; or five copies a day. The Tract Society procured the right of publishing it, put it at twenty,

28. Conversation Meeting.
Nov. 4. Education of the Hebrews.
11. Conversation Meeting.
18. Lecture. "The advantages of printed Catechisms in Sunday-Schools; with Hints for their beneficial employment."
25. Conversation Meeting.

five cents, and in four years circulated two hundred thousand copies, or a hundred and forty copies a day. So Wilberforce's Practical View was sold at a dollar and a quarter. The Society took it, reduced the price to fifty cents, and one individual circulated six thousand copies by sending one to each peer, member of parliament, judge, and other persons of eminence and fortune.

The Society is composed of persons who subscribe fifty dollars at once, or two dollars and a half annually. These subscribers annually elect a committee, consisting of the treasurer and two secretaries, four trustees, and twelve other gentlemen, eight of whom are laymen.

This committee is composed of an equal number of members of the established church, and of other Protestant churches. Many local societies—perhaps five hundred—exist in various parts of the united kingdom, and a very regular and systematic agency is employed to sustain these societies, and to impart interest and energy to their operations. For this purpose, one of their secretaries usually travels ten months in a year. He has free access to most of the congregations from which the society derives aid; and by his periodical visits, arranged beforehand, and which are expected and generally well attended, the transactions of the parent society are made known to the principal auxiliaries and a very kind and active co-operation is secured. These auxiliaries aid in the distribution of the tracts, keeping a large assortment on hand, which is easily replenished. They paid last year every shilling of their debts, and contributed twelve thousand dollars besides to the unds of the society without putting them to the expense of any other agency.

The Tract Society owns the extensive property which is occupied by their store and warehouse, and which runs from St. Paul's Church-yard street to Paternoster Row. The front on the former street is perhaps twenty feet in width, and is devoted to the retail sales; on the latter the building is probably forty feet or more, and is used for the wholesale business. The offices are in the second story, and the ware-rooms above. They also have a warehouse a few rods from the main buildings, which is used exclusively for the storage of stock in sheets, &c. These ware-rooms are kept in the most perfect order; and nothing is more evident than that care and strict oversight extended to every shelf and corner. The arrangement of the stock is so complete that an accustomed eye can determine at a glance the number of any book or tract on hand; and the regulations for the reception and delivery of stock are marked with the same rigid exactness.

France.

Distribution of the Scriptures by Colporteurs.

Our readers have often heard of the distribution of the Scriptures in France, by means of Colporteurs or Hawkers. We insert below various notices of their labors during the year ending April 1st, 1840, taken from the Report of M. de Pressensé, Agent of the British and Foreign Bible Society. It appears that during the year 97,994 copies of the Scriptures were issued from the depot in that Society in Paris,—of which 5,619 Bibles, 75,574 New Testaments, and 741 Psalters; together, 81,934 volumes were distributed by means of this humble but efficient class of laborers. They had visited thirty-two departments, which include 16,186 Communes; but only 6,633 of these had been examined, and the copies distributed amount only to one amongst 174 individuals—nearly all of whom are destitute of the word of life. The Agent has ample occasion to ask in his report, what are these among so many? We now give the extracts.

Number of Colporteurs—Time Spent.

On inspecting the statement drawn up with special reference to the labors of the colporteurs, you will doubtless have been surprised at the number of these agents, quoted as having been employed on behalf of your Society. It will there be seen that seventy-two colporteurs have traversed thirty-two departments as the field of their operations during the past year. An interesting fact connected with this is, that at least two thirds of these distributors of the Bible were, at an earlier or more recent period, connected with that very Church which is openly opposed to the dissemination of the Scriptures among the people; and that several of them have been led to so remarkable a change in their views by the very means which they themselves now make use of for circulating that book, from which they have derived such essential benefit in their own country. Nor will you be less gratified to see that France, though still overcast with the thickest religious darkness, has attained to such a point of improvement as to be able to furnish a larger number of sincere Christians for carrying on a work, requiring no ordinary share of faith and devotedness, than are perhaps to be found in countries which, evangelically speaking, are more advanced. After this encouraging remark, you may perhaps be led to compare the number of colporteurs with the grand total of their distributions, and may from thence conclude that it is a small thing for seventy-two colporteurs to circulate no more than 81,934 books in the course of a year, nor should I differ in opinion with you if all of them had actually been employed during the whole twelve months; whereas this was not the case. Only twenty of them have devoted the whole of their time to our service for the last two years, and may justly be considered as necessary props for the success of our labors. The faithfulness which they have uniformly manifested during the above period, added to the great experience which they have acquired, render them, as far as we may judge, most valuable monitors for such as are only entering the service; and I bless the Lord for the great advantages which I reap from this little corps of chosen men. The remaining fifty-two laborers have only given us a portion of their time; some for six, others four, and again, others only three months, or, in other words, the time which they could spare from their usual vocations, without altogether abandoning them. There is, as you will see, an advantage in thus employing them; first, because while they are carrying on for themselves a business which ensures their livelihood, we have, in some part, an assurance that they do not perform our work solely as a profitable calling for their temporal interests; and secondly, because your Society is not obliged to incur the heavy charge of keeping them beyond the season which is favorable for the operations of the colporteurs.

The next extract shows the

Faithfulness of the Laborers.

Without exaggeration I may say that these seventy-two agents have fully responded to the confidence which has been reposed in them. During the past year I have been obliged to dismiss four of them who had been recommended to me upon too slight grounds, by the ministers to whose congregations they belonged; and, I must add, that the cause which they gave me for dissatisfaction led so quickly to our separation, that no injury could accrue to that part of the work intrusted to them. And here I may state that the system of surveillance which I have established over them is so severe, that, if any one deviates from my instructions, he cannot persevere in the wrong path for more than a few days; or in other words, till the news of his proceedings reach Paris. This system consists in an active correspondence; but more especially in adhering to the rule of causing the colporteurs to travel together in pairs, so that such as cannot produce the strongest guarantee for their capability of truly Christian sentiments, are joined together with

others upon whom I can fully depend. You have therefore no reason to apprehend that the multiplicity of the labors of our colporteurs may prevent me from strictly adhering to a line of prudence, or may eventually lead you into difficulties tending to perplex and compromise your Society. I feel deeply, you may be assured, the full extent of responsibility imposed upon me in this respect; and in order to remove every cause for uneasiness on your part, I hasten to lay before you a few facts which may enable you to judge of the character, as well as the mode of proceeding of our colporteurs.

That they have really the spiritual success of their labors at heart, is incontestably proved from the nature of the calling to which they have devoted themselves, and in the prosecution of which they have for the most part to experience only contumely and scorn from man, as well as fatigue and privation of every description; being obliged to traverse the country and its remotest corners at a time of the year when we have mostly bad weather; and often having no other shelter than a stable or a barn, and only black bread or the coarsest provisions for their fare. But their zeal enables them to rise above every thing, and the following extract of a letter taken at hazard from many others written in a similar tone, will give you some idea of the spirit by which they are animated. "'Except the Lord build the house, they labor in vain that build it,'" writes the colporteur; "'it is in vain for us to rise up early and sit up late,' except the Lord bestow His blessing upon our work; for our labor is in vain! and here on our knees we humbly implore Him to vouchsafe His blessing to the 2490 copies of his holy word, which we have circulated this year. Alas poor Brittany! we have examined thee on all sides and have only found ruin and desolation within thy borders. Thou hast shepherds who, instead of conducting thee into green pastures by the side of the peaceful waters of the Gospel, only lead thee to muddy streams, and to broken cisterns that hold no water; and such has been thy state for a number of centuries. But lift up thy head and look around, for the day is perhaps not far distant when the Sun of Righteousness shall arise upon thee, bringing life and salvation in his beams! Would to God that it were so already, and that the seed which he has permitted us by His grace to cast upon the ground of Brittany may not have fallen by the way-side, or upon a rock, or among thorns, where it may bring forth fruit a hundred-fold! We have, this month, had to perform long and harassing journeys; but all our troubles are forgotten in the gratifying recollection that we have sold 232 New Testaments in schools which were before entirely destitute of them. Yes, we have indeed great reason to thank the Lord for the strength and health which he has granted to us amidst all our fatigues! Oh, may He condescend to bear with our manifold infirmities, or rather may He deliver us from them, and grant us the unspeakable blessing of serving him faithfully to the end of our lives!"

With the assistance of laborers who are inspired with such sentiments—and I can assure you that, with very few exceptions, all whom we employ write to me in a similar style,—we have every reason to hope that in prosecuting their work in a spirit of prayer, they will be abundantly blessed; for is it not written, "Whatsoever ye shall ask in prayer, believe that ye shall receive it, and it shall be granted unto you?"

This kind of agency for doing good, in a country like France, containing such multitudes of ignorant and poor people, is of the highest importance. And as the Bible is the common property of all Christians, and its distribution a common duty, it is highly proper that a Society composed of Christians of different names should, under judicious and catholic supervision, employ agents of this character, M. de Pressensé proceeds to show that—

The Colporteurs are simply Bible Distributors.

But you are doubtless anxious to learn whether your agents are able to avoid the grand rock upon which they might so easily fall—either by engaging in imprudent controversies, or by adopting the character of Evangelists instead of that of simple Distributors of the Bible, under which latter designation alone you wish them to be considered. The facts, then, which I am now to lay before you, will set you perfectly at ease in this respect. It may however be proper that I should here state that I do not limit our agents to perfect silence, which would be almost tantamount to prohibiting them from doing any thing at all; for, generally speaking, their first offer to sell the Scriptures is met either by acts of open violence, or, as more frequently happens, with scorn and mockery. Under these circumstances, if they were not to make use of all the eloquence with which faith in the heart inspires them, to insist upon the necessity of possessing the Bible, and on the invaluable benefits to be derived from its perusal, they would not, I feel persuaded, meet with the success which is so encouraging to them. In exhorting them to call upon the Lord for support, forbearance, a spirit of meekness under every circumstance, perseverance and earnestness in their christian applications, I do not think I am going beyond what you yourselves would do. But I must beg you to hear and judge whether the line thus adopted is not fully justified by the result.

"At the conclusion of a conversation with the Vicar, (writes a colporteur,) and after he had examined my New Testaments, he told me to go to a certain house, where I should find some of his Catechumens, and to give them the word of God as coming from him. I did so accordingly, and on my return he paid me for the books. At the same time addressing himself to several other clergymen of the same Canton who were present, he entreated them to follow his example by circulating the Gospel of Jesus Christ in their respective parishes; and as a further inducement he added, that on the following Sunday he intended to call upon his parishioners to supply themselves with the Holy Scriptures."

"In the Commune of St. M——, (observes another colporteur,) I had a long interview with the Vicar, in whom I was glad to discover a friend of the Bible. He accompanied me to the school-master, and persuaded him to buy several of my New Testaments for his scholars, while he himself took four Bibles as presents for his friends. On quitting him he gave me his hand, assuring me that his prayers should be offered up in my behalf to the Lord, that he would enable me to dispose of a considerable number of copies of the Sacred Volume. I also became acquainted with a venerable Canon who loves the Bible with all his heart, and with whom I conversed much on spiritual subjects. He pointed out to me several persons to whom he recommended the reading of the Holy Scriptures, and who at his entreaty became purchasers of them."

Two of our agents, who in February last exhibited an extraordinary degree of activity, by visiting no fewer than 141 villages of more or less importance, where they sold 25 Bibles and 780 Testaments, were particularly pleased with an interview which they had with a vicar, who appears to have entertained similar sentiments with those before mentioned. This friend to the Gospel prevailed upon the school-master of the place where he resides, as well as on others in several villages belonging to his parish, to lay in a stock of New Testaments for at least two years, telling them that as it was very uncertain whether they would ever see the good Bible venders again, they could not be too careful in providing themselves with the Only Book which it was the duty of both young and old to read.

Thus much is certain, that if our colporteurs were professedly controversialists, and wanting in that charity which throws many doors open to them, they would never meet with support from those who, on erroneous principles, are the

most avowed enemies to the reading of the Bible. Although my correspondence for the past year embraces a larger number of pleasing facts like these which I have just extracted from it than in the preceding twelve months, yet it must not be concluded from this that the opposition of the immense majority of certain of the clergy in France is losing any thing of its violence! Alas! such is not the case; and notwithstanding all the precautions that have been taken, sacrilegious hands have forcibly seized upon—or have made pecuniary sacrifices to obtain—many copies of the New Testament purchased at the solicitation of the colporteurs, and have thrown into the flames that Sacred Book, whose truths might have proved the means of salvation to many whose property it had legally become. In truth, we cannot but feel the deepest pity for persons so struck with blindness, and are bound to entreat our heavenly father to pardon their transgressions, and to open their eyes to a sense of their error, while charity leads us to suppose that most of them know not what they do! Nevertheless, I do not think that we ought to grieve above measure at an opposition, which is the most confirmed proof that by means of Bible Colporteurs, —instruments so mean and despicable in the eyes of the proud of this world— the throne of superstition has been shaken to its very foundations. Would it be going too far to say that in respect to France, the work of our colporteurs resembles the stone cut out of the mountain, without hands, which broke in pieces the colossal image made of iron, brass, clay, silver, and gold, which Nebuchadnezzar beheld in his dream, and which the prophet Daniel interpreted to him?

From numerous instances we select two or three to show that these labors are attended with—

Encouraging Results.

"In forwarding to you some account of our feeble labors, (write two of our oldest colporteurs,) we have reason to thank God for the blessing which He has condescended to lay upon them. We may affirm that in the district where we now are, (Departments of the Cotes du Nord and Morbehan,) the inhabitants, though poor, are able to read, and truly anxious to possess the word of God. Many a time have we seen persons who were unable to pay the price asked for a New Testament, following us for a considerable time, and earnestly entreating us to let them have a copy. We have heard children begging their parents to purchase the delightful book for them, and promising to read diligently in it— and we have witnessed how some would run first to one place, then to another, to borrow or scrape together the money required for the purchase. Happy in the possession of the New Testament, we have actually seen them carrying it with them on Sundays to mass in order that they might have more time to read in it. We have also found that in several places our books have circulated from one individual to another, and have passed through different families for the purpose of being more generally read. A circumstance which has afforded us great subject for joy and gratitude towards our heavenly Father, may be deserving of particular mention. While traversing the streets of S——, a small town situated half a league from the sea-coast, I found myself before a large mansion, and as I heard several voices speaking at once, I entered the hall, and on opening a door found myself in the midst of a number of men who seemed greatly excited and agitated by feelings of anger, while a single individual appeared altogether as calm. I made my way through the crowd, and on reaching the bottom of the apartment, offered my books to the person who seemed to me to be the most respectable of the party. He was seated in an arm-chair opposite to a table covered with papers. At the first mention of the Bible a profound silence reigned through the assembly, (for I found myself in the presence of the justice of the peace,) and the justice, after taking and carefully examining one of my books,

addressed them to the following effect: 'Gentlemen, here is the only good book, the word of God; it would be well worth your while to obtain a copy of it; and above all, to practise its holy precepts, for then I should not have to settle so many unhappy disputes among you. Follow my example at once.' So saying, he paid me for a Bible, which he purchased before them all; and I left the place praising and blessing God for having afforded me an opportunity of putting the code of divine mercy and righteousness in the hands of the magistrate."

"The hand of the Lord has been upon us to bless us," writes another, "by enabling us to make a plentiful distribution of his holy word, for it is not we who lead on the work, but the work that leads us on. At H——, I had a conversation with the Vicar, which afforded me much pleasure. After asking the price of my books, 'Well,' said he, 'I see to a certainty, that you are only seeking the glory of God, for it is far under the real value, and therefore as such is your object let me entreat you to sell as many as you can, and I will try to assist you.' On leaving him, I disposed of several New Testaments, which were soon conveyed to him for his opinion upon them. He told the parties applying to fear nothing, for it was a good book, no less than the word of God, and therefore he could not but strongly recommend it. In a short time my knapsack was empty, and I had to replenish it, and for the second time I succeeded in disposing of my whole stock, having sold three Bibles and fifty-six New Testaments."

Another journal contains the following:

"At B—— I sold a New Testament to a poor girl, who told me that she had long wished to obtain one, and that the desire had been awakened in her from hearing one day several passages read out of it, in a house where she went to beg a morsel of bread. The poor girl's main difficulty was how to pay me for it. She went to a neighbor in the hopes of borrowing a few sous, but the latter was anxious to know what kind of a book it was that she was desirous of buying, and accordingly accompanied her with her two daughters, so that I had soon four persons around me. Finding that they were disposed to listen to me, I read them several passages out of the sacred volume. The neighbor bought a New Testament for herself, and in so doing put it out of her power to lend the poor girl any thing, so that all the money that she possessed in the world amounted only to seven sous. Seeing her grievous disappointment at this unexpected turn, I could not but let her have a New Testament for what she was able to pay, and on receiving it from me she manifested the deepest gratitude and liveliest joy; nor can I doubt but the perusal of it will be attended with the happiest fruits in her soul."

"From thence I directed my steps towards a windmill, and offered the miller a Bible. His face was at once lighted up with pleasure, and he told me he had long wished to be able to purchase one. On my asking what had first led to that wish, he opened a small press, and taking out a little pamphlet handed it over to me. I found it to be a religious tract, on the study of the Holy Scriptures. I conversed with him nearly an hour on the happiness of learning to know God—of loving Him and serving Him according to His word, and of following the Saviour in all things, whom, in His great love, He has given to us. From his replies I was convinced that he understood me, and that he hoped for salvation by faith in the free grace of the Redeemer. He purchased a Bible of De Sacy for himself, and a New Testament for the younger brother of his wife."

Extract from the Journals of Colporteurs in the Department of the Pas de Calais.

"It is with great regret that we have to state to you that several New Testaments which we sold in the little village of S. and in the neighboring communes, have been burnt by the vicars. They went from house to house, wherever we had been, in the hopes of obtaining the copies

which we had sold; but, God be praised several of the purchasers remained firm, and refused to deliver up the Sacred Volume, while others told them to wait until they had read them, and could judge for themselves whether they were really so bad as they were represented. In another place a poor widow who at first refused to purchase a Testament, because she was unable to read, was so moved by what we said, that she at length bought one with the intention of having it read to her by some of her neighbors. Her whole capital consisted of ten sous, which she had realised from the sale of a small tree in her garden, but she readily parted with it for the Sacred Volume."

The preceding extracts bring to your knowledge a number of facts, greatly resembling those which have appeared in your former Reports. Nor can it indeed well be otherwise, for there is an uniformity in the operations of the Bible cause—our Bible Colporteurs are not Evangelists limited to one particular spot, but mere itinerating distributors of the Holy Scriptures, who cannot, in the execution of their duty, devote their time to waiting for the result of their distributions and their well-intended exhortations. The consequence is that we are generally left in the completest ignorance of any good which they may have effected; and we may assert that in general their left hand knows not what their right hand does. Hence when, in the course of their hasty tours, they are able to enumerate such interesting facts as are abundantly to be met with in their Journals, we may fairly conclude that the blessing which has rested on their labors has been indeed great, since they have had such proofs of it, as their calling of traveller would not otherwise enable them to obtain. [*Report B. and F. Bible Soc.*

New South Wales.

AMERICAN SEAMEN'S FRIEND SOCIETY.

Seamen's Chaplain at Sydney.

The Sailor's Magazine for November contains a notice of the appointment of the Rev. Matthew T. Adam as Seamen's Chaplain at Sydney, New South Wales, and of his departure on the 13th October for that port.

We insert a large part of the instructions addressed to Mr. Adam on this occasion by the Rev. J. Greenleaf, Corresponding Secretary, from which our readers will learn the importance of the Australian colonies, as a sphere of missionary labor. It will be remembered, also, that our Board has been strongly urged to send missionaries to those parts of the earth. The door is open, men are willing to go and labor there, but where are the means to send them?

Our next inquiry is concerning the number of seamen to be found at New South Wales. Here let a few facts be considered. Four years ago, in a letter written from Sydney, the writer remarks —"There are now 400 seamen in this port." At a later date, it has been stated, on good authority, that there were forty sail of ships employed in the whale fishing, (from Sydney alone,) and that the number was increasing.

In a more recent communication made to the executive committee of the American Seamen's Friend Society, the writer, who possessed the best means of information, from personal knowledge, after naming Sydney and the Bay of Islands, in New Zealand, as important ports for the employment of a Seamen's chaplain, remarks thus: "The former of these ports has, within the last few years especially, become a great mart of commerce and haven of ships. There are now, generally, from fifty to sixty large vessels at one time in the harbor, British, Colonial, and American, and the number is rapidly increasing—not only from the rapid increase of the staple productions of the colony, but from the amazing amount of emigration to its territory from Great Britain and Ireland,

under the new system of colonization.* The proportion of American ships frequenting the port, he adds, "is not great, but steadily increasing."

From these facts it is easy to see that a great multitude of seamen can be found at all times, on the coast of New South Wales, and in the port of Sydney, with whom a chaplain might labor to advantage, many of whom might, undoubtedly, with proper effort, be brought under the influence of the gospel.

But another, and in many respects the most important inquiry of all remains, viz.: What are the special encouragements for evangelical labors in that part of the world? To obtain a competent idea of the importance of Australia, in a religious point of view, let us, for a moment, stand in fancy at the port of Sydney, and look around us. Turning our eye from north to south, we behold an inviting country, extending from about the 10th degree of south latitude to the 38th, presenting a line of coast, open to the east, of more than sixteen hundred miles in extent, indented with numerous bays and harbors, and affording every facility for very extensive maritime pursuits. If we look westward, we behold a fruitful inland country, stretching away toward the mountains, of from five to eight hundred miles in width, having a fruitful soil, capable of sustaining a great population, and where many villages and towns are even now rising, by the enterprize of European emigrants. And when we extend our view beyond the limits of New Holland, we shall see New Guinea on the north, and Van Diemen's Land on the south, separated from the continent by only a narrow strait, and each of sufficient dimensions for many large states; and then, looking away eastward, our eyes rest on New Zealand, where the tide of emigration is already rolling deep and strong, and where the commerce of our own country, as well as that of Europe, is beginning to exert a great influence. The whole population in these countries is already more than 200,000, a small proportion of which only are convicts.† "Independently of the great extent of the Australian continent itself,‡ and the numerous tribes of aborigines that traverse its still unexplored wilds, it adjoins, to the eastward, a galaxy of large, beautiful, and populous islands, extending along the bosom of the Western Pacific, from New Zealand to the northward of the line, while its northern coasts are in immediate contact with the larger islands and vast territories, inhabited by the untold millions of the Celebes, Borneo, Java, and Sumatra. Now it is self evident, from the history of the past, that a people of American or British origin, as are the multitudes who are emigrating to the east, inhabiting there, as they will, regions of unexampled salubrity and inex-

* "Upwards of 10,000 free persons emigrated from Great Britain and Ireland to this colony, during the year 1838, and a still greater number in 1839." The new plan of colonization referred to, is that of selling the land at about one pound sterling per acre, and, with the fund raised in this way, to pay for the cost of emigration, the government thus being enabled to offer a free passage, as they do, to all respectable families, consisting of a husband and wife, with or without children More than 3000 families were expected to be sent out during the year 1840.

† The following is a list of the British Australian colonies already established, with an estimate of their present population: viz., *New South Wales*, founded in 1787, contained 120,0 0 souls, of whom 30,000 are convicts, who are employed for the most part as agricultural laborers, or shepherds, in the service of free settlers; *Van Dieman's Land*, colony founded in 1804, population 50,000, of whom 15,000 are convicts; *Swan River* or *Western Australia*, founded in 1827, population 5000, all free; *Port Phillips* or *Australia Felix*, founded 1836, population 10,000: *South Australia*, founded 1836, population 12,000, all free; *Port Essington*, founded 1838, population 500; *New Zealand*, colony founded 1839, population, including emigrants from New South Wales and Van Dieman's Land, 3000;—Total, 200,000, of whom 45,000 are convicts.

‡ The continent of Australia, or New Holland, is nearly a square of about 2,000 miles on each side, and has therefore a coast line of at least 8000 miles, with some of the finest harbors in the world.

haustible resources, and so advantageously situated for commercial intercourse, as well as for the exercise of moral power, it must be evident, I say, that a people so situated, is destined to exert an overwhelming influence on the destinies of a large portion of the human race."§

Of all the Australian colonies, New South Wales is undoubtedly most favorably situated for exerting a great influence; and, in the nature of things, it must for a long while have a predominance over the others; and thus it must, consequently, have an influence over millions and millions more of the human family in all future generations. Should we view it in a mere commercial point of view, it is one of the most important spots in the whole eastern world, a place so important that the enterprise of our merchants will not long suffer it to remain unoccupied by them.‖ But when we look at it, not simply as a place of business, but as a place for the future triumphs of the gospel—when we think of the teeming millions that shall, ere long, tread that soil, and who, through the grace of God, may be turned from darkness to light, the importance of planting and sustaining the gospel there rises beyond all calculation.

To this interesting and important country you are now, my dear sir, to direct your course, and there to meet the hitherto neglected sailors, and preach to them "the glorious gospel of the blessed God."

The ministry among sailors is somewhat peculiar, and will require the exercise of a sound discretion. It is by no means necessary to address sailors in the technical language of their profession—it is even a hinderance to the gospel to attempt it—neither should the minister who preaches to them allow himself to philosophize in their hearing, or attempt to feed them with dry metaphysical speculations, while they are starving for the bread of life; but the obvious truths of revelation should be addressed to them, in plain and familiar language; and, doing this in an affectionate manner, we are very sure of a respectful hearing.

Much may be effected by the judicious labors of a chaplain in promoting temperance and good moral conduct among sailors. Very much of the recklessness of character for which they are proverbial, may be traced directly to intemperance, and hence every effort made to suppress this vice, or to promote its opposite, has an important bearing on the salvation of the soul. To this matter, therefore, you will do well to pay attention.

American and English sailors who visit New South Wales, being so far separated from the influence of their parents, and friends, and home, will be very likely to throw off restraint, and give loose to their sinful inclinations, more than in other circumstances. To prevent this, the interposition of your kind offices will be important, for while, by your kindnesses, you will secure the affection of the sailor, he will hearken to your counsels—you will be as a father and a friend to him—and, in the end, probably, save him from the commission of many a crime. How greatly it must relieve the anxiety of parents and friends when they remember that, in the far distant port, there stands a faithful minister, watching over the sailor for his good, and speaking to him the words of eternal life. We suppose it needless, at this time, to enter farther into detail. Such an im-

§ Moral and Religious Aspect of the Southern Hemisphere.

‖ The following statement was made, not long since, in the British parliament, by the Bishop of Exeter, in relation to the commerce of New South Wales. The bishop said—"He had been always in the habit of regarding New South Wales as a flourishing colony; but he was astonished, upon examination, to find the extent to which the manufactures of England were introduced into that colony. By a return of the British and Irish goods imported in one year into that colony, he found that to New South Wales alone, it was 1,173,440*l.*; that was double the amount of what was exported to Sweden, Norway, Denmark, and Prussia. There was no country in the world, considering its population, that maintained the manufactures and industry of England, by being a market for English produce, equal to New South Wales. It was about equal to China, and half what was sent to Russia."

portant work, my dear sir, is yours, and to this work, without farther remark, we now commend you.

The coming day will, as we suppose, witness your embarkation and departure from our shores. We commend you to God, and to the guidance of his providence, praying him to conduct you safely to the field of your labor, and to give you there the souls of many seamen, as stars in your crown of rejoicing in the day of the Lord Jesus. On behalf of the Executive Committee.

J. Greenleaf, *Cor. Sec.*

Presbyterian Board of Foreign Missions.

Communications from the Missions.

Iowa Missions.

Extracts from the Journal of the Rev. W. Hamilton.

Various Missionary Labors.

July 13. Yesterday after spending some time, succeeded in collecting a number of Indians together, to whom we each spoke, and united occasionally in singing and prayer. Some grew weary and left, saying, they had heard these things often enough; a few seemed attentive. After service was concluded, one old man came up, shook hands in a very friendly manner, and pointing to some who were present, said they were braves, and they wished some fresh meat, and he wanted to know if I would give it to them. I replied, "This is Sunday, I cannot talk about it to-day." To-day they came up with others to get a beef, having eight little sticks, representing eight persons, who would each promise to give a dollar when their annuities would arrive. I told them, "they had killed nearly all I had, they left but one, and I could not spare it even if they would bring the money; I could not purchase one again with their sticks." They are more anxious to pay their whiskey debts, than any other, and these people seemed to think they had some claims, because they had been at meeting the day previous. I gave them a number of fish hooks and lines, and told them as they had nothing to do, they might go and catch fish for their feast.

16. Hughes absent with Whitecloud on a trip to a trading house. All trading establishments keep whiskey.

17. Many drunk; Hughes, the interpreter, absent.

20. Went to the old village, collected about 60 children, talked a little to them, sung and prayed with them, and returned home.

24. Conversed again with Jeffrey, formerly Government Interpreter, on the subject of trading in whiskey. He said, if a person would purchase $500 worth on credit, he could dispose of it, pay his debt for the whiskey purchased on credit, and have $1000 clear. It was the most profitable business that could be engaged in, but he admitted it was not a respectable business, no one ought to follow it, who wished to be respectable, although he might "have a finger in it himself." It was for the sake of gain. I tried to show them the evil of it, with respect to themselves as well as others. They could not deny, yet they would not abandon it. Jeffrey has great influence with the Indians, he is pleasant and sociable, with a cunning and shrewdness that few possess, yet unable to read. He was once a slave, but has spent many years with the Indians, and is well acquainted with the Indian character; he talks well in French, Ioway and English, and is the only one who can interpret satisfactorily.

29. Went to visit a sick girl, whose father had requested me to come up the day before. When we got there, his wife told us he had gone over the river, but we afterwards found him and a num-

ber of others drunk at Whitecloud's. At the old village quite a number assembled to be taught. The number of scholars has increased. The ticket system appears to be attractive. The school is succeeding beyond our expectations; two little boys have improved considerably. But the prospect of conveying instruction to their minds through the English is not very flattering, owing to their being constantly with the other Indians.

August 3. To-day as usual we had several visitors. Little Wolf came drunk and was impudent, wished to know whose land we were living on, threatened to kill our stock, and do as he pleased; seeming disposed to try to terrify us by his threats. Not succeeding he said he was one, and we were three; he would go and bring two more; he would bring two *boys*. I told him to bring the whole village. After threatening a while he left, in not a very good humour. He is very pleasant when sober, but quite the contrary when drunk.

4. To-day Little Wolf came back, quite ashamed of his conduct; he said he was drunk and foolish yesterday; and then asked for some medicine for his wife.

Superstition of the Indians.—Otter Dance.

5. This morning I shot a weasel. Afterwards Caramonya, an old Indian who often visits us, came down, and wished to see it; after I showed it to him, he commenced a long story about its sacredness and virtues, saying, that if it had not been shot, he could have taken the skin, and gone on a war party, and this would have kept him from being killed. He showed his breast, which he said was marked with gunpowder, but the bullet did not touch him; that six persons had shot at him but could not hit him; his father had the medicine on the top of his house. But if he were to take the skin of this weasel which had been shot, he would get killed; to make it good medicine it must be choked to death, adding, that "although the Bible said many things, this was true."

10. Yesterday Mr. Irvin and myself went over the river. I had made an appointment two weeks since to preach. When we got over, a whiskey trader told us that a steamboat had gone up, and left *two* barrels of flour, and *eight* of whiskey. At the place of appointment quite a respectable number were present. Meeting was held at the house of one who belongs to the Methodist church, and who is, as far as I know, the only professor in the bottom, which is quite extensive. Made an appointment for next Sabbath, on the Bluffs, about eight miles further out.

As we passed the village on our return, we saw a large number of Ioways collected round a camp, within which they were celebrating the Otter Dance. The women were painted on the top of their heads where the hair parts; and some on each side of this again. Some had their cheeks painted blue, with a dark spot in the middle; others red, with a dark spot. Those who were able, had otter skins ornamented, which they held before them in their hands. Their dress was not uniform, but all I suppose had on the best they could obtain. One had for his sash an ornamented snake-skin, thrown over his shoulders; another, a long red coat, resembling a uniform. A widow who is always complaining of her poverty, was richly dressed, being ornamented with something resembling silver, from the bottom of which hung many bells. Round pieces of tin, lead, trinkets, &c., hung from the dresses of others. They told us they had been engaged in the service most of the day, but were at the time comparatively quiet. Soon, however, the drum commenced, followed by the voices of the men, while the women with their shrill voices occasionally united. The dancers then got down from the seats, or beds as they may be called, and commenced their ceremony. Having danced a short time they commenced shaking their otter-skins in a peculiar manner, for the purpose of infusing the spirit of the otter into them, or into a bead placed in the mouth, when they would thrust the head of the skin at the face of some one, who would immediately drop upon his knees and arms,

with the face near the ground, and continue there for a short time, when he or she would get up, and pursue the same course, towards some other. It is said they believe the spirit of the otter, in the shape of an arrow, caused them to fall, and they have professed to feel the effects of it some time after.

They did not, however, always fall, but would resist with their own skins; in such cases they supposed the spirit was so powerful as to resist the effect designed to be produced by the one who first made the attack.

The scene was continued for some time, until two or three old persons became quite exhausted, and were compelled to sit down. Shortly after they all ceased, when some one said they were done. It appeared to attract a great deal of attention, and those engaged in it were full of enthusiasm. They were dancing most of the day.

Yesterday Dr. S. of the Nodoway country paid us a visit. His wife is low with the consumption, and wishes me to visit her and preach there on Sabbath next. To-day we accompanied the Doctor as far as the village, and took him to see some sick people. On our way home Walking Eagle overtook us, and told us a long story about war-parties, the number killed, manner of killing them, &c., in which he appeared to take much delight. Occasionally I expressed my disapprobation, to which he paid but little attention; but in conclusion said, that the God of the white people had a good disposition, as had also the whites, but the Indians' god and their disposition were bad. They were always fighting.

Extracts from the Journal of Mr. S. M. Irvin.

School—Sickness of the Indians—School disturbed by a Drunken Indian.

August 22.—I have thought of reviewing my journal every Saturday evening, and giving you some of the most important occurrences of each week. As my business, teaching, is rather of a monotonous kind, I shall take a week in view at once; it cannot be expected that each day will furnish any thing new or interesting.

From the date of my last letter to the present time, I have been able to attend the school regularly except two days, on which I was compelled to stay at home, to get up some hay for the winter, not having it in my power to hire other help. The scholars have attended well; they have averaged about thirty per day. Their memories are attentive, and their organs of speech elastic, so that amidst all their disadvantages they can improve.

The weather has for some time been very warm, and the location of the village being low and unhealthy, the Indians are beginning to suffer from sickness, which most probably will grow worse until they abandon the village in the fall. There is scarcely a day now in which I am not called upon for medicine, and to go and see the sick. Their sickness is very much aggravated, too, by their miserable intemperance. Hardly a day passes without some becoming drunk, and often many.

29. Saturday. Four days of this week the school has been well attended; on the other two we were much interrupted, on one by the effects of liquor, on the other by what the Indians call "a great Buffalo dance." On Tuesday, while I was teaching, word came that a drunken Indian was coming. One of the scholars immediately left his place, and began to prepare for receiving the monster by hiding the gun, hoes, axes, &c. The Indian soon arrived, carrying in his hand a bottle, and at the side of his horse a large keg of whiskey. He alighted and came into the house, bringing his liquor with him. He had not been long in, when another came in, and soon two more, all intoxicated. I still attempted to proceed with my teaching, but found it useless. The children were afraid and uneasy. I could not keep their attention, and finally had to dismiss them and withdraw myself. I think there were present

more than thirty scholars, but in less than fifteen minutes they were all scattered.

Buffalo Dance.

A Buffalo dance was celebrated on the following morning in the largest house in the village. As it has interfered with the school more than any other of these festivals, I shall give you a brief account of what I witnessed on this occasion.

On approaching the door we were met by a friendly Indian, of whom we asked permission to enter. It was readily granted, and we were conducted in and seated in an eligible situation, where we had a fine view of all the proceedings. I suppose that there were more than one hundred persons present, who were taking an active part in the dance. It was a mixed multitude, from the old man whose grey head was bowed with age, to the budding youth, of eight or ten years. They were seated round the house, and were painted in the oddest colours and fashions. Their dress, particularly that of the head, was most singular. It was the skin of a buffalo's head, retaining the horns, ears, &c. The neck, shoulders, breast, &c., of some was covered with a kind of a mat made of the long hair of the buffalo. I noticed particularly one boy, of perhaps not more than eight years old, who took an active part in the play, whose head and neck-dress was of the sort I have just described, and in addition to this he was wrapped in a Buffalo skin and was painted, appropriately I suppose for the occasion; during the performance, while he was in full action, it would have been impossible for a person to tell what *it* was, except the face could have been seen. Their dresses throughout were made to imitate the buffalo, as closely as possible. Each one was provided with a long stick, on which was tied a multitude of the small hoofs of the buffalo and those of the antelope from the Rocky Mountains. Beside this, the males were mostly provided with a kind of shrill sounding whistle. At one side was a drum, a number of whistles, and a large quantity of sticks with hoofs and rattles. On the ground near the centre of the building was a number of large water melons, I think forty-five, so laid as to form a fine circle, in the centre of which was placed several good ears of corn.

They seemed to have different performances, but it was a repetition of the same exercise. The first movement was the rattling of the drum, then the sounding of the whistles, the rattling of the sticks, when the whole company joined in a kind of a chanting song. After this had continued for some time, the leader of the play would take his place near the ring of melons, sound his whistle, shake his sticks, and commence jumping in imitation of the buffalo. He was then joined by perhaps twenty or thirty, of both sexes, who placed themselves in a circle and went through the same exercise. They then began to move in a circular direction with their heads low bowed, and capering as near as they could like the animal for which the dance was named. The rest of the company, who were seated round the house, continued their song, while the performers made a noise like that of the buffalo when travelling. This exercise would continue perhaps fifteen minutes, when there would be an interval of twice that length, which was taken up mainly in smoking. The large pipe was filled with tobacco and carried round by a man, holding the stem in advance, and placing the stem to the mouth of each of the males; each one would take a whiff or two, and generally blow the smoke upwards with some apparent sincerity, and pronounce some words indistinctly. After the pipe had passed round, it was taken, and the remaining contents emptied with some care in a "clean place" in the centre of the ring of watermelons. We staid to see two performances, and was told that after several more they would eat the melons. But I cannot mention all the particulars, and it is utterly impossible to convey a correct idea of the whole scene. The house they occupy, the strange sounds they utter, their swarthy complexion, their sometimes naked and sometimes oddly covered bodies, their savage and wild ap-

pearance, with the whole furniture of the place, unite to make the scene astonishing and indescribable. The object of the whole festival was simply this. A large portion of the nation intend starting on a visit to the Otoes, with a view of getting horse and buffalo meat; and this ceremony is to implore the "Great Spirit" to give them good success.

Wretchedness of the Indians in time of Sickness.

Sickness increases, and there is great demand for medical aid. I have spent much of my time at the village in visiting those who are sick and giving them what relief I can, but I feel greatly at a loss for the want of medical knowledge; there is nothing which I at present feel more sensibly than this. There is scarcely a house in which there are not some sick. One family in particular are suffering very much; it has pleased Providence to take one of them from the sufferings of this life. Great lamentation was made on the occasion. I should think their wailing might be heard more than a mile. The poor mother is suffering under an obstinate and severe fever. When I went to see her yesterday, I found her moved some distance from the tent, laid on some green weeds, spread on the damp ground. Her covering was an old blanket, and in this condition she was under a high fever. The family is extremely poor, having but few clothes of any kind, and no food except green corn and squashes. Indeed their condition seems to present the wretchedness to which human nature may be reduced in most affecting colours. They with others of the sick are almost daily begging us for "bread, bread," and for clothing for the sick. But we are not able to supply all their demands; would that we were able! I cannot but think that if wealthy christians, and even if the voluptuary, who reclines upon his soft couch and sits at his luxurious table, had before their eyes some of the miseries which are almost daily presented to our view, their hearts would break forth in unwonted liberality.

Great exertions have been made this week to obtain liquor to take to the Otoes and Caws, to trade for horses, &c. They have succeeded in procuring five kegs, of perhaps five or six gallons each, for which I understand they promised five horses. But one of the most aggravating circumstances, was that a good blanket, belonging to one of the most interesting boys of the school, was taken by his grandfather, and sent to exchange for whiskey.

Sept. 5. Saturday. Early in this week the whiskey which had been procured with the blanket arrived, and caused us not a little trouble. Towards the middle of the week, all who intended visiting the neighbouring tribes had started, and the village was left more quiet. Sickness still continues. About one half of my time in the village is spent in visiting the sick, and doing what I can for their comfort. It is now a very busy time among those who are healthy. They have commenced taking care of their corn and vegetables of all kinds. Many of the children have to assist in this work, and some of them have been taken away by their fathers to visit other tribes, so that the school has not been so well attended this week, averaging not more than twenty; those who do attend have a better opportunity of learning.

This week we employed a man to go for us to the post-office. The distance is between eighty and one hundred miles. He was absent five days and arrived on yesterday evening, bringing a number of letters.

Danger from a drunken Indian—Death of a Scholar—Funeral Customs.

12. Saturday. This week the number of scholars has been a little increased, averaging about twenty-five.

On Wednesday, as I was on my way to the village, I was met by a drunken Indian on horseback, with a gun on his shoulder. He was travelling at full speed, and as soon as he came in view he began to prepare to shoot at me. I rode up towards him as fast as I could, but when almost in reach of him, he took the gun from his face, and changing his appear-

ance, said, that the Pawnees had stolen some horses last night, and he was going out to kill one. Had I shown any signs of fear it might have been worse for me.

After passing a few words he went on at full speed. I had strong suspicions of his design of doing some mischief, and I was not mistaken, for he went on nearly to the station and finding our cattle, he shot one of Mr. Bradley's best milch cows, and then made his escape to the village. In the evening he and another drunken Indian came to the station and were very impudent and troublesome, telling us that this was their land, and we had no business here, &c. But we have become so familiar with such talk that it does not produce much effect; indeed, we do not regard it at all. These are some of the effects of liquor. When these men are sober they are friendly, and we would be pleased to see them coming to the station; but when they are drunk, they are more like demons than men. When shall we get free from the blighting influence of whiskey?

17. Thursday. There is just at hand an opportunity of sending to the office, and I add a few particulars before despatching these sheets. Those of the nation who have been absent on a visit have returned, and the number of scholars is again up to what it first was, about thirty. Sickness still continues, some have died, and others we think will not survive long. On yesterday morning one of our scholars died. The day before her death, Mr. Hamilton and I visited her twice, but we were satisfied that but little, if anything, could be done for her. After her death, the body was laid upon a buffalo skin spread on the ground, and wrapped in a blanket. Round and near the head were laid the things which were to be buried with the body. The old grandmother took some pains in showing me these things. Among them I found three kinds of their most common food, prepared and in small vessels for conveyance—a bundle of sweet corn, some meat, and a kind of bread of their making. Her clothes were also in a separate bundle; among them I saw two garments which she had procured by her attendance at school. She was also supplied with her *Wue-kee*, made of broad straps and strings to suspend burdens on the back, but the old woman said she had no knife. These and other things were to be buried with her, for her benefit on the way to the other country.

Sickness is prevailing much among the white inhabitants over the river. Mr. Hamilton has spent three days of this week in ministering to their necessities.

In regard to the Indians, our hope is principally in the youth, and our efforts should, I think, be mainly directed to them. Their minds are yet pliant and more easily yield to instruction. It is far otherwise with the aged. Their hands have too often smoked with the blood of their enemies, and their hearts too often triumphed over the sufferings of their victims, to be easily subdued by moral influence. The minds of the youth are yet partially unoccupied, but soon will be filled up, and every line which we do not impress with wholesome moral and religious instruction, must be blotted with ignorance and heathen superstition. May we not expect the prayers and full co-operation of all Christians in this important work?

India Missions.

Lodiana. Extract from a Letter of the Rev. J. Newton, dated March 9, 1840.

Public Worship in the Native Church.

On the first Sabbath in January we opened the new Church, and as it had been made my duty to officiate in it, my time was pretty much occupied with the necessary preparation for preaching; and with the English school, where I continue to assist brother Rogers, till I commenced the present march towards Hardwar. The attendance at the Church is quite encouraging. From 100 to 200 people are always present, and many of them are *regular* attendants. A very large proportion of them are Musalmans and not a few are Kashmiris. There are

always some women present. We have a pulpit and go through the service regularly, just as Ministers in America do. Thus far I have thought it expedient to read my sermons, though I pray extempore. This practice must be continued until I become so familiar with Hindustani as to be able to speak somewhat fluently, and at the same time correctly; otherwise I might bring myself and subject into contempt, since a good number of the hearers are men of learning. I am not, however, confined to what is written, and I am anxious to lay notes aside altogether. I may seem to have been slow in learning Hindustani, but my time ever since I came to India has been divided between Hindustani, Panjabi, and Hindi, and I have been giving more or less attention to teaching and printing, so that I have been almost discouraged at times. I am determined if possible to give up my connexion with the English school, and devote my whole time to the church and the bazar. We use Mr. Bowley's hymns in the Roman letter, though they are far from being a perfect system of Psalmody. As soon as possible we must get benches in our church, for the people do not like to sit on the floor; but hitherto we have not been able to meet the expense. A bell, also, is desirable; some of the natives complain that they cannot know the hour of worship, and it is a wonder that those who live at a distance do not forget it altogether. I have found them waiting for me by the hour on the way-side, and they have themselves suggested the advantage of having a bell. We intend to put up a *Ghanta* soon, a kind of gong, but whether it will answer the purpose or not, remains to be seen.—We shall probably celebrate the Lord's supper in the new church in Hindustani, once in four months, and equally often in English at one of our houses.

EXTRACTS FROM ANOTHER LETTER.

Writing to the Rev. W. A. Hallock, Secretary of the American Tract Society, from Hardwar, April 4th, Mr. Newton gives the following accounts—

Your kind letter of July 31, 1839, reached me a few days ago, at Sirhind, a city which under the Mohammedan rule possessed no little earthly glory, but which is now a vast ruin, an appalling monument of Sikh barbarity and fanatical revenge. Two sons of Gurru Goomd Singh, one of the founders of the Sikh religion, were there slain by the followers of the false prophet, and when the place fell into the hands of the Sikhs, some 70 years ago, the whole of the Mohammedan part of the city, two or three miles in extent, was doomed to destruction. The demolition was complete. I was there just commencing a missionary tour, in company with brother Jamieson, and it was cheering to read your letter, and learn from it that our friends at home were resolved to lend their aid, even to a greater extent than before, in the work that we were giving our whole attention to. Our faces were set towards Hardwar, and we were carrying with us a cart-load of tracts and Scriptures to distribute among the thousands of deluded pilgrims who, at this season of the year, resort to the head waters of the Ganges, with the hope of washing away their sins. It is now three days since the fair began, though the people have been coming and going little less than a month. Indeed, so early as the middle of March, when we had come only as far as Ambala, a hundred miles from the bathing-place, we were met every day by several thousand pilgrims who had already performed their ablutions, and were returning with joyful hearts to their distant homes; many of them carrying bottles and jars full of the sacred water to their families and friends, who had been unable to accompany them.

Hardwar is a small town, composed chiefly of a bazar and temples, on the western bank of the Ganges, immediately under the outer range of the mountains, but still several miles from the place where the river passes out of the hills into the immense plain of Hindustan.

This is in consequence of an offset in the hills, which occurs at this place. Scarcely any except Brahmans remain at Hardwar throughout the year. It has been represented, and particularly by Miss Roberts, whose work has been republished in America, as a sort of natural paradise, but such writers could never have seen the place. There is nothing peculiarly attractive here, unless it be the mountains; for there is something picturesque in their form, and some of them are not destitute of verdure.

Here we take our station every day immediately on the bank of the river, at the place where the people bathe. We give books to all who wish them, provided they can read, and talk to as many as are willing to listen. We are assisted in this work by Mr. Thompson, Baptist missionary at Delhi, and by two native Christians, one accompanying Mr. Thompson, and the other connected with our mission at Sabathu. It is distressing to witness the blindness of these poor pilgrims, and the shameless effrontery of the Brahmans and faqirs, whose very souls seem wrapped up in the desire to extort money from persons more deserving, but less knowing than themselves. Many an angry quarrel do they have among themselves about the pitiful offerings of the poor devotees; and sometimes there is such a rancorous enmity displayed by different classes of faqirs towards each other, that the government have found it necessary to station a regular military force here during the season of the fair, to preserve peace.

Referring to several cases of sickness among the mission families, Mr. Newton adds:—

In this way the Lord is teaching us that we have no strength of our own. This Indian climate appears to be more trying to American constitutions than English. The cause I do not know, but we must learn from the fact itself that we must not be slothful in business. If we do not work with diligence we shall probably accomplish nothing, for we cannot count upon a long period of service.

Futtehgurh. From a Letter of Mrs. J. L. Scott, to a friend, dated March 21, 1840.

Importance of a pure Missionary Spirit.

. . . How I do wish you could see our establishment. You would, I know well, be much interested, and so indeed would every real friend of missions. If a large revenue of glory is not gathered from this part of God's moral vineyard, it will undoubtedly be that the laborers are unfaithful. Oh! do pray that we may feel the full value of souls under our care, and that we may be enabled to train up a host of precious immortals for usefulness here and glory in the skies. Oh do you not look forward to the day when the ransomed of the Lord, out of every nation, and tongue and people, shall be brought home to Zion with songs and everlasting joy upon their heads; and can you not picture to yourself one of the happiest groups at the feet of Jesus, composed of those who were engaged in the same holy work on earth, the evangelization of a ruined world! Many a poor ignorant heathen, whose polluted garments have been washed white in the blood of the Lamb will be there, and will owe his salvation, under God, to your exertions, and those of the other dear people of God, who are laboring with you in the blessed cause of missions; for I do assure you that after having been some time on missionary ground, and having seen many missionaries, I am more than ever convinced that many of those who are making efforts at home to send the gospel into all the world, have more of a true spirit of missions, and a greater desire to save souls, than some of those, at least, who are their messengers. Oh! *we* occupy solemn ground. To be looked up to as something more than ordinary, as possessing great self-denial, burning with love to Jesus, and a wish simply to promote his glory, when in reality we may be actuated by selfish motives, and a desire to be applauded of men, is an awfully fearful consideration. Would that we all felt our entire nothingness;

then, and not till then, might we hope to win many souls to Christ.

I took up my pen this evening to urge you again to unceasing prayer for the thousand deluded souls by whom we are surrounded. This is the height of the Mohurrun, a great Mohammedan festival. It continues a number of days. Mr. Scott and myself have been standing on the verandah for a few moments, listening to the almost deafening clamor of the crowds of poor infatuated beings, who are assembled in the village near us. It is a most melancholy sound. Oh that the worship which they now render to the false prophet might soon be transferred to him to whom alone it is due! Oh that the boisterous and discordant shouts which are now rending the air, might be soon turned into anthems of praise unto him who alone is worthy to receive "glory, and honor, and power!"

DOMESTIC.

The First Sabbath in 1841.

The first Sabbath of next year, as our readers are aware, was recommended by the last General Assembly to be observed as a day of special religious services, with reference to the general spread of the gospel. The object set forth in the Resolution of the Assembly is one most worthy to be held up to view, and strongly enforced by the highest judicatory in a true Church of Christ—being that for which, in no small degree, the Church was organised, and has been kept in existence by her exalted Head. The manner of seeking that object will commend itself to the cordial approval of all our readers.

We are called to this observance not only by an authority which we all revere, but by the wants of our countrymen unprovided or but partially supplied with the means of grace, and by the deep necessities of the many millions of heathens with whom we are connected by our different missions. We should engage in this service on account of our own obligations, as a separate body of Christians. And we should not neglect to offer prayers for the diffusion of a true missionary spirit among all our Christian brethren; the spiritual wants of the heathen, and the providential openings in so many heathen countries for evangelical missions, strongly enforce the duty of all the followers of Christ, to engage in preaching his gospel to every creature.

We trust, therefore, that suitable preparation of mind and heart will be made for beginning the new year with a holier missionary zeal. Notices should be timely given; and then let principles and information be spread before the people, the spirit of grace and supplication be sincerely sought, and prayers be offered with a fervent and united heart by all the members of our communion, and let all the tithes be brought into the store-house; thus may we hope that the promise to the ancient people of God shall be fulfilled to us, and a blessing be poured out upon us, "that there shall not be room enough to receive it." This is what we want mainly—even that divine influence which shall first enable and dispose men to use the means of grace for themselves and employ them for the good of others, and then which shall make those means effectual unto salvation. For grace to use the appointed means of salvation, and for grace to bless them when used, we should humbly but without discouragement look to

Him, who takes pleasure in hearing and granting the prayers of his people. There is no limit to the power and grace of God. Let us beseech Him, then, to make the coming year an era in the history of missions, remarkable above all others in modern times for the spread of true religion.—The Resolution of the General Assembly is annexed:—

Resolved, That the General Assembly recommend to all the churches under their care to observe the *first Sabbath in January next*, with special reference to the conversion of the world; and on that day to offer up fervent and united prayers for the blessing of God on the operations of our several Boards, that they may subserve the great ends for which they have been appointed, the diffusion of the light of the gospel at home and abroad; that our whole Church, in its organised form, may become what she ought to be, a missionary church; and that all other churches of other denominations may become animated with a true missionary spirit, and do their part in accomplishing the great work to which the Head of the Church is now summoning all his people —the work of enlightening, reforming, and converting the world, that He may reign over all nations in the fulness of his grace and glory: and that it be recommended to all the churches to take, on that day, collections for the Board of Foreign Missions.

Executive Committee.

A vacancy having occurred by the resignation of Mr. Henry Rankin, much to the regret of the other members of the Executive Committee, it became necessary to supply his place by the election of another gentleman. Mr. William Steele was accordingly elected, and we are gratified to mention that he has consented to serve on the Committee.

India Missions.

News has been received by the overland mail of as late date as August 7th, which states that the general circumstances of the different missions continue without change.

Letters from Missions, Oct. 15 to Nov. 16.

India Missions.—Lodiana, Rev. J. Newton, March 9. Rev. W. S. Rogers, April 30. Sabathu, Rev. J. M. Jamieson, Aug. 5. Futtehgurh, Rev. J. L. Scott, March 22. Mrs. J. L. Scott, March 21. Rev. H. R. Wilson, Aug. 7. Allahabad, Rev. J. E. Freeman, March 24. Mrs. J. Wilson, April 24. Rev. J. H. Morrison, July 26. Parcel from this station, of Papers, Tracts, &c.

China Mission.—Rev. R. W. Orr, April 10.

Iowa Mission.—Rev. W. Hamilton, Aug. 6, Sept. 29, Oct. 1, 6, 10. Mr. S. M. Irvin, Sept. 28.

Miscellanies.

Government Schools in North India.

The East India Company's Government in India expends annually a considerable sum of money for the purposes of native Education. We learn that, under the Bengal Presidency, which extends its rule or its influence over three fourths of the people of India, the various schools thus supported, are divided into three general classes—the Oriental-classical, the Anglo-vernacular, and the Vernacular. In the first class, the Sanskrit, Arabic, and Persian are the languages in which the pupils for the most part pursue their studies; in the second, the English is generally taught, and the native languages, when used at all, are often in the Roman letter; in the third, the language commonly

spoken in the district where the school is established is the one chiefly used, whether it be the Bengali, Hindui, or any other. The studies of the pupils in schools of the second class, are substantially the same as those of the more respectable mission schools, and correspond partly to those of respectable common schools in this country; reading, writing, grammar, and other common studies are attended to; perhaps greater attention is given to astronomy, and to some branches of mathematics; at least, this we understand to be the character of the instruction given in the schools at Calcutta, Agra, Delhi, and some of the more important cities.

The first class includes ten schools, at six different cities or towns, containing at the beginning of 1837, 1008 pupils, and at the end of that year, 983—supported by a monthly expenditure of about $3600. The second class is far more important, having thirty-two schools at twenty-nine places, containing at the beginning of 1837, 3083 scholars, and at the end of that year, 3729—supported by a monthly expenditure of about $8000. There are but six schools of the third class at as many places, containing at the end of 1837, 484 scholars—supported at a monthly expense of $550. In all, at the end of 1837, the latest date to which we have any report, 5196 Hindu boys and young men were receiving instruction in schools, supported almost entirely by the government, and in all cases superintended by government officers; at twenty-nine different places, from Gowahatti on the Burramputra to Ajmir in Rajputana; at an expense of about $150,000 a year on the part of the English government.

The first impression made on the mind of a reader familiar with the Common School system of many of our States, is that of surprise both at the fewness of the scholars amongst so many millions of people, and the smallness of the sum disbursed by the British government for the grand object of educating and elevating the myriads of its Hindu subjects, so as to make them intelligent citizens. Many of our counties send more boys to the public schools, than are found in all the government schools in Upper India, and many of our states spend a much larger amount of public money for the support of common schools. Nor is our surprise much diminished by knowing that, while there may be several thousand youths attending the miserable elementary native schools of that country, the number deriving benefit from the different mission schools is not, perhaps, larger than are connected with the government schools. The whole number of boys in India attending schools in which correct and valuable knowledge is taught, is extremely small when compared with the vast numbers of the people.

Institutions of this kind, however, cannot be judged of simply by comparison with similar institutions in other countries. They have an importance of their own, which is greater or less according to the character and the circumstances of the people amongst whom they are established. These government schools in India, while confessedly inadequate to the wants of so multitudinous a people, are destined to exert, and are now exerting, a very strong influence on the character of the Hindus. No native government in India ever attempted to provide systematically for the education of the people, nor was encouragement ever before offered to all classes to seek after knowledge. The British government in this respect deserves high praise. It is no small matter to have made a beginning. This itself throws the vast weight of government influence into the scales in favor of knowledge, and against ignorance, priestcraft, and the grossest superstition. The door of knowledge is thus opened to many classes of the people, who would otherwise remain in ignorance.—The mission schools are generally of the second and third classes; the number of pupils in their schools of the second class is less than in the government schools; but the chief difference is in the social rank of their scholars, who are not commonly from the more respectable classes of native society. When disposed to seek knowledge at all, these classes are solicitous to obtain it from such sources as shall be likely to advance their temporal interests. The *government* is a vast idea to the mind of a native, and any institution established by the government is sure not only of having

his respect, but of calling forth his untiring attention to obtain the many imagined and imaginary advantages always supposed to flow from it. The poor missionary's school, though as well conducted as the government 'college,' is a humble affair in the mind of a native when compared with the latter, and a considerable diversity will be commonly found in the character of their respective pupils.

What then is the influence of these government schools on the religion of the Hindus? This is the question which it most concerns the friends of missions to consider. Two things only need to be mentioned, to show the influence of such institutions in India. First, the Hindus have already numerous books on many branches of knowledge, which are filled with the grossest errors and absurdities, but which are regarded by them as divine or sacred in their character. Even their geographical instruction which makes the earth a vast plain, having a lofty mountain in the centre, around which the sun revolves, and at great distances from which there are seven concentric oceans, of honey, melted butter, milk, &c.,—is considered not less divinely revealed than the records of the licentious amours of Krishnu, or the wonderful exploits of the Monkey-god, Hunooman. Second, without giving any opinion on the much disputed question concerning the merits of the course of education pursued by the government, it is sufficient to remark that the knowledge taught in them is generally correct, though not religious; it is that which is usually taught in our own schools. Now from these two things it is evident, that the influence of the government schools is strongly unfavorable to the Hindu religion. Correct knowledge on common subjects, if generally diffused, would itself lead to the overthrow of the shastras, and of the vast system of superstition which has been reared upon them. A Hindu youth, after seeing the absurdity of the theory of eclipses, as taught in the native books, cannot entertain much reverence for the whole class of writings, which all alike claim to be inspired by the gods. When, therefore, this correct instruction is given with all the weight of government authority, its influence is almost irresistible, and the learner soon begins to doubt, then to disbelieve, and finally to reject with ridicule, what was previously regarded as most sacred. This process is extensively going on at the present time, amongst the youths connected with these schools. Multitudes of them are becoming skeptical as to all divine revelation, many of them are already avowed infidels—infidels with the morals and habits of heathens. For it is to be particularly observed that, in these schools, no instructions are given concerning the doctrines and duties of the christian religion—the policy of the government in regard to the natives being that of entire non-interference with their religious faith and observances. Hence the influence of these schools, and of the government through them, is adapted only to undermine and to destroy the native superstition, but not at all to substitute for it our pure and heavenly faith. They are doing a part of the missionary's work, a most important part, that of showing the Hindus the errors of their present belief. And if the Church should employ qualified laborers in sufficient numbers to co-operate with this highly important providential agency, the work of the Lord, under his blessing, might go forward in India with a power and glory heretofore unexampled among the nations. There ought to be missionaries and teachers to place the peculiar docrines and claims of Christianity before those, who have become convinced of the errors of heathenism, to build up the Christian Church when the Hindu Temple is demolished.—While we look with great encouragement, therefore, on these and other means of a providential character, by which God is pleased to remove obstacles and hinderances to the spread of his Gospel, we should at the same time be strongly urged to employ those means of grace, without which men cannot come to the knowledge of salvation through Jesus Christ.

OREGON TERRITORY.

Methodist Mission.—The Christian Advocate and Journal of Oct. 14, contains interesting accounts of an extensive reli-

gious movement among the Indians in the north-west territory. The hopeful conversion of an Indian doctor led the way to numerous inquiries on the part of his neighbors and friends; many sought instruction from the missionaries, and spent much time in prayer, resorting to the woods for that purpose, as well as often coming together in social meetings; this seriousness of feeling was extended to other places and to various tribes, until the whole number received into Church fellowship, according to the usage of our Methodist brethren, we understand, amounted to upwards of five hundred.

We give the following incident, from the narrative of one of the missionaries:—

I called at one house where was an aged doctor who had seen nearly a hundred years. He remembered the visit of Clarke and Lewis, and described their dress, and the general sensation produced on them by their unexpected appearance, and the trinkets they brought with them. His appearance and conversation interested me much. He seemed a relic of former days—a voice from the past. A whole century he had stood and seen his people rise and fall around him, and many a time had he shed the bitter tear for his comrades, while he had seen the oblivious wave of death close over them, and not one ray of light cast athwart the gloom, and no voice to direct him, or them, to a glorious immortality, where friends may meet again. My heart arose in silent praise to Him who had spared his life to hear, like Simeon, of Jesus, and what was more interesting still to me, was, that I could give him the Gospel now through one of his own countrymen. "Tell him," said I to Yacooetar, "of Jesus." Yacooetar commenced—gave an account of his birth—his life—his conversations with his disciples—his instructions,—but when he came to tell of his sufferings and death, "Ah! ah!" the old man would exclaim, at every few sentences, and seemed all eye and ear. Yacooetar then told him of his resurrection, and the charge he had given to his disciples, to give his talk to all the world, and tell them to throw away their bad hearts and come to him—of his ascension, and the pouring out of the Spirit on the day of pentecost, and then told him of the scenes of a future judgment, and the final destiny of the righteous and wicked after death. When he had finished, (and they were both by this time very much excited,) "Ah!" exclaimed the old man, with a loud voice, "this is the talk I want to hear," and then turning to me, he tried to express his thankfulness that I had come to tell him of these things, and then taking a poker and pulling the coals from the fire—"There,' he exclaimed, "you have come just so, to pull me out of the fire." The old man then joined us in prayer, and has since that time been like a true seeker of the pearl of great price. He prays regularly with his family from day to day, and, so far as I know, walks worthy of the Gospel.

Donations in October.

SYNOD OF ALBANY. *Pby. of Troy.*

Lansingburgh, N. Y. 1st Presb. ch. mo. con. 68,44

Pby. of Albany.

Albany, N. Y. 1st Presb. ch. bal. sup. Rev. J. Warren, 350; Ballston Spa, N. Y. Presb. ch. don. from 'an individual,' handed to D. W. in the Mission Rooms 20; New Scotland, N. Y. James B. Wands, to con. Rev. REUBEN SEARS, l. m. 50. 420,00

SYNOD OF N. Y. *Pby. of Bedford.*

Bedford, N. Y. Presb. ch. mo. con. 8.22; S. Salem, N. Y. Fem. miss. soc. bal. for this year, 2,50. 10,72

2d Pby. of Long Island.

Huntington, L. I. Presb. ch. ann. coll. 14,32; do. mo. con. 24 66; Smithtown, L. I. 1st Presb. ch. mo. con. 10,50. 49,48

Pby. of New-York.

N. Y. Duane st. Presb. ch. mo. con. Oct. 24,81; N. Y., 8th Presb. ch. Sab. Sch. for sup. Mrs. Jamieson's fem. Sch. at Subathu 10; Newtown, L. I. Presb. ch. ann. coll. in part, 26. 60 81

2nd Pby. of New-York.

N. Y. Scotch Presb. ch. mo. con. Oct. 70; N. Y. Canal st. Presb. ch. "a member," 25. 95,00

SYNOD OF N. J. *Pby. of New Brunswick.*

Rocky Hill, Kingston cong. N. J. Sab. Sch. 5; Freehold, N. J. 1st Presb. ch. ladies' miss soc. 1,75; Nottingham square, N. J. Presb. ch. 11. 17,75

Pby. of Newton.

Allentownship, Pa. Presb. ch. 100,00

Pby. of Caledonia.

Bath, N. Y. Presb. ch. mo. con. colls. 28,00

SYNOD OF PHILA. *Pby. of Phila.*

Phila. Central Presb. ch. additional, viz. '8

member' 50; Mrs. Richards, 5; Mrs. Coleman, 5; Mrs. Jane McDowell, 5; S. Steinfeits, 3, in all 68; Phila. 10th Presb. ch. J. B. Ross, 10. 78,00

Pby. of Newcastle.

Oxford, Pa. children of Sab. Sch. to ed. a heathen youth, 7,84; Lower Brandywine Presb. ch. 10,53; Red Clay cr. Presb. ch. 18,30; a few individuals, 1,17; New London, Presb ch. sup. Rev. James L. Scott, to con. Rev. ROBERT P. DUBOIS, l. m. 30. 67,82

Pby. of Baltimore.

Franklinville, Md Presb ch. 21; do. children of Sab. Sch. class, 2,41. 23,41

Pby. of Carlisle.

Hopewell, Pa. Presb. ch. 30,75

Pby. of Huntingdon.

Lower Tuscarora, Pa. 6,50; collection of Pby. 9,09. 15,59

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Gilgal, Presb. ch. Pa. 22,50; do. Rev. J. Carothers 5; New Salem. miss. soc. of Congruity cong. Pa. 6,43; Kittanning, Presb. ch Pa. from the miss box, 14,76; New Alexandria, Pa. Wilson miss. soc. 35,75. 84,44

Pby. of Redstone.

Waynesburg, Pa. Presb. ch. 8,14. Mrs. Hanna Woods, to con. Rev. A. McCANDLESS, l m. 30; Rehoboth, ball. col. 8,43 46,57

Pby. of Washington.

Three Springs, Presb. ch 11,50; Mt. Prospect, Presb. ch. Pa. 15; do. J. F. M. Soc. 5; Upper Buffalo, Presb. ch. Pa. 48; Cross cr. Presb. ch. Pa. 112,89. 192,39

Pby. of Ohio.

Bethany, Presb. ch. Pa. 40,37

Pby. of Allegheny.

Licking, Presb. ch. Pa. 6; do. Fem. miss. soc. 8,75; New Rehoboth, Presb ch. Pa. 11,68; do. Fem. miss. soc. 14,75; Plaingrove, Presb. ch Pa. sup. Rev. Mr. Campbell, 26; Tarentum, Presb. ch. Pa. 10.81. 77,99

Pby. of Steubenville.

Cross cr. Presb. ch. O. 7,50; Two Ridges, Presb. ch. O. 13,50. 21,00

Pby of Beaver.

Little Beaver, Presb. ch. Pa. 28,16; New Castle, Presb. ch. Pa 49,37; Pleasant Valley, Pa. Mrs. Martha Saunders 6; Westfield Presb. ch. 19,25. 102,78

Pby. of Erie.

Nashanock, Pa. Presb. ch. as from Mercer co. miss. soc. 42; Amity, Pa. Presb. ch. 12; Mill creek, Pa. Presb ch. 4; Georgetown, Pa. Fem. benev. asso. 7,66 65,66

Pby. of New Lisbon.

Poland, O. Presb. ch. 26,65.

Pby. of St. Clairsville.

St. Clairsville, O. Presb. ch. mo. con. colls. 50,47; do. Sab. Sch. 1,28. 51,75

SYNOD OF CINCINNATI. *Pby. of Oxford.*

Seven mile, Presb. ch. O. 16,00

SYNOD OF INDIANA. *Pby. of Vincennes.*

Claibourne, Ia. Presb. ch. 3,44

Pby. of Logansport.

Frankfort, Ia. Presb. ch. 5,00

SYNOD OF ILL. *Pby. of Kaskaskia.*

Elkhorn, Ill. Presb. ch. 3,25

SYNOD OF KY. *Pby. of Louisville.*

Louisville, Ky. 1st Presb. ch. mo. con. 12,75; do. Dr. Yardell, 10. 22,75

Pby. of Transylvania.

Danville, Ky. Presb. ch. 100,00

SYNOD OF VA. *Pby. of Lexington.*

Christiansburg, Va. Presb. ch. in part to con. Rev. NICHOLAS W. CHEVALIER, l. d. 50; do do. 25. 75,00

Pby. of Orange.

Milton, N. C. Presb. ch. mo. con. 50; Hillsboro' N. C. do. do. 48,65; do. la. benev. soc. 100; Bethesda. N. C. Jno. Watt and sisters, 10; do. Jno. Jones, 1; Orange, Pby. coll. at meeting at Hawfield, 47,85. 257,50

SYNOD OF ALA. *Pby. of Tuscaloosa.*

Gainesville, Ala. Presb. ch. sub. in part, 200,00

LEGACIES.

Charlter's cr. Pa. Richard Johnston, dec'd, per. John Johnston, Ex. 100,00

MISCELLANEOUS.

Cleaveland, O. Mrs. Beattie, to con. her son W. D. BEATTIE, l. m. 30; Bethsaida, fem. miss. soc. 7,31; Ridges cong. per Rev. W. T. Adam, 10; Culpepper C. H. Va. Dr. Chas. W. Ashby, for books for Abm. Miller, a native of W. Africa, 6,25; a friend to the Board, per Rev. H. A. Boardman, 50. 103,56

Amt. received from Rev. Alex. Van Court, coll. by him since May 1—particulars as given in Chronicle for July, 387,87; do. for August, 434,32; do. in Sept Chron. 628,42—total 1450,60; ded. prem. on dft. 46,17; amt. dep. with Mr. Henderson additional, 101,55—bal. 1302,89

$3964,76

Ded. belonging to Mission House fund, previously ackn. as donations, and now transferred, (see rects. for Mission House below,) 650,70

Total $3314,06

Statement of Receipts for six months ending Oct. 31, 1840:

Donations in May, 7,589,82; do. in June 4,776,26; do. in July, 2 580,83; do. in August, 3,192,73; do. in September, 2,249,93; do. in October, 3,314,06—making a total amt. of 23,703,62

Rec'd from U S. Govr'nt for Chippewa and Ottawa Indians. 1,400,00

Rec'd from A. Bayless, 2,756,27; see an. rep. less disc. 192,50. 2,563,77

Total amt. received into the Treasury, $27,667,39

Received for the Mission House.

Amount from Chronicle for September, 3,764,11

N. York, 8th Presb. ch 'a friend,' 25; do. 10; Wm. Hurry, 50; W. R. Vermilyea, 25; R. G. Vermilyea, 10; J. R. Davison, 20; L. Moses 20; T. Pringle, 25; Mrs. Dustan 5; H. Woodruff, 5; J. G. Dykeman 5; coll. in ch. 40—total, 240; of wh. 140 ackn. before. 100,00

Southern Board of For. Miss. transferred from donations. 500,00

Union ch. Augusta, Va. do. do. 94.00

Augusta ch. Va. do. do 56,70

Rahway, N J Presb. ch. additional, 49,00

N. Brunswick, N. J. do. do. 50,00

'Nov. 1, 1840,' 20,00

Scotch Presb. ch. N. Y. R. Carter, 100,00

Toral, $4,733,81

3

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